Haqqul Yaqeen

A Compendium of
Twelver Shia Religious Beliefs

Allamah Muhammad Baqir Majlisi (r.a.)

Translation:

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Publisher's Preface

In the name of Allah, the Beneficent, the Merciful.

There is no god, except Allah; and Muhammad is the Messenger of Allah.

This is the confession of Islamic faith, expected from all who would like to be considered as Muslims. It is in brief, the sum total of all the teachings of this great religion.

However, when Prophet Muhammad (s.a.w.s.) was departing for his heavenly abode, he made elaborate arrangements, so that the pristine faith brought by him will not be corrupted by those with vested interests; as was the case with former heavenly religions.

The Prophet advised his followers to remain attached to Quran and members of his holy household (*Ahle Bayt*) in order to remain secure from deviation. He hinted this at every opportunity and even declared it unequivocally many times:

"I leave among you two heavy things: The Quran and my household, my Ahle Bayt. If you remain attached to them, you will never go astray."

However, imperialism and love of wealth and pelf demanded that this advice should be overlooked and that a distorted version of Islam be given credence. Thus, a new faith came into being and it was so much supported by those in power that it began to be considered as the original faith, which the Holy Prophet (s.a.w.s.) had brought.

This led to a schism among Muslims and they henceforth began to be identified with different sects.

The book in our hand is a masterpiece of Allamah Muhammad Baqir Majlisi (r.a.); one of the most brilliant star on the firmament of Twelver Shia Faith. It is supposed to be his last

writing and hence the reader can savor the fruits of the scholarly perfections of this esteemed author.

Ja'fari Propagation Centre has endeavored to preserve the original style, while at the same time making it easily readable.

As usual, we would like to inform our readers that though we try our best to minimize errors, we, at the same time, know that something or the other might have been overlooked; so we request you to bring it to our attention and also send your valuable suggestions for further improvements.

We hope this book will go a long way in promoting the teachings of Ahle Bayt (a.s.), so that readers may not be needful of those who are indicted by Quran, traditions, history and logic.

In the end, we thank the Almighty for the good sense (*Taufeeq*) to present the English translation of *Haqqul Yaqeen*: subtitled: **A Compendium of Twelver Shia Religious Beliefs.**

Other important **JPC** publications being: *Sahifa Alawiya, Mikyalul Makarim, Fatima the Radiant, Sahifa Sajjadiya, Method of Salat, Hayat ul Qolub* and *One thousand Ayats revealed about Imam Ali (a.s.)*; and many titles for children as well.

We pray that more and more people make use of our books and help us to achieve the aim of true Islamic Propagation.

As usual, *Ja'fari Propagation Centre* issues general permission to all, who would like to reprint the book; and it only solicits a brief email for information and a mention of JPC as the first publisher.

Since getting books translated is a very expensive venture, as is their printing and distribution, we would like to invite *Momineen* to extend their cooperation, as there are many other important books, which await translation and publication; and *Ja'fari Propagation Centre* being a non-profit body deserves preference in this regard. Please contact us if you find us worthy of your assistance.

Wa Aakhirud Daawaana Anil Hamdu Lillaahi Rabbil Aalameen [Our final word being: Praise to Allah, the Lord of the Universe].

Ja'fari Propagation Centre

Translator's Foreword

A 'Translator's Foreword' is supposed to introduce the book, which is being presented, so that the readers get some idea about the author as well as his work.

Now, this is something, which is not applicable in this case at all, because the author, Allamah Muhammad Baqir Majlisi is such that anyone having the least awareness of Islamic literature will have come across his writings.

Same is the case regarding the book of *Haqqul Yaqeen*, which is one of the most famous books of Shia; and according to the adversaries, the most 'notorious'; as anyone having surfed the internet will be able to testify.

So, what can be the aim of writing a 'Translator's Foreword' for this book?

In my view, this opportunity should be utilized to mention some points, which have not yet been taken as themes of books and articles:

First of all, there is a tendency among orientalists and western scholars to label the mainstream Islam as the orthodox faith! What a blatant disregard of all academic standards!

Has anyone pointed out what the meaning of orthodoxy is?

Has anyone taken the trouble to investigate, if the faith brought by the Prophet still maintains its original form or it was 'modified' and 'improved ' by those who came later?

If it was changed, how is it possible to call it orthodox?

Secondly; western scholars like to explain away schisms in Islam to be originating in the question of temporal rulership after the Prophet.

Our scholars must oppose this tendency and write books and articles to explain how the split in Islam was in fact rooted

in perception about the authority of the Prophet. How some agreed to obey the Messenger of Allah (s.a.w.s.) in every matter and how some opposed his every statement or made excuses.

Thirdly, is the world view promoted by the 'enlightened'; that loyalty to ones faith is a form of extremism detrimental to international peace.

Our scholars should explain why it is a mistaken notion, and why this cannot be true for the pristine faith brought by Prophet Muhammad (s.a.w.s.).

Lastly, I must admit that even though these points are not directly dealt with in this book, the reader will realize that they underlie in all discussions presented here, thus leading to the final conclusion, which Allah, the Mighty and High has declared in Quran:

إِنَّ هٰذَا لَهُوَ حَقُّ الْيَقِينِ

"Most surely this is a certain truth." (Surah Waqiyah 56:95)

I have used a number of versions for this translation, but have mostly relied on the Urdu translation of *Haqqul Yaqeen* by Maulavi Mujtaba Husain (r.a.), which was completed in 1307 A.H. in Madras, India.

Finally, being a translator, it is my duty to confess that though I have exercised all precautions and have not displayed any shortcoming at any point, yet I might have overlooked something; therefore, I indemnify the author as well as the publisher and declare that any error therein is my own; and also request the readers that in such instances, they will forgive me and also point it out, so that I can make amends in future editions.

In addition to all whom I have mentioned in 'Acknowledgements', I would like to specially thank the generous contributors, who have sponsored the translation and

who also had the humility to refuse the mention of their names. But the Knower of the Unseen is aware of their benevolence; and the heavenly rewards, which He has reserved for them will definitely refresh their eyes. May Allah give them more *Taufeeq* for cooperating in such ventures.

Humble Servant
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Acknowledgements

Firstly, I thank **Mr. Syed Fayyaz Husain Abedi,** who has cooperated in this translation at every step from looking up the meanings of archaic terms, finding the best synonym, reading the source text from an edition printed more than a hundred and forty years ago; the paper being brittle and the printing old; and in assuring that even during the Holy Month of Ramadhan, there should be no sloth from our side, so that the project is completed on time.

Secondly, I would like to thank the revered and modest gentleman, **Mr. M.S. Husain** of *Baabul-Ilm Library*, Ali Nagar Colony, Hyderabad, for putting at my disposal all the books available in his library and on whose copy of *Haqqul Yaqeen*, I have mainly relied for this translation. This library is having some of the oldest editions of important books of Shia faith, and it is hoped that others will also utilize this treasure in the best way.

I am also thankful to **Janab Maulana Mohsin Reza Zaidi**, respected teacher of Hauzatul Mahdi Madressa, whom I have consulted for clarification of doubts and who rendered his advice whenever it was needed, even though it was very inconvenient for him due to his busy schedule.

Finally, I would sincerely like to thank the most respected, **Mr. Talaat Sajjad** (M.Com., LL.B.), son of late M.A. Ali Khan, the well known Shia attorney at law of Hyderabad, who has provided me with all the facilities this work requires at his housing complex and has been kind enough to keep me free from every hassle, which would hinder this noble pursuit.

Translator

Introduction

In the name of Allah, the Beneficent, the Merciful

Praise to Allah, the One, the unique and the self-sufficient. No one is like Him; He the most powerful and eternal. He is the hearing and the seeing. Benedictions on the greatest of the cognizant ones and the pride of the prophets, Prophet Muhammad (s.a.w.s.), and his purified and chaste progeny, who scaled the loftiest position in excellence, knowledge and certitude; and curse be on all their enemies till Judgment Day.

So to say: Muhammad Baqir bin Muhammad Taqi (may Allah raise him with his holy masters), who is like dust of the feet of folks of certitude and a humble servant of the traditional reports of the Holy Imams (a.s.), would like to state that it is proved through rational and textual evidences that the Almighty Allah has not created this temporal world without an aim and that He has created man, His favorite creation, for cognition and worship. So that he may, through these two spiritual steps, scale the lofty ranks of eternal Paradise and not become arrogant due to the temporal pleasures of this world; and through these strong ropes, convey himself to the everlasting happiness of the hereafter.

It is known from many reports and Quranic verses that worship without cognition (true faith) is incorrect and unacceptable. Thus, the first thing, which is obligatory on the duty-bound is to acquire faith and many people are oblivious of this fact and are ignorant of the pillars of religion.

Some people have acquired faith in religious beliefs from other people, who are also defective like them. They did not examine it critically and were content to blindly follow others (*Taqlid*). From the stage of mere conjecture they never stepped to the higher stage of certainty and obedience.

Although this humble servant has discussed these lofty subjects in a wide range of his Arabic and Persian books,

supporting his arguments with sufficient proofs; yet most people due to lack of attention or understanding have been unable to gain much from them.

Hence, he decided to compile these important principles of belief in this brief, but sufficient journal; and present them in a clear language and lucid manner.

He has thus concluded his efforts by the grace of the Almighty and entitled it *Haqqul Yaqeen*.

He dedicates this work to His Majesty, Shahenshah Sultan Husain Bahadur Khan; may the reward of this reach his heavenly abode.

Since faith implies testimony, it is necessary to have detailed knowledge of the necessary fundamentals of religion, that is belief in existence of Allah and His perfect qualities; purging Him of comparisons; and testimony of the prophets, who were sent for perfection of human beings, especially admitting to Prophet of the last age, Muhammad bin Abdullah (s.a.w.s.) and acceptance of all that the Prophet brought from the Almighty.

Also, belief in the successors of Prophet, the twelve Imams, who succeeded the Prophet of the last age; belief in divine justice and admission of His being free from all evil acts; resurrection and Judgment Day and what follows.

As for those issues, which are not necessary requirements of religion, is sufficient to have only a brief knowledge about them.

We have explained all these important issues in detail, in different chapters of this book.

Muhammad Baqir bin Muhammad Taqi

Chapter One: The Creator

Being of Allah, the Mighty and the High; and admission of his positive qualities

There are a few sections in this chapter:

Section One: Admitting to the Existence of the Creator of the Universe

We should know that existence of the creator of the universe is more evident than anything else. It is so, because if a person contemplates on the creation of heavens, earth, sun, moon, stars, air, clouds, mountains and seas and all animals and creation of bodies and soul and other miscellaneous things, he reaches a stage of certainty that all these have not come into being without a maker.

On the contrary, the being, which has created them, is not like them; He is perfect in being and no kind of defect is present in His being and qualities. This much brief reasoning is sufficient for the creatures; but we shall present a few detailed reasonings, easily understandable to even the most simple-minded persons.

The first reasoning is that every issue, which a man judges through his intellect, is such that either it is impossible to contemplate on its being without any external issues and that it is not necessary that it should have an external cause; which is known as Necessary Being (*Wajibul Wujood*).

Or that it is impossible to contemplate on its being; then it is known as impossibility of existence (*Mumtinaul Wujood*).

However, if it is neither possible not impossible to contemplate in its being, it is known as possibility of existence (*Mumkinul Wujood*); that is it is both possible for it to exist and

not exist. If a cause appears for it, it comes into existence; otherwise it remains non-existent.

Thus, we say that there is no doubt that there are existing beings in the universe. If all the existent beings are included in possibilities (*Mumkinaat*) and behind them there is no Necessary Being (*Wajibul Wujood*), in that case if they are regarded as one person; and for all of them it is possible to be non-existent; as without a cause it is impossible for Zaid to exist. Otherwise, it will lead to precedence in absence of a precedent and its impossibility is logically imminent (*Badihi Aqli*).

In the same way, existence is also impossible without an external cause; and it is necessary that the cause should be present; because it is also imminent that something, which itself is not present, cannot be the cause of existence of something else, and what is beyond all possibilities of existence, is the Necessary Being (*Wajibul Wujood*). Thus, we conclude that a Necessary Being (*Wajibul Wujood*) is present.

If it is said that everyone from these parts is the cause of existence of other, without any limit and restriction and their parts are causes of all parts together; we would reply that subject to the condition of existence, the presence of the cause of each of them is necessary, but its non-existence is possible with non-existence of all its causes. Thus, it would entail that there is no Necessary Being (*Wajibul Wujood*).

The second reasoning is that according to some researchers, like commonality in perceptions results in knowledge, it is impossible that the majority should reach consensus on a false matter or commit a mistake in its truth.

Thus, when all the prophets, saints and intellectuals have reached consensus on the existence of the creator of the universe; on His oneness; and that He is perfect from all aspects and no sort of defect is possible in Him, we realize that this matter is true and that a numerous group has not reached unanimity on a false matter and these perfect intellects have not made a mistake.

Also, the consensus of all them is proof that whether these prefaces are imminent or theoretical, their reasonings are so clear that there is no scope of mistake and doubts in them and this reasoning is very strong.

The third reasoning is those miracles displayed by the prophets and their successors. For example, the staff assuming the form of python, splitting of the sea, enlivening of the dead and bestowing sight to the blind, splitting of the moon into two and making water to flow from fingers or pebbles and other similar miracles, because it is clear to all that such matters are beyond human capacity. Hence, it is necessary that there must be a God, who displays these acts through their hands to prove their veracity.

For most people, contemplation on the unique creations of God, present in the self and the surroundings, show a concise reasoning, which Allah has hinted at in most places in the Holy Quran; and this much is sufficient. On the contrary, the knowledge of the creator of the universe is imminent and all intellects are created through it.

As the Almighty Allah says: If you ask the idolaters: Who has created the heavens and the earth? They will say: It is Allah. And then said:

أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ

“Is there doubt about Allah, the Maker of the heavens and the earth?” (Surah Ibrahim 14:10)

He also said that the true religion is the nature of the Almighty Allah, in which He has created human beings:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

"Then set your face upright for religion in the right state- the nature made by Allah, in which He has made men; there is no altering of Allah's creation; that is the right religion, but most people do not know." (Surah Rum 30:30)

That is why all the prophets were commanded to tell the people about the word of monotheism and to say: 'There is no god, except Allah,' and not to confess in the existence of the Creator.

Its proof is that when people fall into calamities and they do not have support from any apparent helper, they take refuge in their creator and confess: 'we are having One God,' and numerous reliable traditions are recorded about this.

Some intellectuals say that most infidels and ignorant people are apparently deniers of the existence of the Creator, but in their conscience they confess to His reality and existence. Therefore, there is no dispute in the existence of the Creator.

Its explanation is that intellect, reason and texts prove that Allah, the Mighty and the High is higher and greater than that the intelligence of someone else should be able to encompass His being, but this connection is proved and established between the master and slaves due to addition of special mercy, which the essence of all creatures has accepted. That is why, when one is involved in calamities and natural disasters, in which there is no one to seek help from, except the Real Protector, they become humble before Him. This is thus the sign of acceptance of prayer, as mentioned in the verse:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ

“Or, Who answers the distressed one when he calls upon Him!” (Surah Naml 27:62)

In fact, the fear, terror and restlessness of living beings in such circumstances is also due to this. That is why in every age, period, religion and different sects there is no logical dispute from any sensible person regarding initial creation. On the contrary, there are disputes regarding His qualities, conditions and circumstances.

Fakhre Razi narrates from a person that during a great famine and drought, people went to the wilderness to pray for rain, but their prayer was not accepted. That man says: At that time I went to a mountain and saw a deer sprinting to a pond due to intense thirst; but when it reached the pool, it found it dry. He was absolutely shocked and many a times he shook his head looking at the heavens. Suddenly a cloud appeared and it rained so heavily that the pool began to overflow. The deer drank its fill and went away from there.

According to the author of *Rasail Ikhwanus Safa*, many a times people saw that due to drought, animals raise up their head to the heavens and plead for water.

It is narrated from a hunter that he saw a mountain cow nursing her young one. He says: When I went to it, it abandoned the calf and fled and I captured the calf. When the cow saw the calf in my hand, she became restless and raised her head to the heavens, as if pleading to court of the Almighty Allah. Suddenly I slipped and fell into a ditch and the calf escaped from my hands. Thus, its dam came running and took it away.

It would not be appropriate at this point to mention all what is stated in traditions regarding this. Therefore, we can simply conclude that whatever is known about the existence of the Creator is so clear that even animals are aware of it.

Section Two: Eternality of Allah

It is clear that Allah, the Mighty and the High is eternal and ever-living. His non-existence is impossible. He is from ever and he shall remain for ever. It is so, because if He were incidental and non-existent and annihilation was possible for Him, He would be needful of another creator and He would not be a necessary being and the creator of the universe. We should know that His existence is necessary and it is necessary for His being and it is impossible to separate it from His being. Followers of different religions have reached consensus on His being perfect from all aspects and that helplessness, defect and annihilation is impossible for Him.

Section Three: Allah is Omnipotent and Supreme

Allah, the Mighty and the High, is all-Powerful and supreme and nothing from possibilities is beyond His power. Also, it is not that since He has created this much, He cannot create more. On the contrary, He does that, in which there is exigency. And if there is exigency He can create twice whatever He has already created; and if He wants, he can annihilate everything. He is the capable doer. Whatever He does, He does so through His intention and discretion. He is not at all helpless in His acts. Neither His effect on other things are without His intention. For example the burning of the fire.

Also, if the intention of Allah becomes absolute along with the creation of a possibility, it would be definitely come into being.

As Allah, the Mighty and the High says in the Holy Quran:

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾

"His command, when He intends anything, is only to say to it: Be, so it is." (Surah Yasin 36:82)

This matter does not negate that the intention of Allah is not having connection with the result of the issue.

The proof of the above is that owners of intellect, in spite of having different desires, have reached consensus that the creator of the universe cannot be helplessness and defective.

Section Four: Allah is All-knowing

We should know that the knowledge of the Almighty Allah about things before their coming into existence is not having any difference as compared to His knowledge before their coming into existence. He was knowing everything from eternity, which would be created till ever and all things; though it might be like particles, or like drops of sea, weight of particles and mountains; or leaves of trees or desert sand and breathing of animals; everything is clear for Him. It is so, because He is the creator of everything, whether it is through a medium or without it and whoever through his intention and discretion creates something, he has complete knowledge of its qualities and signs; if one ponders on this it will be clear and obvious.

Also Allah, the Mighty and the High is abstract. The relationship of the abstract is same with everything. Also as all the created things results of His existence; the knowledge and perfection of everything is sourced through Him. One, who is cognizant of all the sciences, is not ignorant of anything. The Almighty Allah has hinted to all these proofs in three words of the Holy Quran:

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾

"Does He not know, Who created? And He is the Knower of the subtleties, the Aware." (Surah Mulk 67:14)

Thus, we realize that He is subtle, with wholesome kindness for all existing beings and that He is the protector, creator and nourisher of all; it is Him only, who conveys everyone to the ranks of perfection; and only He is the knower of hidden matters. We admit to the unique creations of the creator; that is the sun, moon and stars and their different movements based on laws of wisdom, and the training of material and vegetative things; and who convey each of them to perfection; explanation of human and animals bodies and who arranges their parts; their growth; perception of external and internal senses, on which philosophers have written books on every topic after contemplating on them for thousands of years, even then they were unable to become conversant with a tenth part of them.

Therefore, we become aware with certainty that such a God, from whom nothing is concealed, and who is not helpless from anything and is powerful on everything and that His knowledge is eternal and everlasting and He is never oblivious to anything; forgetfulness is not possible from Him and sleep and slumber are impossible for Him; because all these are defects, and He is perfect from all defects.

So, when in general, the knowledge and power of the Almighty Allah and His being free from all evil is proved, and the reality of prophets and his successors is also proved through miracles, as will be mentioned later, if Allah wills; then all qualities of perfection are proved through the sayings and reports of these elders and there is no need to the know the rational reasonings; that is why we have not prolonged the discussion.

Section Five: Allah is all-seeing and all-hearing

We should know that Allah, the Mighty and the High is all-seeing and all-hearing. He is the knower everything, which can be heard; for example voices and see all what is visible. But He can see without an instrument of hearing (ears) and hear without an instrument of seeing (eyes); because were He to be needful of these things, He would become a compound, a needful and a

created being; He would be needful of others in His perfection; however, He is perfect in His self and His knowledge regarding those things does not depend on them.

On the contrary, He was cognizant of them before their existence as He is cognizant after their creation and both these qualities refer back to His omniscience. Allah, the Mighty and the High has mentioned these two qualities separately. Perhaps the wisdom behind is that the philosophers are refuted in those qualities, because they do not consider Allah to be cognizant of the details. Or that He is aware of the acts of human beings involved in difficulties. That is why these two qualities were mentioned separately from knowledge, so that people be warned of divine chastisement and encouraged to perform good deeds. Some consider both these qualities to be distinct from divine knowledge and its mention here is of no use.

Section Six: God is Living

We should know that Allah, the Mighty and the High is living and 'living' implies a quality, through which power and wisdom should be revealed. Since it is proved that Allah, the Mighty and the High is all-knowing and all-powerful, the quality of life is also proved for Him. However, but the life of created beings occurs by occurrence of a quality, whereas God is alive on His own without a quality of a created being applicable to Him; and in fact this quality again refers back to His knowledge and power.

Section Seven: God is *Murid* (with intention)

We should know that Allah, the Mighty and the High is *Murid*; that all His acts occur through His choice and intention. They are not inadvertent, which come about without choice and intention as the burning property of the fire and falling down of the stone. First we think of an act; after that we think of its benefit and this acts as a motivation for us to perform it; till we

reaches the limit of determination and at that time that act is performed by us.

However since there is no contradiction of condition and occurrence in the being of the Almighty; that is why the knowledge, which the Almighty Allah has that the existence of so and so matter in so and so time is expedient for the system of the universe. it is the same cause of its being at that time.

That is why Imamiyah theologians say that intention refers back to knowledge and the knowledge of the better option is also an intention.

It is also mentioned in traditions that this same invention is intention and this quality is from the act and it is incidental. Though there are many points in this subject, but for the duty bound it is sufficient to know that all acts of the Almighty Allah occur through His intention and choice according to exigency and wisdom and He is not helpless in those acts.

Section Eight: Allah is *Mutakallim*

We should know that the Almighty Allah is *Mutakallim*; that is He creates letters and voices in a body, without the faculty of mouth or any other organ; like through His perfect power, speech was created in the tree and Prophet Musa (a.s.) heard it. He creates sounds in the heavens, which the angels hear and bring as divine revelation; and He creates inscriptions in the heavenly tablets as well, which angels read and bring down as divine revelation. He also creates revelation and speech in the hearts of prophets, successors and angels.

This quality of creating speech is not a divine quality, which should necessarily be from eternity; on the contrary, it is a quality of action and it is incidental, because perfection of truth is knowledge of those meanings and letters; and He has the power to create letters and voices in anything He wants.

Both these qualities – knowledge and power – are eternal; and the quality of creating speech is mentioned separately, because the sending of prophets and duties of Almighty Allah is basis of divine revelation; and books and divine words present in Quran and other heavenly scriptures are incidental. Whereas the knowledge of Allah is eternal and He is separate from speech and self-speech, about which Ashaira believe in, is invalid.

Section Nine: Allah is Truthful (*Sadiq*)

We should also know that the Almighty Allah is Truthful (*Sadiq*) and falsehood is not possible from Him, because reason dictates that He should be free of all evil and falsehood also being an evil He is from falsehood as well

In some cases falsehood, under exigency is allowed for us, even though it is an evil; but it is allowed due to our helplessness; since we are incapable of repelling the trouble caused by the word of truth; whereas Allah cannot be helpless. Moreover, there is consensus of people of all religions that the Almighty Allah is truthful in all acts and the books of Allah are full of this subject matter and this matter is a fundamental of faith.

Section Ten: Qualities of Perfection

Similarly, we should know that the qualities of perfection of the Almighty Allah are His very being, because no quality is present in Him, which may be established with His being. On the contrary, His being is the substitute of all qualities. Just as there is a being for us and the quality of power is an existence, which has become a cause, but the divine being of the Almighty Allah is a substitute of all qualities and other than the divine being nothing else is absolutely knowledgeable, because if some quality should be in addition to His being, it would either be eternal or incidental and both of them are impossible.

It is so, because if it is eternal, plurality of the eternal becomes applicable; although other than Allah, no one else is eternal; thus, that quality would become another god. Moreover, it becomes necessary that the Almighty Allah should be needful of others in His perfection and this matter is a necessary requirement of deficiency and helplessness as Amirul Momineen, Ali Ibne Abi Talib (a.s.) said:

One, who described Allah with the qualities of being, has in fact restricted Him to a time and one, who restricts Him to a time, has in fact believed that there are two gods or he has become a dualist. And one, who believes thus, has not recognized God.

He also said: The beginning of religion is recognition of God and perfection of divine recognition is to consider Him as One and perfection of considering Him as One is that he should seek the additional qualities from Him.

Scholars have differed regarding the qualities of the being of the Almighty Allah. Some say that they are: knowledge and power, discretion and life, intention and detestability, hearing and seeing, speech and truthfulness, being eternal and everlasting. Some have compared both qualities to be everlasting.

Thus, we should know that the Almighty Allah is powerful, independent, living, free intentioned[1] (*Mureed*), hearing and seeing, Mutakallim[2], eternally, everlasting and truthful, because some of these qualities depend on others and some qualities are included in their negative; that is why some scholars have differed in their number; not whatever is mentioned, every opinion refers back to this.

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[1] It means that Allah does everything with His own wish and will and discretion in all affairs. He does not do anything under constraint or compulsion.

[2] It means that Allah can create speech in anything He likes; like He created speech in the tree for Prophet Musa (a.s.).

Chapter Two: Negative attributes (*Sifaat Salbiya*)

There are many discussions in this chapter:

First Discussion: Allah is One

Allah is One; that is He does not have any partner either in the creation of things as fire worshippers believe in the duality of the godhead: God and Satan or light and darkness; or in being eligible for worship as the infidels of Mecca deemed their idols to be partners of Allah in worship and prostration.

This matter is true and proved beyond any doubt as all prophets gave information about it and it is a necessary fundamental of all true religions.

From the aspect of reason also, proper running of the system of the universe is not possible without oneness of the godhead; like there cannot be two owners of a house or two rulers of a country as it will create contradiction of their parts; then how is it possible for the heavens and the earths and the workshop of creation to operate with two gods?

On the contrary, after a little contemplation it would be known that the whole world from the aspect of connection between its parts is like a single person and intellect cannot accept two souls to be related to one body. In the same way, it is also not possible to accept that there are two gods to control the world.

Muhaqqiq Dawani says that if a person opens the eye of insight and goes around the world and sees from the beginning; that is the spiritual world till its end; that is till the physicalities, he would see a perfect and harmonious system, in which many things are included in some others and everything is having such

a connection with its source that it seems that it is a house. It is clear that this is the connection of one creator.

As any intelligent person, on seeing the creations of an artist will notice discrepancies among his products, in spite of the fact that the creator of them all is one only and it is proven that except for the true one no one else is perfect in everything he does.

Thus, by seeing this and similar things, it is known that such oneness and this arrangement in worldly things is not possible without one creator; as the following verse also mentions this:

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا

"If there had been in them any gods except Allah, they would both have certainly been in a state of disorder." (Surah Anbiya 21:22)

For the folks of belief this much warning is sufficient that:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ﴿١٩٠﴾

"Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand." (Surah Aale Imran 3:190)

Here ends the discourse of Muhaqqiq Dawani.

From the above discussion, it is clear that just as the existence of the creator is imminent and natural, in the same way, oneness is also imminent and natural and all are attentive to one God only and all occupy the same court. And consensus of independent intellects has occurred on this only

The dualists (*Thanawiyyah*) also regard the originator of creation as one and say that *Nauyazdan* is eternal and he has

created the darkness; and that Shaitan is incidental. Even though some may apparently say that both are eternal, but if they contemplate on it they confess to monotheism. Thus, when one learns of the corruption of these people, he automatically becomes aware of their invalidity. But to mention these corruption is lengthy and beyond the scope of this book.

Ali Ibne Abi Talib (a.s.) said: If there had been a second god, it was necessary that his books and prophets should have come to us.

This reasoning is absolute; therefore, it is necessary for the Necessary Being (*Wajibul Wujood*) to be powerful to the level of perfection and that He should be the absolute bestower of grace, whereas one God sent 124000 prophets to introduce His cognition and worship and to guide the people and if god forbid there had been another god, it was necessary that he should also through some prophet, have introduce his cognition and worship to the people. Thus, he would not be powerful; he would be helpless. Or that he would not be wise, he would be a miser and an ignorant and from these no quality is possible for the Necessary Being (*Wajibul Wujood*).

There are many proofs regarding this; but this book cannot be expected to discuss all of them.

To say that idols are some stones, which neither cause any harm nor any benefit; or they are some creations, degraded by absolute powerful one, unworthy of worship is such an obvious thing, which does not require any explanation and interpretation; and its negation is necessary for the religion of Islam.

Second Discussion: Allah is not a compound, body or substance- He has no place or direction

We should know that an existing being is either a compound or an abstract thing. Compound is composed of parts. In the external sense, like man is composed of organs and four elements. In imagination, like commodities, like grains or crops.

Baseet is one, who is not having any part. The Almighty Allah is the absolute *Baseet* and He is not composed of parts; because if He had a part, he would be needful of that part and would be incidental in existence. He is also not a substance; because substance is a kind of existence and He is a Necessary Being (*Wajibul Wujood*) by nature.

He is also not incidental, like blackness and whiteness, because incidentality is needful of space, and every needful one has to be incidental. He is also not a body, because body is a compound of parts, and a compound is needful of its parts and He is neither in any place nor direction. It is so, because whatever is in place and has direction is either a body or it incarnates into a body; and the Almighty Allah is pure of both. It is also impossible for the Almighty Allah to change His location, because these issues are requirements of a body and materiality.

Third Discussion: The Creator is Unique

No one is in likeness of the Almighty Allah, as He says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

"Nothing like a likeness of Him; and He is the Hearing, the Seeing." (Surah Shura 42:11)

He has no likeness or equal, which should be His partner in the reality of being and original qualities. He is also not having any opposite, which may oppose him. He does not have any friend and helper in creation; and the belief of some extremists (*Ghaali*) that the Almighty Allah created the Messenger of Allah (s.a.w.s.) and the Holy Imams (a.s.) and left the creation of the universe to them is infidelity and except for the acts of people, He is the creator of everything.

Fourth Discussion: Eyes Cannot See Him

That is the creator of the universe is not visible. The being of the Almighty Allah is not such that these eyes should be able to see him in the world or the hereafter. This is a fundamental necessity of Shia faith and many traditions have come down regarding this and that, about which they think that they have come against this, they are interpreted as perception of the heart.

As Ali Ibne Abi Talib (a.s.) said: Eyes cannot see the Almighty Allah in the usual way, but hearts have seen it through the reality of faith.

We should know that except for the Almighty Allah, no one is aware of the eternality of the being and perfect qualities of the Almighty Allah and Last Prophet (s.a.w.s.) who is the best of creation and the most excellent of the cognizant ones, has admitted to his helplessness and said: We have not recognized you as is the right of recognition; and the Almighty Allah said:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ

"And they do not assign to Allah the attributes due to Him." (Surah Anaam 6:91)

That is they have not estimated and honored the Almighty Allah as it befits Him and said:

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ

"Vision comprehends Him not, and He comprehends (all) vision." (Surah Anaam 6:103)

That is eyes cannot perceive Him and He perceives the eyes.

It is mentioned in traditions that the eye of the heart cannot perceive His eternality, then what can be said of the physical eye? Moreover, the remaining apparent qualities, like: hearing,

smell, touch and taste cannot perceive Him and neither the inner five senses like imagination can perceive Him.

Fifth Discussion: Allah is not Incidental

The Almighty Allah is also not subject to incidentality and different conditions are mentioned regarding this. For example mistake and forgetfulness, sleep and grief, tiredness and enjoyment, pain and distress, sickness, youth, senility, eating and drinking, sexual enjoyment and He is not having any of these incidentalities.

It is so, because to have these qualities is proof of deficiency and needfulness and the being of the Almighty Allah is free of them.

In this chapter the brief and comprehensive statement is that divine qualities of perfection can neither be incidental nor separable from Him; like knowledge and power, because if these qualities become incidental, it would necessitate that the being of the Almighty Allah before the incidence of these qualities would be deficient, ignorant and helpless and if they are separated from Him, He would become defective after their separation, although in no condition is deficiency possible for Him and the qualities, which are from the quality of being, and from the qualities of actions can be incidental.

For example: creator and nourisher, enlivener and death giver, because the Almighty Allah was not eternally a creator, otherwise the universe would also have been eternal and if the creations of Allah had always been there from ever, it would not have been the quality of perfection of the Almighty Allah and it would have necessitated His deficiency.

On the contrary, to be powerful in creation is a quality of perfection; and when he knows the exigency, He creates and this quality is since ever and it never separates from the Almighty Allah and sometime it is that permanence of the quality of action becomes the cause of deficiency of the Almighty Allah as there

is wisdom in creating Zaid that day and He creates him before that, it is against divine wisdom and a cause of deficiency.

In the same way, if making Zaid rich is against divine wisdom and the Almighty Allah makes him rich, it is a defect for Him and not perfection; as it is said that the quality of being is what Allah is having and He cannot have their opposite qualities.

Quality of action is that He can have that quality as well as its opposite, but the quality of being is like knowledge as divine knowledge is regarding everything and he cannot be attributed ignorance.

In the same way, the Almighty Allah is powerful on all existing things and in no way helplessness can be attributed to Him. The quality of act is like its creation. It can be said that the Almighty Allah created the seven heavens; since there was no exigency He neither created Zaid nor his son.

He is also described as the giver of life and death. He makes one man rich and the other, poor, but none of these things cause any change in the divine being of Allah, because the perfection of his holy being is in having absolute power, true knowledge and definite information and points of contradiction.

Through His exclusive grace, the Almighty Allah gives to everything according to the capability of its substance and according to the exigency of the whole system and if He bestows more than that; it would be against His grace from the aspect of complete exigency and this matter is unlike rain that falls in the same way. If due to difference of substance and capability from one land He grows flowers and blossoms from another thorny trees; and from another, trees and fruits and from another, river and stream; He inhabits some houses and ruins some and all these are caused through the same rain.

We would again remind the readers that this treatise does not have more scope than this explanation.

Sixth Discussion: Explanation of Divine Names

There are innumerable names of the Almighty Allah as He says:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا

"And Allah's are the best names, therefore, call on Him thereby." (Surah Araaf 7:180)

Also many names of the Almighty Allah are mentioned in verses, traditions and supplications. Thus, precaution demands that we do not call the Almighty Allah with any name other than those mentioned in verses and traditions and the fact is that the names of the Almighty Allah are some created letters and incidental

Some Ahle Sunnat believe that the names of Allah are His own being, but this statement is invalid and it is mentioned in traditions that one, who believes in this is a disbeliever and one, who without meaning worships the names is also a disbeliever. One, who worships the names and the meanings, has attributed a partner to Allah. Only one, who worships His being, to which those names are implied, has worshipped the Almighty Allah with oneness.

Seventh Discussion: Allah does not Incarnate

We should know that the Almighty Allah does not unite with anything, because it is impossible for two things to merge. He also does not have a wife or a son; and does not incarnate into anything as the Christians claim that Prophet Isa (a.s.) is the son of God or God has incarnated into him or has united with him as all these issues cause helplessness and deficiency of the Almighty Allah and they make one a disbeliever.

What some Sufis claim that the Almighty Allah is the essence of everything and that the essences of existing things are

relative issues and have come into existence from the Almighty Allah or that the Almighty Allah incarnates into the gnostic and becomes united with him. All these statements are in fact infidelity and apostasy.

In the same way, some Shia extremists (*Ghaali*) say that the Almighty Allah incarnated into the Holy Prophet (s.a.w.s.) and the Holy Imams (a.s.) or that He unites with them or has appeared in their form; all these statements are also infidelity and our Holy Imams (a.s.) have sought aloofness from them and has invoked curse on them and ordered the execution of some of them as Ali Ibne Abi Talib (a.s.) killed a group of them through smoke.

Eighth Discussion: No Partner in Eternality

Except for His being, everything is incidental.

We should know that the creator of the universe does not have any partner in being eternal and everything other than Him are incidental and all religions have consensus on this issue, although in common parlance they apply incidentally and absence of eternality on many meanings; but that, on which all the religions have reached unanimity is that everything other than God is having a beginning and the time period of its existence is going to end; and except for the Almighty Allah, no one else is eternal and on this issue all Muslims, on the contrary, all the people of the world agree and numerous and clear verses prove this matter.

Regarding this, I have mentioned 200 traditions in *Biharul Anwar* for rational proofs along with replies to the objections of philosophers from reliable Sunni and Shia books. Also, it has come down in reliable traditions that one, who believes in the eternality of anyone other than the Almighty Allah, is a disbeliever.

Chapter Three: Qualities related to the Acts of God

There are a number of discussions in this chapter:

First Discussion: Factuality of Good and Evil

The faith of Imamiyah is that the good or evil of the acts is rational and good implies that if a capable doer performs this act, he would become eligible for praise and reward; and evil is that if a capable doer performs it, he would become eligible for condemnation and punishment. Every act, whether sanctioned or prohibited by Islamic law; through which one becomes eligible for praise and reward or condemnation and punishment its good and evil can be understood through reason; as the excellence of speaking truth, which brings profit or the evil of a lie, which causes harm, or a lie that is profitable, because being aware of their goodness and evil is needful of contemplation and sometimes people cannot understand this.

Often people cannot understand this, but after it is mentioned in the holy law they become aware of its good and evil as the excellence of the fasting of the last day of Shaban and the evil of fasting on the first of Shawwal.

According to the Ashaira the good and evil of an act depends whether it is commanded and prohibited by the law maker. Whatever He orders is good and whatever He prohibits is evil and bad. Thus, if the law maker commands adultery, it would be good and if He prohibits the prayer, it would become an evil act. The invalidity of this belief – overlooking the fact that even intellect declares it – is absolutely clear through many verses and traditions.

Second Discussion: Allah does not commit evil

We should know that Allah, the Mighty and the High does not commit any evil act, because if He did that it would necessitate that He is unaware of the evil of that act or that if He is aware of it, He is not capable to leave it and also does not have need for it, but He performs it without any profit.

Thus, the first instance shows ignorance of the Almighty Allah, in the second instance His helplessness, in the third, needfulness and in the fourth, foolishness and unawareness and the application of these four qualities is impossible for the Almighty Allah. Thus, it is proved that an evil act cannot be committed by Him.

Third Discussion: Allah does not impose anything beyond ones capacity

We should know that the Almighty Allah does not make anyone responsible to do or to leave acts, which are not in their capacity and people are having free will in their acts and they are the doers of their own act, whether it is obedience or disobedience. Most Imamiyah and Mutazila believe this and most Ahle Sunnat people follow the Ashaira faith that says that the Almighty Allah is responsible for all the acts of people and people do not have any choice at all. On the contrary, the Almighty Allah executes that act through the people and people are helpless in this.

But some say that intention of the person is connected to this act; but it does not at all have any absolute interference in that act. This view is invalid due to a number of reasons:

First Reason: Difference between Voluntary and Involuntary acts

It is that we know through our wisdom and reason that there is difference between these two acts. That trembling is involuntary and writing is voluntary.

In the same way, we find difference between two persons, one of whom falls down from the roof or one, who descends from it. Thus, if an act is not in our capacity, it is necessary that there should not be any difference in these acts also.

Second Reason: Reward and Punishment

It is that the Almighty Allah has commanded obedience, and in its exchange has promised reward and has restrained from sins and has instead warned of punishment. Thus, if the acts of people are not within their capacity, then to make them responsible for them and to punish them for sin is very bad and in fact injustice. Just as a master ties up the hands and feet of his servant and then orders him to bring something and then starts beating him up that why he has not brought it; or that he orders him to proceed to the sky and then beats him up why he has not proceeded.

Previously, it was seen that an evil act is not possible from the Almighty Allah and who is more unjust than one, who makes infidelity and disobedience issue from the heart or tongue of a person without his choice and then as result of it burn him up in Hell forever? Allah has Himself mentioned in many places in Quran that He is not unjust to anyone.

Third Reason: Praise and Condemnation

It is that the Almighty Allah has, in innumerable places in the Holy Quran, praised the proximate ones to the divine court

due to obedience and condemned the accursed ones due to infidelity and disobedience.

Thus, if these persons are not the doers of their act, to praise or condemn them would be foolishness and its attribution to the Almighty Allah is impossible.

We should know that it is mentioned in many traditions that there is neither compulsion nor free will. On the contrary, it is a matter between these two matters. According to majority of scholars, it implies that the Almighty Allah has not compelled anyone in their acts and people act according to their own intention, even though all its causes may be from Allah.

For example, the physical organs and all physical and spiritual strengths and the tools and instruments needed to perform the act; all of them are from the Almighty and it is a matter between two matters.

While the fact is that the interference of the Almighty Allah in the acts of men is more than this; because He has special guidance and divine opportunity for good acts and He decides who is worthy of His guidance and divine opportunity or good sense.

This interference is in the act of obedience, divine abandonment and leaving the person to his own devices. It is interference in the act of disobedience, but it is not to the limit that the person should have no choice in the matter and should be compelled to do or not to perform a particular act. Like that master having two servants, who orders both to do the same job. For example, he may order: Tomorrow, each of you go to buy such and such thing for me. One, who performs this service will be rewarded with a hundred gold coins and one unable to do that will be lashed ten times.

Thus, if he is content with this regarding both, and one of them performs the job and the other does not. The one, who had performed it, he becomes eligible for a hundred gold coins and one, who was unable to do it becomes liable for ten lashes. If

one of them is more obedient and has served more, and the master likes him more; and after ordering both of them and completing the argument on both; later on he calls his favorite one in private and shows kindness to him; and the following day this servant does that job and the other one does not, in that case if he gives a hundred gold coins to him and ten lashes to the other, no one would criticize that master, because neither that first servant was compelled to perform that job, neither the other one was forced against it. On the contrary, both have acted as per their choice and free will and the argument of the master is exhausted for both.

This much interference of the Almighty in the acts of people is proved and apparent from verses of Quran and traditions and one should be content this and not contemplate on it further, because this matter is very difficult and a point, where it is very easy to deviate. Traditions have also prohibited further contemplation on this matter.

Fourth Discussion: Grace is Obligatory on Allah

In the light of reason, grace is obligatory on the Almighty Allah and grace is that, which brings a duty-bound person near to obedience and takes him away from disobedience; like the sending of prophets, appointment of Imams, reward and punishment and divine promise and threats etc.

Fifth Discussion: Allah is Wise

The Almighty Allah is wise and all His acts are based on wisdom and exigency and no useless act is performed by him and He is having the right aim and great wisdom in all His acts. However, the aim of divine acts refers back to people and it is not the aim of the Almighty Allah to get any benefit from it. On this matter, all Imamiyah, Mutazila, philosophers and Ashaira

have reached consensus and they say that all acts of Almighty Allah are without any selfish motive.

But many traditions prove the invalidity of this statement and most Imamiyah believe that, which is best for the creatures and system of universe, is obligatory on Allah. It is the belief of some theologians is that acts of the Almighty Allah should necessarily include exigency and wisdom and it is not necessary that they should be in the best interest of humanity. It is clear that we have no scope at all to contemplate on this matter.

Chapter Four: Prophethood

First Objective: Infallibility

The belief of the Imamiyah is that sending of prophets, from the point of view of reason, is obligatory on the Almighty Allah, because grace is obligatory on Him. According to consensus of Shia and widely related traditions, all prophets since the beginning of their life till their last moments are infallible from all greater and lesser sins, intentionally and unintentionally. We have rational as well as traditional proofs to prove this and also that no kind of mistake or forgetfulness is possible from a prophet in conveyance of the divine message; for in that case, no one would be able to trust his word.

But in other matters related to habits and worship acts, it is well known among Imamiyah scholars that mistake and forgetfulness is not possible from them as well and some have even claimed consensus of Shia on this point.

However, Ibne Babawayh and some tradition scholars say that satanic forgetfulness is not possible for him, but it is possible that the Almighty Allah under some exigency may display mistake and forgetfulness from him, like the Messenger of Allah (s.a.w.s.) committed forgetfulness in Zuhr and Asr Prayer and recited the Salutation after two units (*rakats*); when people called his attention to this, he stood up and recited the two units.

Scholars say that the Almighty Allah did this by way of affection on the Ummah of the Prophet; that is if someone does this unintentionally, people may not condemn him; and it is so that people should not think that those personalities are gods. But most scholars do not believe that such forgetfulness ever took place; and they have based on dissimulation the traditions, which have come down in this regard.

It should be known that an infallible is not compelled to leave sinful acts, but the Almighty Allah grants such graces to him that he abandons disobedience through his own free will.

Or he is bestowed with such strength of reason and intelligence in obedience of the Almighty Allah and to keep ones conscience with right morals and as a result this, the infallible achieves such a rank that the love of Allah becomes rooted in his heart and he is freed from the prison of selfish desires and satanic thoughts. He always imagines himself to be the favorite of Allah and except for that, in which lies the pleasure of his beloved, nothing else occurs to him and if rarely a thought of disobedience enters his mind, he does not break his attention to Allah, the Mighty and Sublime to go near that disobedience. Also, he is ashamed to commit disobedience in the presence of God. On the basis of this, he never commits a sin.

If, as some people think that the Almighty Allah compels an infallible on abandonment of sin; then guidance and infallibility would not be a basis of perfection for him and there would be no reward for him in leaving off the sins.

Verses and traditions, in which it is implied that prophets committed disobedience of the Almighty Allah, are interpreted to be a commission of a detestable act and leaving the preferable option; but since those personalities were in possession of greatness and rank, this is also referred to as sin; although there are two other reasons for it, which I (the author) have explained in *Hayatul Quloob.* Most incidents mentioned in books of history and Quranic exegeses, regarding mistakes of prophets are in fact fabricated by Ahle Sunnat reporters.

Taking them from books of Jews they wanted to justify the wrong deeds of their Caliphs. They mentioned all such incidents in their books and some deficient Shia also included them in their books. A large number of traditions have been recorded from the Holy Imams (a.s.) in their refutation, which I (author) have mentioned in Arabic and Persian books and it is beyond the

scope of this treatise. Thus, one should not have faith in such incidents.

Second Objective: Miracles

One can know the truth of prophets only through miracles, because it is not possible to believe anyone, who claims some high station merely on the basis of his claim; as a poet says:

O man, there are many satans in the form of humans; so you must not trust anyone on mere claim. (Persian couplet)

Like if person claims that I am appointed by the King as a governor over you, you must obey me. No one accepts this merely on the basis of his claim till he does not show proof from the King; a note or a written order, which should only be from the King. A miracle is also same, because it is an act that man should be unable to produce a like of it; it should be against ordinary it and be accompanied with a claim of prophethood. Thus, if it is an act that a man can do, it is not a miracle. Or for example, at the time of sunrise he says that it is my miracle that the sun has risen.

But if he claims prophethood and also says that the Almighty Allah appointed me as the leader and ruler of the world and my proof is that Allah splits the moon with a gesture of my finger or enlivens this dead; and that should happen immediately; in that case we would know that he is truthful, because the Almighty Allah is powerful over everything and His knowledge encompasses everything as we have mentioned before.

Thus, if this person is lying, then his claim would be evil and our obedience to him would also be bad. In that case, it would become necessary that the Almighty Allah has encouraged an evil thing and it is impossible to attribute evil to Allah as we all know.

It is necessary that miracle should be according to the claim and it should prove the rightfulness of prophethood and if it is not according to it, it would prove the falsity of owner of the miracle as some people mentioned to Musailima Kazzab, the false prophet, that His Eminence, Muhammad Mustafa (s.a.w.s.) prayed for a blind man and he was cured; so Musailima Kazzab also should pray for this man blind in one eye; but when he did so, his other eye also became blind.

In the same way, people said to Musailima Kazzab that Eminence Muhammad Mustafa (s.a.w.s.) dropped his saliva in a dry well and it began to overflow with water. That accursed man spat into a well having some water, and that well dried up! Such a miracle is in fact called as a falsifying miracle.

Third Objective: Qualities of the Prophets (a.s.)

It is necessary that the prophet should be superior to all his people, because precedence of the inferior is against reason and it is necessary that the prophet should know all the sciences, which his people are in need of and it is necessary that he should be imbued with qualities of perfection. Like perfection of intellect and wisdom, sagacity and determination, chastity and valor, nobility and generosity and to prefer others over oneself and modesty in religion, mercy and kindness, forbearance and humility, compassion and sympathy; and he should be aloof from worldly things and be free from qualities like malice and miserliness, jealousy and greed, materialism and greed for wealth and position, nasty temperament and impotency, and also diseases, which are normally looked upon as detestable; like leprosy, leucoderma, blindness, deafness and dumbness etc, and there should no defect in his lineage also. That is he should not be illegitimate born; also there should be no doubt in his lineage. His forefathers should not be of lower social rank. He should not be in lowly professions like weaver, barber, porter, sweeper and professions, which are against self respect; like eating on roadside or while walking etc; and also acts like that.

Scholars have mentioned all these issues, but there is difference of opinion in some issues.

Prophets, who were the ancestors of the Prophet and their ancestors, were all Muslims throughout, but it is not proved in my view that the forefathers of other prophets should also be Muslims. There is no proof, rational or textual to support this; and some traditions, which have come down regarding Prophet Khizr (a.s.) etc. prove the contrary and it is better to reserve ones view in this matter.

Fourth Objective: Superiority of Imams and Prophets over angels

Imamiyah scholars have consensus that prophets are superior to all angels, and there are a large number of traditions on this matter and many rational evidences have come down, but there is a great difference of opinion among Ahle Sunnat and the number of prophets is not proved, but the figure of 124000 is well known and in brief it is necessary to believe that all prophets and their successors are rightful and belief in the prophethood of the prophets mentioned in the Holy Quran is necessary for the religion of Islam.

For example, it is necessary to believe in rightfulness of prophethood of Prophet Adam, Sheeth, Idris, Nuh, Hud, Salih, Shuaib, Ibrahim, Musa, Isa, Ismail, Yaqub, Ishaq, Yusuf, Dawood, Sulaiman, Ayyub, Yunus and Ilyas (a.s.). One, who denies even one of them, is a disbeliever.

There is a great difference between the ranks and grades of the prophets. The most superior being the five prophets: Nuh, Ibrahim, Musa, Isa and His Eminence, Muhammad Mustafa (s.a.w.s.): They are called as *Ulul Azm* prophets, and their Shariat abrogated the previous laws.

The most superior of the five is the Holy Prophet (s.a.w.s.). After him, Prophet Ibrahim (a.s.) is superior to all prophets.

There are many differences between a messenger and a prophet: some say that messenger is one, who is sent, and the angel of revelations should come to him in wakefulness; and prophet is one, who is not sent to anyone in particular.

Some say that messenger is one having a book or a codified law and prophet is one, who protects the law of someone else.

It is mentioned in authentic traditions that prophets are of four kinds: some used to hear that he was only sent for his own self; some prophets used to dream and hear the voice of the angel, that is he was subservient to another prophet; like Lut (a.s.) was under the command of Ibrahim (a.s.); some used to hear and see in dream as well and also see the angel, and he was sent to a group, but he was following the law of another prophet; like Prophet Yunus (a.s.).

The messenger who sees in dream and hears the voice and sees the angel in wakefulness, and who is also the owner of a divine law, is the Imam.

It is mentioned in reliable traditions that prophet is one, who sees in dream and listens to the voice of angel, but does not see the angel in wakefulness and messenger is one, who hears the voice and sees the angel in both conditions: in sleep as well as wakefulness.

The Imam hears the voice of the angel, but does not see him.

There is difference of opinion among scholars on this subject; that most communities for whom a prophet was raised denied him and some are of the view that the prophet whose name was Yusuf (a.s.) was sent to them, but this matter is not proved, and it is better to be silent in this matter.

Fifth Objective: Prophethood of the Holy Prophet (s.a.w.s.)

The proof of the prophethood of His Eminence, Muhammad Mustafa (s.a.w.s.) bin Abdullah bin Abdul Muttalib bin Hashim bin Abde Manaf is that he claimed prophethood and displayed many miracles to prove his claim of prophethood and both of them are widely related and all the sects are unanimous on this point; that he claimed prophethood. As for his miracles, they are too many. On the contrary, all his acts and statements and implications were miracles and the miracles of the Holy Prophet (s.a.w.s.) were of two kinds:

First Type: Everlasting Miracle

It is the Holy Quran and it is more widely related than his other miracles; and it will endure till Judgment Day.

A prophet sent in a particular time period brought miracles mostly from the arts most prevalent during that time and the people of that period used to be experts in those arts; so that the proof should be final and complete on them.

As during the time of Prophet Musa (a.s.), magic and sorcery was very popular, so Allah, the Mighty and the High gave him the staff, white arm and other things like them, the like of which, the people of his nation could not bring, in spite of the fact that they were experts in that art.

During the period of Prophet Isa (a.s.), there was prevalence of epidemic of diseases and expert physicians like Galen (Jalinus) were present; thus, Prophet Isa (a.s.) displayed the miracles of reviving the dead, curing the blind and lepers. He also brought miracles like their acts, but they were not acts of human beings.

During the time the Holy Prophet (s.a.w.s.) was sent, literature was at its zenith in Arabia; eloquent poems were

composed and displayed at the Kaaba and Arabs used to take pride in this.

So the Holy Prophet (s.a.w.s.) brought the Quran and informed his people: If you have doubt in my prophethood, bring the like of this Quran, but they were helpless and could not get a like of it.

Then he said: Bring ten chapters like it.

When they failed in this as well; he said: Bring only one chapter like it.

So they became attentive to this and collectively tried their best, but they were unable to bring a like of even the shortest chapter of Quran; in spite of the fact that were extremely keen to falsify him. They fought battles, committed massacres and took prisoners; but they were unable to respond to the challenge of the Holy Prophet (s.a.w.s.).

It is obvious that if they had been capable, they would have definitely brought it. Hence, it is clear that litterateurs in Arabia were present in large numbers and scholars and intellectuals were common. From that time onwards, till the present age, the enemies of the Prophet exceeded his friends many times over, but they were unable to bring the like of it.

Therefore, it is proved that Quran was not a product of a human hand; on the contrary, it is the act of the creator of the universe and if the Holy Prophet (s.a.w.s.) had not been a prophet, the Almighty Allah would not have displayed such a miracle at his hands.

Moreover, falsehood, wrong intent and misguiding the people and many other evils would become applicable here and such acts cannot be expected for the Almighty Allah.

There is difference of opinion whether the Holy Quran is a miracle or not. Whether it is a miracle as a result of eloquence and literary expertise or when people condemned Allah He turned their minds and stunned their intellects, so they were

unable to get a like of it; although both these reasons are true, the fact is that the miracle of the Holy Quran is due to many reasons:

First Reason: Eloquence

The first reason is eloquence and even non-Arabs, who listen to Quran, can discern its difference from other discourses. The statements of the Holy Quran, which occurs in the eloquent discourse, shines like a Roman ruby and spinel ruby of Badakhshan; and all the master litterateur of Adnan and Qahtan have admitted to the eloquence of Quran.

It is narrated that during that time if anyone composed a very eloquent piece of poetry, he used to display it from the wall of the Kaaba; but when the verse of:

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَا سَمَاءُ أَقْلِعِي

"And it was said: O earth, swallow down your water, and O cloud, clear away." (Surah Hud 11:44)

…was revealed, all of them for the fear of degradation came in the dead of the night and took away their poetic works and concealed them.

Second Reason: Uniqueness

It is the strangeness of method; if a person studies the literary works of all the poets of that time, he would conclude that the discourse of Quran is something quite different and way beyond other literary works in aspects of eloquence, diction, style and tenor.

Third Reason: Absence of Discord

The third reason is the absence of discord; as the Almighty Allah has remarked:

وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

“And if it were from any other than Allah, they would have found in it many a discrepancy.” (Surah Nisa 4:82)

It is so, because if a person composes such a long discourse covering a period of twenty-three years, it is not possible for it to be free of contradictions and disparities; especially when the composer of that work is not literate; and when other people noted down his each verse and chapter; and when most of his scribes were his enemies and hypocrites.

Another point is that even if a person is most eloquent of all; even then in his panegyrics and sermons if one sentence is eloquence and the other would ineloquent and if one couplet is of high caliber, another would be of low caliber; if one part is researched the other would be vain or invalid; and to say this for a work, which continued to be composed for twenty-three years?

Fourth Reason: Based on Divine Cognition

The fourth reason is being based on divine cognition; because in that period the Arabs, especially the tradition of knowledge was not there among the people of Mecca anymore. Before proclamation of prophethood (*Besat*), the Holy Prophet (s.a.w.s.) never cultivated the company of any Jew or Christian scholar and did not travel much to foreign lands in quest of knowledge, but the wisdom of all philosophers of thousands of years is mentioned in the best way in each chapter and verse.

Nothing in it is opposed to intellect and on the contrary, the Arabs, who were universally famous for lack of knowledge and culture by the blessings of the Prophet, acquired literary expertise, ethics and perfection of morals and scholars of the world became needful of them in gaining knowledge and faith.

Fifth Reason: Inclusion of Noble Traits

The fifth reason was inclusion of noble behavior and ancient divine laws. It is so, because the philosophers and scholars had as much contemplated on it in years; thousands times of it is mentioned in each chapter of the Holy Quran and administrative laws in Islamic law, method of worship, solving of disputes, corruption, transactions, marriage, social relationships, penalties, laws of lawful and unlawful, are fixed in such a way that if all scholars and intellectuals of the world contemplate on it, they would not find any defect in it.

They would not be able to bring a law better than whatever is mentioned in that miraculous discourse and stated by the chief of the prophets. If a person refers to his intellect, he becomes aware that there is no miracle greater than this.

Sixth Reason: Incidents of Past Prophets

The sixth reason is being based on the incidents of previous prophets who were especially related to Jews and Christians. Others were unaware of those stories, but in the Holy Quran these things are narrated in such a way that in spite of the fact that the antagonists were in such large numbers, they were unable to falsify the Prophet even in one of those incidents.

On the contrary the Holy Quran exposed facts: like the truth behind crucifixion of Prophet Isa (a.s.) and also spoke of issues, which were mentioned in their books, but which they had concealed due to some exigency; like the penalty of stoning, legality of camel meat and other issues, which I (author) have mentioned in *Hayatul Quloob*.

Seventh Reason: Special Qualities of Chapters and Verses

The seventh reason is special quality of chapters and verses, because cure of all physical and spiritual ills, removal of mental delusions and satanic suggestions; removal of internal and external corruptions, security from internal and external enemies; all this is mentioned in the verses and chapters of Quran and proved through true experiences. Also purification of the hearts, cure of the breasts, attachment to divine court and security from domination of selfish desires; all such things are present in verses of Quran in such large numbers that no honest person can refuse to accept them.

Eighth Reason: Miraculous Aspect of Quran

Eighth reason is the miraculous aspect of Quran; that there are many reports of the unseen in it, whose knowledge no one had, except for the Almighty Allah. Such reports are innumerable and they are of two types:

First Type: Information of Unseen Matters

It includes verses, in which the Almighty Allah has informed of unseen things, which infidels and hypocrites did in the privacy of their homes and which they conveyed to each other as secrets, or kept them concealed in their breasts. When the Holy Prophet (s.a.w.s.) informed them about these things, they were unable to refute him; instead they used to be ashamed. When such matters were mentioned, they remarked: The angel Jibraeel would divulge our secrets to the Prophet.

There are many such reports, which we have mentioned in the book of *Hayatul Quloob*.

Second Type: Information of Future Events

It is the verses, in which the Almighty Allah has informed of future happenings, whose knowledge none but the Almighty Allah had and He informed His prophets through revelation or divine inspiration. For example non-acceptance of Islam in case of Abu Lahab or some other infidels like him and degradation of Jews till Judgment Day. Thus, so far no Jew has ever become a ruler anywhere in the world.

Wherever they live they live in extreme degrading conditions, rather their degradation has become proverbial; or prediction that Muslims would conquer many cities; prediction that they would enter Mecca for Umrah; the conquest of Mecca; return of the Holy Prophet (s.a.w.s.) to that holy city; prediction that the Messenger of Allah (s.a.w.s.) would remain secure from the mischief of enemies; prediction of Roman victory over Persians; prediction in Surah Kauthar that although infidels of Mecca ridiculed that the Holy Prophet (s.a.w.s.) will die without any descendants, he would in fact have a very vast progeny, which inhabits every nook and corner of the world in form of Sayyids and Saadaat; prediction that Jews will never wish for death. It happened exactly.

The remaining details are mentioned in *Hayatul Quloob*.

Third Type: Miracles of the Prophet

It is the verses, which mention the miracles of the Holy Prophet (s.a.w.s.). We should know that the miracles that Allah, the Mighty and the High bestowed to the Prophet were not granted to any of the prophets. The Messenger of Allah (s.a.w.s.) was given the miracles of all the previous prophets as well as other miracles. All his miracles cannot be computed. I have mentioned more than a thousand miracles in my book.

The miracles of the Holy Prophet (s.a.w.s.) are of different kinds:

First Kind: Miracles regarding his body

Miracles connected to his holy body; and they are twenty-four in number:

One: It is that effulgence shone from the forehead of the Prophet and reflected on the surroundings and when he raised his hand; his fingers exuded the light of ten candles.

Two: His body was extremely fragrant. So if he traverses a particular path, for two days or even more, anyone else passing on that way knew that the Messenger of Allah (s.a.w.s.) had passed from there. His sweat smelled of perfume and people collected and store it with them and use it as perfume; on the contrary, they mixed it with other perfumes. It so happened that once a bucket of water was brought to him. He took a handful, gargled and dropped the water back into the bucket and all the water became more fragrant than musk and rose.

Three: His body never cast a shadow.

Four: Whoever walked with him, even if he was taller than him, but his blessed head used to tower over him.

Five: A tuft of cloud shaded him all the time.

Six: No bird ever flew over his head and no fly or mosquito ever sat on him.

Seven: Just as he saw in the front, in the same way, he was able to see behind as well.

Eight: Sleeping and wakefulness was same for him. Sleep did not hinder him from perceiving anything with his apparent and hidden powers. He heard the angel speak while no one else could perceive it. He saw the angels whereas others could not and he used to become aware of whatever was concealed in the conscience of others.

Nine: No sort of bad odor entered his nose.

Ten: Wherever he dropped his saliva, by its blessing water used to fill up over there and if he applied it to someone suffering from pain, he got cured. Whichever food he touched, was blessed with increase and people were satiated with only a little of that food. Thus, his companion, Jabir fed seven persons to satiation with a little lamb and a Saa of wheat.

Eleven: He understood all languages and spoke all languages.

Twelve: Only thirteen strands of hair has turned grey in his beard, which shone like the sun.

Thirteen: On his back was imprinted the seal of prophethood, whose effulgence was more powerful than the light of the sun.

Fourteen: A stream erupted from between his two fingers, from which innumerable people drank.

Fifteen: He split the moon with the gesture of his finger.

Sixteen: Pebbles recited divine glorifications in his palm, and it was audible even to others.

Seventeen: Whichever animal he mounted became fully obedient.

Eighteen: He emerged from the womb with his feet first and when he was born, fragrance of musk and rose spread in the whole atmosphere. As soon as he was born, he prostrated to the Kaaba. When he raised his head, he raised his hands to the heavens and admitted to the oneness of Allah, the Mighty and the High and his prophethood. At that time such effulgence spread from his body that it spread to the entire world.

Nineteen: He never got nocturnal emission and neither did he ever see satanic dreams.

Twenty: His feces smelled of musk and were not seen by anyone; on the contrary, the earth was ordered to conceal it within itself.

Twenty-one: No one could compete with him in contests of physical prowess.

Twenty-two: All creatures believed in his sanctity and respect; whichever tree he passed, stooped to pay respect and salute him. During childhood, a snake rocked his cradle.

Twenty-three: When he walked on soft ground his feet did not leave any prints, but when he walked on solid rocky ground, he left footprints.

Twenty-four: The Almighty Allah created his awe among the people; so in spite of extreme humility and affection, no one could stare at his face, and whichever infidel or hypocrite saw him was terrified. The shadow of his awe and majesty affected the disbelievers to a distance of two months of travel.

Second Kind: Miracles of his Birth

Through many chains of narrators, it is narrated in traditional reports that Satans were stopped from going up to the heavens on the eve of the birth of the Holy Prophet (s.a.w.s.); that is why a large number of meteors were seen in the heavens. People thought that it was the Judgment Day. Knowledge of soothsayers was interrupted, power of sorcerers was weakened and idols all over of the world toppled.

The palace of Choesroe, the Persian king shuddered and its fourteen arches crashed. It split exactly in the center and it is in this condition even today. Apart from that there was no other break in it. A magnificent palace constructed on the banks of Tigris was destroyed and flooded by the river waters. A small stream, where they worshipped, was dried up and today there is a salt mine there near the town of Kashan. The fire-temple of Fars, alight since a thousand years was extinguished on this blessed night. An old stream, which has dried up since many years, began to flow with water.

That same night a light rose up from Hijaz and spread to the whole world. The thrones of rulers toppled. All the rulers of the world were anxious, silent and completely stunned. At the time of his holy birth, all proximate angels and souls of major (*Ulul Azm*) prophets were present.

Rizwan, the caretaker of Paradise came with pitchers of Paradise and trays of gold, silver and emeralds along with the Houries of Paradise and brought the drinks of Paradise for Lady Amina, which she drank and after the delivery, she was given the ritual bath with water of Paradise and perfumes of Paradise were applied to him, and the seal of prophethood was imprinted on his back, which left a deep mark. They wrapped him up in a fine white silk cloth they had brought. They displayed him to all spiritual creatures in general.

Heavenly angels came to salute him and at the time of his birth the four pillars of the Holy Kaaba separated from their places and stooped towards the room of the Prophet.

There are other innumerable miracles as well, which were seen at the time of the birth or the period of his growing up, some of which are mentioned in *Hayatul Quloob* and there is no scope to repeat them here.

Third Kind: Miracles Related to Heavenly Issues

Explanation of miracles related to heavenly issues and lofty matters and these miracles are also extensive; for example:

First Miracle: Splitting of the moon

The Almighty Allah says:

اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ﴿١﴾

"The hour drew nigh and the moon did rend asunder." (Surah Qamar 54:1)

Scholars of Quranic exegesis narrate that this verse was revealed when some people demanded a miracle and the Messenger of Allah (s.a.w.s.) pointed to the moon; immediately the moon split into two with the leave of God. Later when people of other towns were asked about it, they also admitted having seen that phenomenon at that exact hour; that the moon split from the centre and then joined up again as before.

It is mentioned in some traditional reports that the moon split into two; half of it fell to the back of the Kaaba and the other half dropped on Mt. Abu Qubais.

Second Miracle: Recalling the sun

It was the calling back of the sun after it had set: Sunni and Shia have through reliable channels narrated from Asma binte Umais and other reporters that one day the Holy Prophet (s.a.w.s.) sent Amirul Momineen (a.s.) on some errand. Ali (a.s.) returned when the Prophet had finished the Asr Prayer and he placed his holy head in the lap of Ali (a.s.) and lay down. In that position divine revelation started descending and prolonged so much that the sun set.

When the revelation ended, the Prophet asked: O Ali, have you prayed the ritual prayer? He replied: No, because I was unable to place your head on the ground. So the Prophet prayed: O Allah, Ali was in Your obedience and the obedience of Your Messenger; please send back the sun for him.

Asma says: By Allah, I saw the sun rise up again to the extent that its light spread on the whole the earth and it was the excellent time of Asr Prayer. Ali (a.s.) prayed and then the sun set once more.

Imam Ali (a.s.) also displayed a similar miracle after the passing away of the Messenger of Allah (s.a.w.s.).

Third Miracle: Meteors

Many meteors fell and a large number of shooting stars were seen at the time of the birth of the Holy Prophet (s.a.w.s.).

Fourth Miracle: Food from Heaven

Table of food descending from the heavens for the Ahle Bayt of the Holy Prophet (s.a.w.s.).

Fifth Miracle: Divine Punishments for enemies

Screams and other divine punishments befell some of enemies of the Prophet.

Fourth Kind: Obedience of the Plant Kingdom and Non-Living Things

It includes obedience of the plant kingdom and non-living things to the Messenger of Allah (s.a.w.s.) and all those miracles, which were seen from him, like after the pulpit was made, the stump of the date tree wept due to the separation of the Prophet, on which he used to recline before.

When the Holy Prophet (s.a.w.s.) summoned a tree from a distance it obeyed him. Toppling of the idols occurred at the gesture of the Prophet. Becoming verdant and fructifying of a dead tree in an hour. Pebbles and trees saluted the Prophet. The Holy Prophet (s.a.w.s.) planted date trees for Muslims and they grew up and fructified in an hour. The sinking of the hooves of the horse of Surakha in the ground occurred and such other innumerable miracles.

Fifth Kind: Animals Spoke to the Prophet

Animals spoke to the Holy Prophet (s.a.w.s.): Like deer, lion, wolves, porpoises and roasted lambs spoke to him and on the eve of Uqbah the speaking up of the she-camel. A white lion guided the slave of the Prophet. All kinds of animals testified to the prophethood of the Prophet and there are many miracles of this kind.

Sixth Kind: Acceptance of Prayers of the Prophet

Acceptance of prayers of the Holy Prophet (s.a.w.s.) and enlivening of the dead, curing of the blind and the sick; such miracles are also there in large numbers.

Seventh Kind: Victory of the Prophet over Enemies

Domination of the Holy Prophet (s.a.w.s.) on the enemies and the removal of their mischief; coming down of the angels from the skies for the Holy Prophet (s.a.w.s.) as occurred during the Battles of Badr and Uhad.

Eighth Kind: Domination of the Prophet over the Jinns and Satans

Domination of the Holy Prophet (s.a.w.s.) over the Jinns and Satans; and acceptance of faith by some Jinns as is clear from the Holy Quran and also mentioned in numerous traditions. Blocking the Satans from going up to the heaven and their being driven away from meteors is also mentioned in the Holy Quran.

Ninth Kind: Information of the Unseen

Information of the unseen and prophesizing the future incidents. Like the coming to power of the Umayyads and their rule of a thousand years. Ascendancy of Bani Abbas and oppression of Ahle Bayt (a.s.). Martyrdom of Amirul Momineen, Imam Ali (a.s.) and Imam Husain (a.s.) and the circumstances of their martyrdom. Destruction of the Persian kingdom. Endurance of Christian rule. Imam Ali's confrontations with Ayesha, Zubair, Talha, Muawiyah and Khawarij. Victimization of Abuzar and his expulsion from Medina; information of all these tragedies, which befell Ahle Bayt (a.s.) and sincere companions.

Also his prophecy about the demise of King Negus of Abyssinia at the time he died. Martyrdom of His Eminence, Ja'far Tayyar, Zaid and Abdullah bin Rawaha in the Battle of Mutah at the time of their martyrdom. Informing of the martyrdom of Habib bin Adi in Mecca. Information about money that Abbas bin Abdul Muttalib had concealed in Mecca. Informing about what the hypocrites stored in their houses and whatever the companions said in privacy of their homes. Also most of the time the Prophet mention the requirements of people who visited him, before they could speak up. Any act devoid of miracle, was rarely seen from the Prophet.

Those who are interested in details of these miracles may refer to the book of *Hayatul Quloob*.

Sixth Objective: Ascension of the Prophet

Clear traditions and verses of the Holy Quran prove the authenticity of the Ascension of the Holy Prophet (s.a.w.s.) and faith in it is a fundamental principle of Islam and one, who denies it, is a disbeliever. Some deficient people have created controversies in it is due to deficiency of their faith and for not contemplating on it. Ahle Sunnat pose questions whether Meraj took place in sleep or wakefulness; whether it was only spiritual

or physical and spiritual both? Whether it was till Masjid Aqsa or till the heavens? And some latter day scholars and Shia theologians have followed that group in some aspects.

However, verses of Quran and widely narrated Ahle Sunnat and Shia traditions show that Meraj took place upto the heavens and from there upto the Farthest Lost Tree (*Sidratul Muntaha*) and from there till Divine Throne (*Arsh*). Extraordinary things from the heavens were showed to the Prophet. He was informed of hidden secrets and exposed to unlimited divine cognitions. He worshipped the Almighty Allah in Baitul Mamoor and under the Divine Throne (*Arsh*). He met the souls or physical bodies of the prophets. He entered Paradise and saw the residences of the folks of Paradise. All this happened in wakefulness and not in dream.

There is no dispute in this matter among ancient Shia scholars; as Ibne Babawayh and Shaykh Tusi etc. have explained thus. There is consensus that Meraj occurred before migration to Medina (*Hijrat*) and it is possible that it might have been after migrating to Medina as well as some are of the opinion Meraj took place a number of times.

Ibne Babawayh and Saffar etc. have narrated through reliable chain of narrators from Imam Ja’far Sadiq (a.s.) that the Almighty Allah took the Holy Prophet (s.a.w.s.) to the heavens a hundred and twenty times, and each time the birth and Imamate of Imam Ali (a.s.) and all Imams (a.s.) was emphasized more than all obligatory duties.

It is narrated from Imam Ali Reza (a.s.) that one, who does not have faith in Meraj has denied the prophethood of the Messenger of Allah (s.a.w.s.).

Seventh Objective: Merits of the Prophet

We should know that the Holy Prophet (s.a.w.s.) was sent as a prophet to all Arabs, non-Arabs and the whole of humanity. According to the testimony of Quran, he was sent as prophet on

the Jinn community as well. The religious law of the Holy Prophet (s.a.w.s.) has abrogated all the religious laws of the previous prophets. The Holy Prophet (s.a.w.s.) is the seal of the prophets (last of the prophets). No prophet will ever come after the Holy Prophet (s.a.w.s.). He is superior to angels, Jinn, human beings, all creatures, Amirul Momineen (a.s.) and all the Holy Imams (a.s.).

The view of some extremists (*Ghaali*) that Imam Ali (a.s.) was superior to the Holy Prophet (s.a.w.s.) is heresy. The Holy Prophet (s.a.w.s.) was the owner of all excellent human qualities. A great miracle of the Holy Prophet (s.a.w.s.) was that he grew up in a society absolutely bereft of all good morals and mired in bigotry, malice, corruption, dispute and greed. They became nude, as if they were beasts, during the Hajj rituals; and they clapped, whistled and danced at the door of the Kaaba and worshipped idols installed in that Holy House.

Thus, it is obvious how their behavior must have been; and even today after more than a thousand years since the proclamation of prophethood (*Besat*) of the Holy Prophet (s.a.w.s.), when religious law has reformed them willingly or unwillingly, even now when one sees them in the desert of Mecca, he realizes that they are worst than animals.

Therefore, the Holy Prophet (s.a.w.s.) appeared among such people, and he was endowed with excellent qualities, morals and manners; that is knowledge and modesty, nobility and chastity, generosity, magnanimity and justice in such a way that although Shia and Sunni scholars have written a number of books on this subject, they are unable to compile even a tenth part of them and they confessed to their inability. I (the author) have mentioned some of those qualities in *Hayatul Quloob.*

Moreover, there is consensus of Imamiyah scholars that the ancestors of the Holy Prophet (s.a.w.s.) and the Holy Imams (a.s.) till Prophet Adam (a.s.) were all Muslims; on the contrary, all of them were prophets and successors till Prophet Adam (a.s.) and none of them was infidel. Azar, who was a disbeliever, was

not the father of Prophet Ibrahim (a.s.); on the contrary, he was his uncle, since he had reared Prophet Ibrahim (a.s.) he is mentioned as ‘father’ and the father of Prophet Ibrahim (a.s.) was in fact Tarukh, who was a Muslim and the traditions, which prove to the contrary are based on Taqayyah.

His Eminence, Abdullah and Lady Amina were also Muslims. His Eminence, Abdul Muttalib was the successor of Prophet Ibrahim (a.s.). In the same way, all his forefathers till Ismail (a.s.) were all successors. Abu Talib, that is the father of Amirul Momineen (a.s.) became the successor after His Eminence, Abdul Muttalib and he never worshipped any idol and was not a disbeliever, but due to exigency he concealed his faith from his people, in order that he might be able render support to the Holy Prophet (s.a.w.s.) and help him as much as possible. He was having in his possession all the relics, bequests and books of Ibrahim, Ismail and other successors and at the time of his passing away, he handed over all these items to the Holy Prophet (s.a.w.s.) and at that time he divulged his faith in Islam. That is why it has come down in traditions that his simile is like that of the Folks of the Cave who concealed their faith and expressed infidelity. Therefore, the Almighty Allah doubled his reward.

Reliable and widely related traditions of Ahle Bayt (a.s.) are recorded regarding this matter and the Islam of His Eminence, Abu Talib and his forefathers is a fundamental principle of Shia faith.

It is mentioned in reliable traditions from the Holy Imams (a.s.) that: He is not our Shia who does not believe in the Islam of Abu Talib.

We should believe that the grandmothers of the Holy Prophet (s.a.w.s.) and mothers of all the Holy Imams (a.s.) were noble, chaste and pure; and not smeared with any infamy. When the seed of the Prophet or his ancestors was placed in their wombs, at that point of time they were Muslims, although it is not necessary that they should be Muslim since birth.

Like Lady Shaharbano, mother of Imam Zainul Abideen (a.s.); and also mothers of most of the Imams were slave girls, but during the period of their infidelity, the seed of those divine personalities was not present in their wombs; as opposed to their forefathers since it was necessary that the seed remain forever in their loins, they were never disbelievers and these points are proved through rational and textual evidence; but most people have not paid attention to this point and are not aware of it. The Almighty Allah is the giver of divine opportunity (*Taufeeq*) and He is the helper.

Eighth Objective: Whether the Prophet was sent to the angels or not?

We should know that it is better not to issue any judgment in this regard, although it is clear from many traditions that covenant of the Holy Prophet (s.a.w.s.) and successors was taken from all angels. Angels are obedient to those personalities and they learnt divine praise and glorification from these illuminated personalities. No angel descends to the earth for any errand, but that he first pays tribute to the Imam and then he goes ahead. His Eminence, Jibraeel, the trustworthy angel, never entered the house of the Prophet without permission and when he entered, he sat with respect before the Holy Prophet (s.a.w.s.) like slaves.

Ninth Objective: Whether the Holy Prophet (s.a.w.s.) followed any religious law before the proclamation (*Besat*) of prophethood or not?

Some are of the view that the Messenger of Allah (s.a.w.s.) was not bound to worship according to any religious law and some say that he was; and some have assumed silence on this point. There is controversy in the other sect as well. Some say that the Holy Prophet (s.a.w.s.) followed the Shariat of Prophet Nuh (a.s.). Some are of the opinion that he followed the Shariat of Ibrahim (a.s.) or Musa (a.s.) or Isa (a.s.).

Some believe that he was following all the Shariats; but in my view he acted and worshipped according to his own Shariat; which was the abrogator of all previous Shariats; that is why when he was asked about something he did not reply till divine revelation came down about it; and he never consulted the previous scriptures; command of stoning the adulterer, which he quoted from Taurat was only to refute the Jews, to exhaust his argument and to express his expertise regarding their books. In verses that hint his following the prophets; imply following them the fundamentals of religion, on which all religions have consensus and also his similarity in being patient in propagation of divine message and bearing injustice of people.

However, before proclamation of prophethood (*Besat*), through many rational evidences it is proved that the Holy Prophet (s.a.w.s.) performed worship and was most earnest about morals and manners; and he kept away from unlawful acts and decadent morals. Now when all the people become duty-bound to Shariat at a younger age, how the best of them should not be duty-bound to any law and be unaware of the method of his religion?

His Eminence, in fact, performed all worship acts and abstained from all unlawful and despicable deeds; and it is also not possible that he followed the religious laws of others. There are many reasons for it:

First Reason

If he acts on the Shariat of any prophet, he would become his follower and it would be necessary for that prophet to be superior to him; but this is against fundamentals of religion.

Second Reason

It is necessary to know the Shariat of that prophet to act according to it. Thus, if he becomes aware of it through

revelation he would be a prophet and he would have acted on his own Shariat. If he followed the Shariat of another prophet and became aware without divine revelation it is necessary that he should have obtained it from scholars of that Shariat.

However, it is a miracle of the Prophet that in spite of not having any connection with Jew and Christian scholars how he narrated stories of prophets exactly as mentioned in their books. Thus, if he learnt from those people and most of them, during that period were sinners and transgressors, how we can rely on them?

Third Reason

Also, it is mentioned in many traditions that no period is devoid of Divine Proof. It is so, because if the Holy Prophet (s.a.w.s.) was not a prophet in the beginning, it was necessary that he should have followed the successor of Prophet Isa and Prophet Ibrahim and to bring faith on them. If it were so, it was necessary that people of Mecca should be informed of it and they should have reported it, overlooking the fact that the status of the Holy Prophet (s.a.w.s.) would necessarily be lower than that of that successor, although it is a necessary article of faith that the Prophet is most superior to all the people.

Therefore, we say that the prophethood of the Holy Prophet (s.a.w.s.) was in effect since ever and he always acted on his Shariat through revelation and divine inspiration and after forty years, he was sent to guide people to Allah. There are a number of reasons for this as well.

First Reason

The first reason is that Shia and Sunni have narrated from the Holy Prophet (s.a.w.s.) that he said: I was the prophet when Adam (a.s.) was between water and clay.

Also, it is mentioned in many traditions that the soul of the Holy Prophet (s.a.w.s.) in the spiritual realm was sent to the souls of all the prophets and they embraced faith on him and the angels learnt praise and glorification of Allah through the holy soul of the Holy Prophet and Ahle Bayt (a.s.).

Second Reason

The second reason is that Amirul Momineen, Ali Ibne Abi Talib (a.s.) said in the Sermon of Qasiya: The Almighty Allah appointed the greatest angel with the Holy Prophet (s.a.w.s.) when he was weaned or around that time. Day and night the angel guided the Prophet to perfection of morals and manners. This much is sufficient for the prophethood of the Holy Prophet (s.a.w.s.) that it is proved that the Holy Prophet (s.a.w.s.) obtained laws of his religion from the angel.

Third Reason

The third reason is that it is mentioned in authentic traditions that the Almighty Allah made Prophet Ibrahim (a.s.) as His special servant before he appointed him as the prophet and deemed him a prophet before making him the messenger. And made him the messenger before making him His Khalil (friend) and made him His Khalil (friend) before making him an Imam.

It is mentioned in a tradition that a prophet is one, who sees in dream; like Prophet Ibrahim (a.s.) and like the Holy Prophet (s.a.w.s.) saw the causes and effects of prophethood before Jibraeel brought the revelation of prophethood for him. Thus, it is proved that the prophethood of the Prophet was there before his messengership.

Fourth Reason

The fourth reason is that it is mentioned in many authentic traditions that the Holy Prophet (s.a.w.s.) and the Holy Imams (a.s.) since the beginning of the life, till the end are supported by Ruhul Quds. He is busy in teaching them and making them steadfast; he keeps them away from mistakes and forgetfulness.

Fifth Reason

The fifth reason is that it is proved from the Holy Quran and widely related traditions that the Holy Prophet (s.a.w.s.) is the most superior of all the prophets, and all merits given to all prophets are given to him as well and in optimum quantum. Thus, how is it possible that Isa (a.s.) should be a prophet while yet in the cradle and Yahya should get the honor of prophethood in his boyhood; whereas the Holy Prophet (s.a.w.s.), in spite of his majesty and honor should not get prophethood till he is forty years of age?

Also, it is mentioned in many traditions that traces of knowledge and perfection were seen from our Holy Imams (a.s.) in their boyhood or rather at the time of their births and Hazrat Qaim Aale Muhammad (a.s.) solved difficult jurisprudential problems from the lap of his holy father. Imam Muhammad Taqi (a.s.) explained a thousand issues of scholastic theologians in only three days. Thus, how the Messenger of Allah (s.a.w.s.) should have a status lower than them?

Tenth Objective: The Holy Prophet (s.a.w.s.) was unlettered (*Ummi*)

There is controversy why the Almighty Allah addressed the Holy Prophet (s.a.w.s.) as unlettered (*Ummi*)?

Most scholars believe that it was so because he could not read or write. Also, it is mentioned in traditions that Ummul

Qura refers to the Holy Mecca. There is no dispute that before prophethood the Holy Prophet (s.a.w.s.) did not learn reading and writing from anyone as proved through clear declaration of the Holy Quran; but there is difference of opinion whether he could read and write after proclamation of prophethood (*Besat*). The fact is that he was able to read and write as due to divine knowledge he knew everything and by the power of the Almighty Allah was able to perform feats, which others were unable to do, but he never wrote due to exigency. Divine revelation was written by others and most of the time he asked someone else to read his letters.

It is narrated from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (s.a.w.s.) was reading letters, but did not write. Also it is authentically narrated from Imam Muhammad Taqi (a.s.) regarding why the Messenger of Allah (s.a.w.s.) is called Ummi. Imam (a.s.) asked: What do the Ahle Sunnat say? He was told that it was so, because the Holy Prophet (s.a.w.s.) was unable to write anything. He said: No, the Holy Prophet (s.a.w.s.) was able to read and write 73 languages and the Almighty Allah called him Ummi, because he was a native of Mecca and Mecca is Ummul Qura (mother of all cities).

Eleventh Objective: Special qualities of the Holy Prophet (s.a.w.s.)

There were numerous special qualities of the Holy Prophet (s.a.w.s.) not shared by anyone else.

First Specialty

It is that the Midnight Prayer and Witr Prayer were obligatory on him.

Second Specialty

Sacrifice was compulsory on him.

Third Specialty

According to some scholars, brushing teeth with twig (*Miswak*) was also incumbent on the Holy Prophet (s.a.w.s.).

Fourth Specialty

In view of some scholars, taking counsel from the companions was obligatory for him.

Fifth Specialty

Whenever he saw any evil, he prohibited it invariably and never remained quiet about it.

Sixth Specialty

Benevolence to his wives, as mentioned in the book of divorce.

Seventh Specialty

Obligatory Zakat is unlawful on the Prophet and his progeny, but there is dispute regarding lawfulness of recommended Zakat and alms for them.

Eighth Specialty

It was obligatory on the Holy Prophet (s.a.w.s.) to repay the debt of one, who died indebted and poor.

Ninth Specialty

It is said that the Holy Prophet (s.a.w.s.) was not inclined to onion and garlic; some say that these things were unlawful for him.

Tenth Specialty

He never ate reclining on his side. Some say it was unlawful for him.

Eleventh Specialty

Some opine that writing letters and composing couplets were unlawful for the Holy Prophet (s.a.w.s.) [but this] is not proved.

Twelfth Specialty

It was lawful for the Prophet to fast for two days continuously without *Iftar* in between, while such a thing is not allowed for others.

Thirteenth Specialty

It was lawful for the Holy Prophet (s.a.w.s.) to marry more than four women at one time, whereas this is unlawful for others.

Fourteenth Specialty

A lady who dedicated her soul for the Holy Prophet (s.a.w.s.) became lawful for him.

Fifteenth Specialty

Wives of the Holy Prophet (s.a.w.s.) were unlawful for others whether the Prophet was alive or after his passing away; whether he had consummated his marriage with them or not.

Sixteenth Specialty

It was unlawful to address the Prophet by his name; that is to say: O Muhammad, or O Ahmad! And the Almighty Allah never addressed him by his name; on the contrary, He used the honorifics of: O Prophet, O Messenger, O wrapped one, O you, who are clothed!

Seventeenth Specialty

It is unlawful to raise ones voice over the voice of the Holy Prophet (s.a.w.s.).

Eighteenth Specialty

It was unlawful to call the Holy Prophet (s.a.w.s.) from behind his chambers.

In addition to this, other specialties are also mentioned, which are not proved in my view and not worth discussing in this treatise and neither would it be apt to do so. If someone is interested, he may refer to them in *Hayatul Quloob*.

Chapter Five: Imamate

Imam implies a leader in all worldly and religious issues of the nation (*Ummah*); like the Holy Prophet (s.a.w.s.) was. The Imam should also be same, but as a representative and successor of the Prophet and not in an independent capacity. There are some objectives in this:

First Objective: Necessity of Declaration

We should know that there is dispute in the community whether declaration of Imamate is necessary or not; and in case it is necessary, whether it is obligatory on Allah or the Ummah? There is also controversy whether it is obligatory due to reason or due to legislation of Islamic law. The dispute in this regard among the Muslims is of no use; on the contrary, the consensus that the delivered sect has reached is that it is rationally obligatory on the Almighty Allah to appoint an Imam.

The following are some of the reasons why it is so:

First Reason

Every proof, which proves the necessity of sending of prophets, also proves the appointment of the Imam, because it is known that people require a leader to administer their religious and worldly affairs, who should guide them to the right path in different matters and decide with equity and justice the disputes that arise in their society. All intellects are unanimous on this; and such a person is either a Prophet or an Imam, who is his representative; especially after the Messenger of Allah (s.a.w.s.), who is the seal of the prophets; and there is no possibility of another prophet.

Second Reason: Appointment of the Imam is a grace and grace is obligatory on Allah

It is that the appointment of the Imam is a grace and grace is rationally obligatory on the Almighty Allah. Also, it is incumbent of God to act in the best interest of humanity; and there is no doubt that in all conditions it is for the well being of people to have a leader having jurisdiction on their religion and

world. He is such a leader that when no prophet is present, all authority rests with him.

Third Reason: Prophethood not Confined

It is that proclamation of prophethood was not confined to his time; on the contrary, the Holy Prophet (s.a.w.s.) is sent for the whole universe till Judgment Day and he brought a book for them as well as a religious law fixed by the Almighty Allah about everything; so much so that even the manners of eating, drinking, sex, answering of Nature's call were fixed for them; and rules of obligations, inheritance, transactions and litigations were framed through divine revelation. The office of prophethood lasted for only a short time and apparently a very small number of people accepted Islam, a majority of whom were hypocrites.

Then what rational person will conclude that the Messenger of Allah (s.a.w.s.) should have this great matter unresolved and leave this Shariat and Ummat; and Book (Quran) and Sunnah and the lies, mistakes and interpolation without appointing a caretaker of the same. And leave among them a book, which consists of verses, which are brief, ambiguous as well as clear; having apparent as well as hidden meanings; while that book was hardly arranged and not even compiled fully; and whatever was mentioned in it was brief.

That whoever may like, he may interpret it in any way and that the Holy Prophet (s.a.w.s.) did not appoint anyone as its interpreter. Or that from thousands of Islamic laws a necessary rule should not be mentioned in it apparently. There is a deep rift between traditions and Sunnah. Should some new converts having corrupted motives be deemed as leaders of the Ummah; to do whatever they liked with Islamic law? That in every matter he should gather the companions and himself act like a donkey caught up in quicksand and ask this one or that one what to do?. So that he may act on one of the opinions according to his invalid desires?

Anyone having the least common sense does not attribute such a shameful matter to the Holy Prophet (s.a.w.s.) and the Almighty Allah. In spite of mercy and grace, which He has for people, especially with regard to this Ummah, and the Prophet in spite of his affection with the Ummah, how can he permit such confusion and deviation? Such a great prophet, who bore all those discomforts and pains on his holy body and sacred soul for the sake of guidance of Ummah, how is it possible that he should divest the matter once and for all without appointing any leader for them?

Though when a village headman is unwell, he appoints a caretaker for his lands and property and makes a bequest in his favor and frames rules and regulations for his estate. When the last prophet of the world is leaving the world should he not appoint anyone for the Book, the Sunnah and his nation? If reason does not decide this it will not decide anything.

Fourth Reason: All Prophets Appointed Successors

It is that even the opponents agree that from the time of Prophet Adam (a.s.) till the Last Prophet (s.a.w.s.) such was the practice of the Almighty Allah with all the prophets that they did not leave the world without appointing a successor. During all expeditions and miscellaneous journeys it was the practice of the Holy Prophet (s.a.w.s.) that he appointed someone as his deputy in Medina. He also personally appointed governors for all Islamic provinces and did not leave the matter at the discretion of citizens of that place. So how can he abandon them in confusion when he was about to undertake an endless journey?

Fifth Reason: Imamate is like Prophethood

The position of Imamate, as you are aware, is like the majestic rank of prophethood. If people were capable of choosing an Imam they could choose a prophet as well and this

is untrue according to consensus of all Muslims. Since when have the defective intellects of the Ummah become capable to decide a matter regarding ordinary people? Many a times it happens that wise men appoint a governor for a particular area, but within a short time he commits some blunders and they have to change him.

Therefore, how intellects of people can fulfill the duty of leadership for the world and religion of ordinary people? Moreover, infallibility is a condition for this post; as you must know and no one other than the Almighty Allah can be informed about this matter. There are many rational arguments to support this contention, but there is no scope in this treatise to treat them all; however, we will present a few verses, which prove that an Imam is appointed by the Almighty Allah.

First Proof: Verse of Fulfillment of Guidance

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي

"This day have I perfected for you your religion and completed My favor on you." (Surah Maidah 5:3)

There is no doubt that the Imam is the greatest divine favor among the pillars of faith and no favor is greater it for the well being of the religion and the world of the Ummah.

Therefore, it is necessary that the Almighty Allah should appoint the Imam for the Ummah. Inspite of this, excessively related traditions are recorded through Sunni and Shia channels that this holy verse was revealed after the appointment of Amirul Momineen (a.s.) as the Imam and the ruler of the community in Ghadeer Khum.

Second Proof

Regarding this holy verse:

وَقَالُوا لَوْلَا نُزِّلَ هَٰذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِنَ الْقَرْيَتَيْنِ عَظِيمٍ
﴿٣١﴾ أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۚ نَحْنُ قَسَمْنَا بَيْنَهُمْ
مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا ۚ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ
دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا ۗ وَرَحْمَتُ رَبِّكَ خَيْرٌ
مِمَّا يَجْمَعُونَ ﴿٣٢﴾

"And they say: Why was not this Quran revealed to a man of importance in the two towns? Will they distribute the mercy of your Lord? We distribute among them their livelihood in the life of this world, and We have exalted some of them above others in degrees, that some of them may take others in subjection; and the mercy of your Lord is better than what they amass." (Surah Zukhruf 43:31-32)

Sunni and Shia commentators have said that some idolaters of Quraish used to ask: Why this Quran was not revealed on the two great leaders of Mecca and Taif; like Walid bin Mughira of Mecca and Urwah bin Masud of Taif? These two men were extremely wealthy and they owned large properties.

The Almighty Allah has in refutation of their invalid view asked: Do they distribute the mercy of your Lord? That is should He give prophethood to a person of their choice? We have exalted some people in wealth in many ranks in their worldly lives so that they may be needful of each other; so that some may employ the others; and in way the universe should be administered; though the mercy of your Lord is better than the temporal wealth of the world, which they gather.

That is when We have not left to their discretion the distribution of material world and ornaments, having no value at all in our view and We distribute it ourselves, how can We leave the exalted rank of prophethood to them.

When you realize that the rank of prophethood is like Imamate and no favor after prophethood is equal to Imamate, therefore, it should also not be left at the discretion of people. Allah will not leave it at the discretion of the people even though the opponents might not have bigotry and malice. This is absolutely clear from the captioned verse.

Third Proof

The Almighty Allah says:

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ الْخِيَرَةُ ۚ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٦٨﴾

"And your Lord creates and chooses whom He pleases; to choose is not theirs; glory be to Allah, and exalted be He above what they associate (with Him)." (Surah Qasas 28:68)

The reasoning of this verse is also clear…that choosing for the world and the hereafter is at the discretion of the Almighty Allah and not the people. Ahle Sunnat commentators have narrated that this verse was revealed in refutation of those who used to ask why the Almighty Allah did not bestow prophethood on someone else?

Fourth Proof

There are many verses, which prove that the Almighty Allah has explained many points in the Holy Quran like:

مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

"We have not neglected anything in the Book." (Surah Anaam 6:38)

Therefore, when the Almighty Allah has mentioned everything in the Book how is it possible that He should not have mentioned the appointment of the Imam, which is an important matter?

Fifth Proof

He says:

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

"Obey Allah and obey the Apostle and those in authority from among you." (Surah Nisa 4:59)

Thus, like obedience of Allah and the Apostle is general; the obedience of those vested with authority (*Ulil Amr*) should also be general; and it is known that the Almighty Allah commands obedience of every owner of authority and command in every matter. Therefore, the 'Ulil Amr' should also be like the prophet from whom, mistake, sin and forgetfulness do not occur; otherwise it would be necessary that the Almighty Allah commands to what He has prohibited. Therefore it is necessary that an Imam, who is infallible, should be appointed by the Almighty Allah. According to consensus, except for the twelve Imams, no one is having this dignity.

Second Objective: Requirements of Imamate

According to theologians, there are three requirements of Imamate:

First Requirement

The Imam should be superior to people in every aspect, especially in knowledge; otherwise the superiority of the inferior and the precedence of the unpreferable would occur and this is rationally evil.

Moreover, the Almighty Allah says:

أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهِدِّي إِلَّا أَنْ يُهْدَىٰ ۖ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾

"Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge?" (Surah Yunus 10:35)

Then He says:

هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿٩﴾

"Are those who know and those who do not know alike? Only the men of understanding are mindful." (Surah Zumar 39:9)

He also says:

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾

"So ask the followers of the Reminder if you do not know." (Surah Nahl 16:43)

And when the Almighty Allah addressed the angels:

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

"I am going to place in the earth a vicegerent." (Surah Baqarah 2:30)

When your Lord said to the angels, I am going to place in the earth a vicegerent, they said: What! wilt Thou place in it such as shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness? He said: Surely I know what you do not know.

Allah taught Adam all the names, then presented them to the angels; then He said: Tell Me the names of those, if you are right.

Thus, he exhausted the argument on the angels; that since Adam (a.s.) was having more knowledge, that is why he was more eligible for Caliphate. Hence, it became clear that being the most learned is a requirement for Caliphate. Moreover, when Bani Israel did not accept the rulership of Talut, the Almighty Allah said: We bestowed him excess in knowledge and physique; thus, it was learnt that the criterion of rulership was knowledge and valor, because excess of physique is strength and valor, and only a heavy body is not necessary.

Second Requirement

There is consensus of Imamiyah scholars that the Imam, like the prophet, should be infallible from the first day of his life till the end from every major and minor sin and there are many widely related traditions on this matter. Also, the Imam is the

trustee of Allah on the earth for the religion and world of the people, thus, if he is dishonest in the divine laws, would he be eligible for Imamate? (Never!) On the contrary, according to the statement of Allah, he would be deserving of indictment; as the Almighty Allah has said:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ ۚ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾

"What! do you enjoin men to be good and neglect your own souls while you read the Book; have you then no sense?" (Surah Baqarah 2:44)

Then He said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٣﴾

"O you who believe! why do you say what you do not do? It is most hateful to Allah that you should say what you do not do." (Surah Saff 61:2-3)

Also, when the Almighty Allah remarked to Prophet Ibrahim (a.s.):

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِنْ ذُرِّيَّتِي ۖ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٤﴾

"And when his Lord tried Ibrahim with certain words, he fulfilled them. He said: Surely I will make you an Imam of men. Ibrahim said: And of my offspring? My covenant does not include the unjust, said He." (Surah Baqarah 2:124)

When Ibrahim beseeched the Almighty Allah to appoint Imamate in his progeny as well, Allah told him that this appointment will not be there for those who are unjust, even though they might be from his descendants. That is those who are unjust to their selves and who commit sins in their lives. Hence, they would not get Imamate.

Moreover, the best advantage of the appointment of the Imam is that he is the protector of the Shariah; and if sin and disobedience is allowed to him, it would necessitate another Imam to restrain him from disobedience and correct the mistake he has committed. Thus, he would be the real Imam and not the former. It is also obligatory on the Ummah to obey the Imam in word and deeds as is clear from the verse of Ulil Amr (4:59). If he commands divine disobedience and the Ummah does not obey, the same act would become obligatory and unlawful at the same time.

Also, it is obligatory on the Imam to forbid evil. Now, if the people perform that evil act, along with obedience of Imam it would constitute disobedience of Allah and if the Imam does not forbid evil, he would be culpable for leaving an obligation and if obedience of Imam is only in lawful matters and the Imam does not forbid evil, it is necessary that there is another Imam for people; from whom they take their rules of lawful and unlawful. In that case, they would need two Imams. If he is also not infallible they would need another Imam. Therefore, either continuity would be necessity or it would end at an infallible and this argument refers back to many reasonings and would be known through contemplation.

Third Requirement

In view of Imamiyah, being a Hashemite is among the requirements of the Imam. From textual declaration recorded for each of the Imams especially, it would be known if Allah wills. The opponents do not accept any of these three conditions. And the theologians have mentioned those three qualities and said

that the requirements mentioned about the prophets should be present in the Imam as well. Along with this,. there should be no doubt in their lineage and their mother should also not be unchaste and the Imam should be devoid of all defects causing abhorrence in people, like leprosy, leucoderma, blindness, dumbness, harsh tongue, nasty temperament, miserliness, lowliness, low grade professions, like barber etc and those acts, which prove the weakness of intellect.

Sultanul Muhaqqiqeen (r.a.) has written in one of his treatises that there are eight necessary qualifications of the Imam:

Eight Necessary Qualifications of the Imam

First Qualification: Infallibility

Infallibility from major and minor sins, some of them were mentioned before.

Second Qualification: Knowledge

He should be knowledgeable in issues necessary for Imamate; like worldly and religious matters: laws of religion, administration of territories, ethics, repelling of enemies of religion, removal of doubts, because the objective of Imamate is not fulfilled without them.

Third Qualification: Valor

To repel the enemies, defeat the infidels and to make truth prevail. As opposed to soldiers, if the commander flees from the battlefield, it would lead to a great loss for religion.

Fourth Qualification: Superiority

The Imam should be having all perfect qualities, like: valor, generosity, forbearance, nobility and knowledge; he should be superior to all his contemporaries in each of these qualities; otherwise it would be giving precedence to the inferior, which is rationally evil.

Fifth Qualification: Free of defects

He should be free of defects that cause abhorrence among people; whether they be physical, like blindness, leprosy and leucoderma etc; or whether it be in nature, like miserliness, greed, deviation; whether it is in his original creation, like being lowly in lineage, being of illegitimate birth and being indicted of some defect in his lineage or his ancestors' lineage or whether in secondary matters, like being in a degraded profession, because all this is opposed to grace.

Sixth Qualification: Best in the view of Allah

His position in the view of the Almighty Allah should be more than that of all the people.

Seventh Qualification: Miracles

Miracles should be displayed by him, that other people are helpless in, so that when need arises they should prove his veracity.

Eighth Qualification: General Imamate

His Imamate should be general and restricted in him, otherwise it would cause mischief among the subjects; and its proof is foremost according to widely related traditions and consensus.

Third Objective: Specialties of the Imam

That is qualities and special merits of the Imam according to authentic traditions. They are numerous, and we have mentioned some of them in *Hayatul Quloob* and in this treatise as well.

Kulaini has narrated from Imam Muhammad Baqir (a.s.) through authentic chains of narrators that there are ten qualities of the Imam. (1) He is born clean, navel detached and circumcised. (2) Immediately after his birth, he places the hands on the earth and recites the dual testimony of faith. (3) He does not have nocturnal seminal discharge. (4) He never becomes ritually impure through sexual relations. (5) His eyes sleep, but his heart is always awake and he is aware of all that is going on. (6) He does not yawn or stretch. (7) He sees from the back of his head like he sees in front. (8) His feces smell of musk. The Almighty Allah has commanded the earth to conceal it. (9) When he wears the coat of mail of the Holy Prophet (s.a.w.s.) it fits him perfectly. And if anyone else does so, it exceeds his height by more than a hand span. (10) The angel speaks to him till his last days.

Ibne Babawayh has narrated from Imam Ali Reza (a.s.) that the Imam is the most intelligent of the people and is well versed in knowledge and wisdom. He is most pious, forbearing, generous and valiant among the people. His worship is more exalted and more than that of others. His body does not cast a shadow. Perhaps it may imply that absence of shadow occurs once in a while and the Messenger of Allah (s.a.w.s.) never had a shadow. No one can see the urine and feces of the Imam and whatever is expelled is immediately concealed by the earth, so that no one may see it; and it smells better than musk.

The Imam is superior to the lives of all; and people should accord more preference to him to their own selves and should sacrifice their life on him on every occasion or present themselves for it. The Imam is more affectionate to the people

than their parents and his humility before Allah is more than that of all the people. He practices more what he preaches and is more away from what he forbids others; his supplication is always accepted; such that even if he invokes, a mountain can split.

He is in possession of the weapons and kit of the Prophet; especially the sword, Zulfiqar, which had come down from the heavens. He is having a written document with him containing the names of all the Shia to come till Judgment Day. He also has a scroll containing the names of all the enemies of Ahle Bayt (a.s.) till Judgment Day.

The Imam is having a *Jamia;* a scroll measuring seventy cubits in length and a sheep-skin in breadth. When it is rolled up, it becomes as thick as the thigh of a camel. It contains all the laws the people are in need of. He is having the big *Jafr* and small *Jafr*. One made of goat skin and the other of sheep skin. Laws and penalties are mentioned in it and even the retaliation of a bruise a person inflicts on another is stated. It also contains crimes punishable by one lash, half lash or one-third of a lash. The Messenger of Allah (s.a.w.s.) has dictated it and it is written in the hand of Amirul Momineen (a.s.).

The Imam is also in possession of *Mushaf* of Fatima Zahra (s.a.), which contains the names and circumstances of all the rulers of the world to come till Judgment Day. It is attributed to this infallible lady, because when the Messenger of Allah (s.a.w.s.) passed away, Lady Fatima (s.a.) was shattered by the separation of her father and oppressions of the hypocrites. So the Almighty Allah sent Jibraeel (a.s.) to console that infallible lady. He narrated the future events to her and it was all written down by Amirul Momineen (a.s.). It is said in another tradition that there is a pillar of effulgence between the Imam and the Almighty Allah, in which the Imam observes the circumstances of the people and sees in it whatever was unclear to him; and becomes aware of it.

According to reliable chains of narrators, it is narrated from Imam Musa Kazim (a.s.) that the Imam can be recognized through some qualities:

First Quality

The preceding Imam issues express textual declaration for him like the Messenger of Allah (s.a.w.s.) did regarding the Imamate of Amirul Momineen (a.s.).

Second Quality

He provides a convincing reply to all that is inquired from him and if he is not asked, he takes precedence in informing the people.

Third Quality

He informs about the future events.

Fourth Quality

He is proficient in all the languages of the world and he replies to everyone in his own language.

Fifth Quality

He is not ignorant of the language of any beast and fowl.

It is clear from authentic or rather widely related traditions that the Imams revived the dead by way of miracles when exigency demanded; as Amirul Momineen (a.s.) had revived the dead a number of times. Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) made Abu Basir regain his sight; they also cured lepers.

It is mentioned in reliable traditions that all the miracles the Almighty Allah had bestowed on all the prophets separately are all given to the Messenger of Allah (s.a.w.s.) and the Holy Imams (a.s.). These personages were capable of covering long distances in a short time. On the contrary, they circled the earth in a span of less than a day.

They are in passion of the books of all prophets like Taurat, Injeel and Zabur and the scrolls of Adam (a.s.), Sheeth (a.s.), Idris (a.s.) and Ibrahim (a.s.); the tablets of Musa (a.s.) and relics of all the prophets: like the staff of Musa (a.s.), shirts of Ibrahim and Yusuf (a.s.) and the rock of Prophet Musa (a.s.), from which twelve springs burst forth; the ring of Prophet Sulaiman (a.s.) and his carpet; all these relics were in possession of the Holy Imams (a.s.) and presently all of them are in possession of the Master of the Affair (*Sahibul Amr*).

The Almighty Allah has bestowed a cloud to them, which they can mount; to travel through the realms of the heavens and the earth. They were cognizant of the 72 great names of Allah; for whichever issue they recited it, it was definitely fulfilled. Asif bin Barkhiya had knowledge of only one of these names, through which he brought the throne of Bilquis to Prophet Sulaiman (a.s.) from a distance of two months' travel in a blink of the eye.

Their sciences were of various kinds: sometimes they heard the voice of the angel and sometimes Ruhul Quds, who is a creature much greater than Jibraeel and Mikaeel. He came face to face to them and informed them. Sometimes they were inspired by the Almighty Allah directly. The voice of the angels, resembling the sound of a chain striking in a tray, reached their ears.

It is mentioned in numerous traditions that our best knowledge is what is bestowed to us every moment from the unlimited knowledge of Allah. The angels and spirits come down to the Imam of the time during the Night of Power, salute the Imam and inform them of whatever is decreed for that year.

Imams possess knowledge of the past as well the future and they are in possession of all the knowledge that has come down to the earth. They are the heirs of all the sciences of all the prophets and are face readers/examiners (*Mutawassimeen*). Whoever's face they see, they are able to know his faith, infidelity or hypocrisy from his forehead; whichever tree, leaves or particles an Imam sees, he immediately becomes aware of its realities.

The whole Quran and its apparent and esoteric knowledge till seventy layers is bestowed to the Imam as he is given all the effects of the Messenger of Allah (s.a.w.s.): like weapons, coats of mail, mounts (horses and mules etc.), rings and all apparent and hidden relics came into the possession of Imam Ali (a.s.) and reached all the Holy Imams (a.s.) [and presently are in possession of the Last Imam (a.s.)]. He is also having a leather case containing the knowledge of all prophets, successors and scholars. It is known as white Jafr (*Jafr Abyaz*). They have one more case containing all the weapons of the Messenger of Allah (s.a.w.s.) and it is known as the Red Jafr (*Jafr Ahmar*) and the Master of the Affair (*Sahibul Amr*) would open it.

It is mentioned in many reliable traditions that every Thursday, the holy soul of the Messenger of Allah (s.a.w.s.) and the purified spirits of all previous Imams and the soul of Imam Zamana (a.s.) are permitted to rise up to the heavens. They reach the divine throne (*Arsh*), circle it seven times and pray two units of Prayer at every leg; after which they return to their bodies with extreme freshness and unbounded knowledge and the good bad deeds of every person from this Ummah are presented to souls of the Messenger of Allah (s.a.w.s.), the previous Imams and Imam Zamana (a.s.) every morning and evening, every week and every month.

Doors, walls and mountains do not obstruct their knowledge and whatever occurs in any part of the world is known to these personages through the Almighty Allah. At the time of his passing away, the Messenger of Allah (s.a.w.s.) entrusted all his sciences to Amirul Momineen (a.s.).

Amirul Momineen (a.s.) says: At that time, the Prophet taught me a thousand chapters (doors) of knowledge through each of them another thousand doors opened. The Prophet told me: When you give me funeral bath, shroud and anointing, you should make me sit and ask me whatever you want. I did that and that time also he taught me a thousand chapters (doors) of knowledge, through each of which another thousand doors opened. In the same way, every Imam transfers all his sciences to the succeeding Imam and no one other than an Imam performs the final rites of an Imam and buries him after funeral prayer.

If an Imam passes away from the world in the east and the next Imam is in the west; he comes to him at that time through the miracle of Imamate and obtains knowledges from him and performs his last rites in such a way that other people do not become aware of it; like Imam Ali Reza (a.s.) reached Baghdad and Imam Muhammad Taqi (a.s.) reached Khorasan. I have mentioned these details in *Jilaul Uyoon*.

It has come in most traditions that their holy spirits were created from holy effulgence of Almighty Allah and their bodies and consciences are created from the essence of the throne (*Arsh*). When the Almighty Allah intends to create the Imam, He commands an angel to take to the respected father of that Imam a drink from under the Arsh. He drinks it. It is more limpid than water, softer than butter, sweeter than honey and whiter than milk.

That angel commands the Imam to establish relations with the Imam’s mother and his seed is established through that drink. After it has remained in the womb for forty days, the spirit is blown into it and according to another report the spirit is blown into it after four months. At that time he hears voices of people and understands. Then an angel writes the following verse on his shoulder:

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۚ لَا مُبَدِّلَ لِكَلِمَاتِهِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾

"And the word of your Lord has been accomplished truly and justly; there is none, who can change His words, and He is the Hearing, the Knowing." (Surah Anaam 6:115)

He mentions Allah in the womb and recites Surah Qadr and other verses of Quran. When he is born, he sits on all his fours and is born feet first. When he comes to the earth, he faces the Qibla and placing his hands on the earth raises up his head to the heavens to recite the dual testimony of faith aloud. Then that angel inscribes the same verse on his forehead and between his shoulders.

Then a voice comes from the Throne says: Be steadfast on truth, because I have created you for a great mission. You are My chosen one among My creatures and the repository of My secrets. You are the casket of My knowledge and My Caliph on the earth and I have made My mercy obligatory for one, who loves you and have bestowed My Paradise to him. I swear by My might and majesty, I would burn in My worst punishment one, who is jealous of you; that is in Hell, even though I might have widened his sustenance in the world. When the voice ends, the Imam recites the verse of testimony (*Ayat Shahadat*) till the end:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَٰهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۚ لَا إِلَٰهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

"Allah bears witness that there is no god, but He, and (so do) the angels and those possessed of knowledge, maintaining His creation with justice; there is no god, but He, the Mighty, the Wise." (Surah Aale Imran 3:18)

At that time the Almighty Allah bestows him the knowledge of the past and future, and he is deserving of it. Ruhul Quds visits him during the Night of Power (*Shab-e-Qadr*) and other nights. When he reaches to the majestic position of Imamate, the Almighty Allah raises up a minaret and standard of effulgence in every country so that he may see the deeds of the people in that place.

According to one report, on the night he is born a light shines in his house, which is seen by his parents. When he is born, he turns to the Qibla, sneezes three times and raises up his finger in glorification. He is born with the umbilical cord detached and being circumcised. He has the full set of teeth. A yellow light emanates from his hands day and night.

It is mentioned in many traditions that their houses are places of the descent of angels and they descend in their houses again and again.

Imam Ja'far Sadiq (a.s.) said: The angels are more merciful on our children than our own selves. He patted on a pillow and said: Angels have reclined on these too much and it often happens that we gather their fallen feathers and make amulets for our children. Imams are divine proofs on all Jinns. Hosts of Jinns arrive to meet him and inquire from him about the laws of their religion and the lawful and the unlawful of their faith. The Holy Imams (a.s.) allot duties to them and send messages to other places through them.

A Jinni once came to Amirul Momineen (a.s.) in the form of a huge python when he was speaking from the pulpit in Masjid Kufa. The Imam asked him who he was. He replied: Amr bin Uthman, whose father you appointed as the Caliph on Jinns; he has just passed away. The Imam appointed him in the position of his father.

These are apparent brief circumstances, which most people can understand; but they do not know the facts behind strange circumstances and hidden secrets. Neither do they have the capacity to bear them, except a proximate angel, messenger

prophet or a perfect believer, because the Almighty Allah has already tested their faith and had illuminated them with the effulgence of faith.

It is mentioned in traditions of the Imams: Do not regard us as partner to God and do not believe in our divinity. Other than that you can say anything regarding excellence and perfections.

The Almighty Allah has said:

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾

"Say: If the sea were ink for the words of my Lord, the sea would surely be consumed before the words of my Lord are exhausted, though We were to bring the like of that (sea) to add there to." (Surah Kahf 18:109)

It is mentioned in traditions that we are the words of Allah as our perfections cannot be encompassed.

As some poet has said:

The water of the sea is not sufficient to write your merits, because the register of deeds is so thick that all its water is not sufficient to wet the fingers in order to count its pages.

Fourth Objective: Recognition of the Imam

The Imam can be recognized through many aspects:

First Aspect

What is most apparent and easiest and is in accordance of divine wisdom and mercy. As you know there is express text from the Messenger of Allah (s.a.w.s.) for some persons' Imamate and there is declaration of the previous Imam for the succeeding Imam as well. As we shall learn, the twelve Imams (a.s.) are appointed by Allah, the Prophet and the previous Imams.

Second Aspect

The Imam is superior to the entire Ummah, including those who falsely claimed this office and Imamate is not outside them.

Third Aspect

Miracle related to Imamate.

Ahle Sunnat say that Imamate is obtained through allegiance of few persons, even one person, as happened in case of Abu Bakr and he became Caliph only by the allegiance of Umar. Some even say that five persons should give allegiance; as happened in case of Shura. They are content with allegiance of five persons and do not ask for more.

All this is something, which no sane individual can suggest regarding the creatures that in spite of having invalid aims and corrupt views, five individuals or one person can give allegiance to an ignorant man.

Also that all creatures should obey him in religious and secular matters and if they don't accept, killing them is lawful, or rather obligatory. Even though the opponent be Ali Ibne Abi Talib (a.s.) or Imam Hasan (a.s.) or Imam Husain (a.s.) and the obedience of the profligate Yazid be obligatory on the people; and due to opposition of that tyrant ruler, illegitimate born, drunkard and smeared with all the sins, the killing of Imam Husain (a.s.), the beloved grandson of the Prophet, chief of the youths of Paradise should be lawful or rather obligatory!

An allegiance, which took place secretly in Saqifah Bani Saidah with the collusion of some hypocrites and enemies of Amirul Momineen (a.s.), Imam Hasan (a.s.) and Imam Husain (a.s.), and no Bani Hashim man, Salman, Abuzar, Miqdad, Ammar, Zubair, Usamah was present there. On the contrary, without all companions being informed of that, and it should be named as consensus (*Ijma*) and Amirul Momineen (a.s.) and all companions should be forcibly brought to pay allegiance and it should be named as consensus of those who have a say and mentioned in their books as such.

Can any sane individual suggest that the Almighty Allah based the leadership of world and religion, which is in fact successorship of prophethood, on such farce? If a leader is appointed as the headman of a village, it is only after the majority of the people of that village reach consensus on his appointment. This would be discussed in detail in the coming pages.

So we came to know that the appointment of the Imam is related to one of the three and each of them have been proved from widely related reports of the Holy Imams (a.s.) narrated to us through reliable and honest scholars, whose integrity is established for us and we are aware of their reality with knowledge by perception (*Ainul Yaqeen*).

But if we wish to exhaust the argument on the adversaries, we should prove it through the traditions of their reliable books. That is why our scholars (may Allah have mercy on them) have

exhausted proof on them through their reliable books, because if we were to reason through our books, they would simply deny it.

In the same way, if they reason against us through their fabricated traditions, which hypocritical companions had fabricated in greed of wealth and pelf, it is not necessary to accept them.

Therefore, we should prove the veracity of our faith through traditions widely related and popular in both sects or mentioned in their reliable books. They should also reason through widely related traditions or those mentioned in our reliable books and not reason through fabricated traditions found only in their books, regarding which some of their scholars have also admitted that they are concocted.

Also, due to severe bigotry, they abandoned books containing the excellence of Ahle Bayt (a.s.) and defects of the tyrant Caliphs.

Therefore, I would, in this treatise, explain through their reliable and famous books, which they cannot deny. For example *Sahih Bukhari* and *Sahih Muslim,* which they consider to be almost at par with Quran and *Jamiul Usool* of Ibne Athir, one of their greatest scholars; and traditions compiled in their six authentic books (Sihah Sitta), including *Sahih Bukhari, Sahih Muslim, Muwattah Malik, Sunan Nasai, Jame Tirmidhi, Sunan Abu Dawood Sajistani;* and *Mishkat,* whose author is one of their most influential scholars

Scholars like Tabibi have written glosses on these books and today they are popular in all areas of the world. He says in his foreword: I have quoted these traditions from some books; when I attribute a tradition to them it is as if I have attributed it to the Messenger of Allah (s.a.w.s.).

The book of *Istiab* of Ibne Abde Barr, who is also their famous scholar and his book, is also popular among them. The book of *Sharh Ibne Abil Hadid,* whose author is among their great scholars and the books of *Durre Manthur* of Suyuti, whose

author was their accomplished scholar; *Tafsir Thalabi,* on which all their Quranic commentaries depend; *Tafsir Kabir* of Fakhre Raazi, who is their Imam; *Tafsir Kashaf*, *Tafsir Nishapuri*, *Tafsir Baidhawi* and *Tafsir Waahidi* and other such books, which are trusted and reliable among them.

As for the traditions of Ahle Bayt (a.s.), I have mentioned them in *Hayatul Quloob*.

We should know that the religion of the delivered sect (*Firqe Najiya*) is that according to the textual declaration of the Prophet, after the Messenger of Allah (s.a.w.s.), the immediate Caliph is Ali Ibne Abi Talib (a.s.); while Ahle Sunnat say that people appointed Abu Bakr after the passing away of the Messenger of Allah (s.a.w.s.) and he is the first caliph.

Abu Bakr appointed Umar as the Caliph after him and he is the second Caliph. At the time of his death, Umar appointed a six-member Shura committee to appoint a Caliph and Amirul Momineen (a.s.) was included in that committee. Umar devised it in such a way that either Amirul Momineen (a.s.) should be killed or be forced to pay allegiance to Uthman, because he included Amirul Momineen (a.s.) with Uthman, Talha, Zubair, Abdur Rahman bin Auf and Saad bin Abi Waqqas and said that if all have consensus on one person, he would be the Caliph and if they oppose and one side has more members, they should eliminate the side with less members. If both sides have equal members, the choice of Abdur Rahman bin Auf's side should be given preference and members of the opposite side should be eliminated if they do not concur with the side of Abdur Rahman bin Auf.

When they came out of Umar's place, Imam Ali (a.s.) observed: He has devised a perfect plot to eliminate me; because Abdur Rahman bin Auf is the cousin of Saad and Uthman is the son-in-law of Uthman; these three can never go against each other. Even if Talha and Zubair support me, since Abdur Rahman bin Auf would be on the opposite side, I would be

killed or I will have to pay allegiance to one of them. It happened exactly.

After that even though Amirul Momineen (a.s.) mentioned his excellences and all agreed, Abdur Rahman bin Auf said to Amirul Momineen (a.s.): I pledge allegiance to you on the condition that you will act according to the Book of Allah, Sunnah of the Messenger and lifestyle of Abu Bakr and Umar. Imam Ali (a.s.) said: I will act according to the Book of Allah and Sunnah of the Messenger; but not according to the lifestyle of Abu Bakr and Umar.

Abdur Rahman bin Auf made this offer, because he knew well that Imam Ali (a.s.) would never agree to act on the lifestyle of Abu Bakr and Umar. Then he made the same offer to Uthman, who accepted it readily. So Abdur Rahman and Saad gave allegiance to Uthman and people also paid allegiance under compulsion.

In this way, they regard Uthman as the third Caliph. When his injustices and innovations exceeded all limits, the companions reached consensus and killed him and paid allegiance to Amirul Momineen (a.s.), the rightful Caliph.

Therefore, they regard Imam Ali (a.s.) as the fourth, though some sycophants of Bani Abbas rulers invented the lie that after the Messenger of Allah (s.a.w.s.), his uncle, Abbas claimed Caliphate and that he was the Caliph. The invalidity of this claim is absolutely clear, and all who believed it have become extinct. Proof of the Caliphate of Amirul Momineen (a.s.) also disproves this claim.

Fifth Objective: Imamate and Superiority of Amirul Momineen (a.s.)

First Verse

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾

"Only Allah is your Guardian and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow." (Surah Maidah 5:55)

There is consensus of Sunni and Shia that this verse was revealed for Ali Ibne Abi Talib (a.s.). In *Jamiul Usool*, quoting from *Sahih Nasai* it is narrated from Abdullah bin Salam that he said: I came to the Messenger of Allah (s.a.w.s.) and asked: Since we have testified about Allah and the Messenger, people have become aloof from us and they are inimical to us; they have sworn not to speak to us.

At that moment this verse was revealed. Bilal recited the *Adhan* for Zuhr Prayer. People came forward and started praying. Some were in prostration and some were bowing; and some were brushing teeth. Suddenly a beggar arrived and asked for alms. Amirul Momineen (a.s.) gave his ring while bowing and the beggar informed the Messenger of Allah (s.a.w.s.) that Ali (a.s.) has given that ring to him during bowing. The Holy Prophet (s.a.w.s.) recited this verse with the following verse.

In his *Tafsir*, Thalabi has narrated that one day Abbas was seated near the Zamzam well and narrating traditions, when Abuzar Ghiffari arrived there suddenly and said: O people, I am Abuzar Ghiffari. I heard the Messenger of Allah (s.a.w.s.) from these ears; If I lie, may my ears become deaf; and I have seen from my eyes; if I am a liar, may my eyes become blind that Ali

(a.s.) is the leader of the righteous, killer of infidels and the helped one; one, who helps him, is guided and one, who does not help him, is deviated. Indeed, one day I prayed the Zuhr Prayer with the Messenger of Allah (s.a.w.s.) when a beggar asked for alms at the gate of the Mosque; no one gave him anything; the beggar raised his hands to the heavens and said:

O Allah, be witness that I asked for alms at the mosque of the Messenger of Allah (s.a.w.s.) and no one gave me anything. At that time Imam Ali (a.s.) was bowing. In that same posture, he gestured with the small finger of his right hand, which always had a ring. The beggar stepped forward and took the ring from Ali's finger.

The Messenger of Allah (s.a.w.s.) was also present there and he observed this. After concluding the prayers, he looked to the heavens and said:

My Lord, my brother, Musa had supplicated You: O God, widen my breast with my brother, Harun from my family, make my affair easy and untie the knot of my tongue, so that people may understand what I say and appoint him as my vizier; strengthen my arms through him and make him my partner in my work. So, O Allah, You accepted his supplication and said: Very soon I would strengthen your arms with your brother, Harun and would give you power.

O Allah, I am Your servant, Muhammad, Your chosen Messenger. Please widen my heart also and ease my affairs; and appoint from my family, Ali Ibne Abi Talib (a.s.) as my vizier and strengthen my back with him.

Abuzar said: The Prophet had hardly concluded his statement, when Jibraeel (a.s.) came down and said: O Muhammad, recite this verse to Ali. The Messenger of Allah (s.a.w.s.) recited it.

This report is narrated by Suyuti through many chains of authorities, by Fakhre Raazi through two chains of authorities and by Zamakhshari, Baidhawi, Nishapuri, Ibne Taba Waahidi,

Samaani, Baihaqi, Nazari, author of *Mishkat*, writer of *Masabih*, and all commentators and tradition scholars of Ahle Sunnat and also Shia authorities like Suddi, Mujahid, Hasan Basri, Amash, Atba bin Abi Hakam, Ghalib bin Abdullah, Qays bin Rabia, Ababa bin Rabi, Ibne Abbas, Abuzar and Jabir bin Abdullah Ansari etc. Hassan and other poets have versified this incident.

The crux of the proof on Imamate of Ali (a.s.) is that the word of 'innama' is a restrictive word and the term of 'Wali' has a number of meanings: Helper, friend, authority holder, owner of discretion et al. The last two meanings are very much similar and the first two meanings cannot be implied in this verse, because helpers and friends are not only Allah, Messenger and some believers described with this quality, on the contrary, all believers are friends of each other as the Almighty Allah has said:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

"And (as for) the believing men and the believing women, they are guardians of each other." (Surah Taubah 9:71)

Angels are also friends and devotees of believers; as He says:

نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا

"We are your guardians in this world's life." (Surah Fussilat 41:31)

On the contrary, some disbelievers are friends and helpers of some believers. If it is said that the plural form is mentioned in the verse, then how it can be restricted to the Imam?

The reply is that the implication of singular to plural is used in Arabic and non-Arabic languages and it is used in a sense of deep reverence. There are many other points in the verse as well. We don't even claim that it is restricted to Ali (a.s.), because it is mentioned in our traditions that this verse includes all the

Imams; and every Imam in proximity of Imamate is definitely honored with this excellence.

The author of *Kashaf* has said that although only Ali is implied in this verse, the plural is used so that others may also follow him. This verse only supports his Wilayat and it only implies him and the implication is of Wilayat and Imamate of Ali.

In *Sahih Muslim* and *Sahih Tirmidhi,* it is narrated from Amr bin Haseen that the Messenger of Allah (s.a.w.s.) sent an expedition and appointed Amirul Momineen (a.s.) as the commander of that force. Ali (a.s.) won the battle and took for himself a slave girl from the booty. The people in the army didn't like this.

Four of the companions decided that when they return they will complain to the Prophet. The rule was that when Muslims returned from battle they first met the Prophet and greeted him; then they headed to their homes. When they met the Prophet, one of them complained about Amirul Momineen (a.s.). The Holy Prophet (s.a.w.s.) turned his face away from him. Another man repeated this protest and the Prophet also turned away from him. The third lodged his complain and the Prophet looked away. When the fourth also repeated the same complaint, the Prophet looked at them, while anger showed on his countenance; and he said thrice: What do you want from Ali; indeed Ali is from me and I am from him and he is the guardian (*Wali*) of every believer man and woman.

Ibne Abde Barr has narrated from Ibne Abbas in *Istiab* that the Messenger of Allah (s.a.w.s.) said to Ali (a.s.): You are the guardian (*Wali*) of every believer after me. Thus, it is learnt that mastership (*Wilayat*) is something that is restricted to him, and the word of 'Wali' mentioned in this verse is in his honor only. The first phrase of the first tradition shows that the special relationship, which Ali (a.s.) had with the Holy Prophet (s.a.w.s.) was not had by anyone else. Moreover, according to the instruction of the Prophet, his being 'Wali' proves his Caliphate

in both ways: because love and attachment was there during his lifetime as well; and every sane individual knows that such a person can never be a subject and follower of Abu Bakr, Umar and Uthman.

Second Verse

The second verse is:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

"O you who believe! be careful of (your duty to) Allah and be with the true ones." (Surah Taubah 9:119)

…in every matter, especially in word and actions; and in the claim of your faith. It is clear that being with them implies obeying and following them and not being with them physically; because it is impossible and is of no use; and that is the meaning of Imamate, since according to consensus of Muslims, addresses are general in the Holy Quran and they are applicable to the entire nation and valid for every period of time.

Therefore, it is necessary that a truthful one should be present in every age, so that the nation may be with him and it is thus concluded that this is implied from truthful; otherwise it would imply that every person is truthful and following him would be obligatory; whereas such a thing is absurd according to universal consensus. Therefore, truthful should imply truthful in every word and deed and that is the infallible. That is why the existence and obedience of an Imam in every time period is proved.

Other than the Messenger of Allah (s.a.w.s.) and twelve Imams, no one else is infallible. Thus, the rightfulness of their religions and Imamate of their leaders is exposed that what is the reality behind them.

Along with this, Suyuti in *Durre Manthur* and Thalabi in his famous *Tafsir Thalabi* have narrated from Ibne Abbas and

Imam Muhammad Baqir (a.s.) that the truthful implied in the verse is Ali Ibne Abi Talib (a.s.).

Ibrahim bin Muhammad Thaqafi Kharkoshi, in the book of *Sharfun Nabi,* has narrated from Asmai from his chains of authorities from Imam Muhammad Baqir (a.s.) that the truthful imply Muhammad and Ali (a.s.) and has narrated from Amirul Momineen (a.s.) that he said: We are the truthful.

It is also narrated from Imam Ja'far Sadiq (a.s.) that Aale Muhammad (a.s.) are the truthful. And it is mentioned in some traditional reports that truthful ones are those in whose honor the Almighty Allah has said:

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ ۖ فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ ۖ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٢٣﴾

"Of the believers are men who are true to the covenant, which they made with Allah: so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed in the least;" (Surah Ahzab 33:23)

It means: Believers are those, who fulfilled the covenant they had made to Almighty Allah; that they would be steadfast with the Prophet, fight the enemies of faith and will not flee from the battlefield till death; that they would follow the Messenger of Allah (s.a.w.s.) with all sincerity, but some of them fulfilled this till they were martyred and some are waiting for martyrdom they have not changed their covenant, which is as it deserves.

It is mentioned in Sunni and Shia traditions that this verse was revealed in the honor of Ahle Bayt (a.s.) and it implies His Eminence, Hamza, Ja'far Tayyar and Amirul Momineen (a.s.), who made a covenant that till they are not martyred, they would not forsake the help and assistance of the Holy Prophet

(s.a.w.s.); and they fulfilled this covenant. Those who were martyred were Hamza and Ja'far and those who were awaiting martyrdom was Amirul Momineen (a.s.). They never fled from the battlefield like Abu Bakr, Uthman and other fellows like them; and did not make any changes in the religion of Allah.

It is narrated in *Asbabun Nuzool* through Ahle Sunnat channels that Amirul Momineen (a.s.) said: I am waiting for martyrdom and I have not changed my covenant to Allah, which is as it deserves.

I quote two reasonings in the interpretation of this verse to prove my point, one from a famous Ahle Sunnat scholar and another from a great Shia scholar:

First Reasoning

It is that Imam Fakhre Raazi, who is the Imam of Ahle Sunnat people, has mentioned in his *Tafsir* that in this verse, the Almighty Allah has commanded the believers to be with the truthful, so it is necessary that the truthful ones should be present as being present is a condition of that command.

Therefore, the truthful ones should be present in every time period and the entire Ummah should not unite on falsehood and it proves that this consensus is not restricted to the period of the Prophet, because it is proved through widely related narrations that the Quran is addressed to all the duty bound.

Moreover, the verse includes all times and to restrict it to a particular time will lead to suspension of the command. Also, the Almighty Allah has initially commanded piety to them and this order is universal and it is possible that he might not be pious and that the address should be allowed to him; therefore, this verse proves that when a person is prone to mistakes, he is duty-bound to follow another, who is infallible; that is he should be safe from error; and he is the same whom the Almighty Allah has called as truthful.

The sequence of the command proves that one, who is prone to error is duty-bound to follow the truthful, so that he may keep him away from error and this meaning is applicable to every time period; therefore, it is necessary that an infallible should be present in every age, and we accept that; but we say that the entire community is infallible and the Shia say that only one from the community is infallible and we say that this claim is invalid; for if it is as such, we should know who that person is, so that we may follow him; and we are among those who do not recognize him in the Ummah. (End of Fakhre Raazi's statement).

The Almighty Allah issued this statement from him after completing the argument on his hands and tongue with certainty. He offered such a weak reply, which exposed his reality and bigotry to the whole world and its weakness will not be concealed from any sane person.

We reply to him through some aspects for clarification.

First Aspect

When he has clarified that people are in need of an infallible to protect them from error, can any sane individual suggest that in times, when the Ummah of the Prophet has spread all over the world, is it possible for any one person to know about the statements of all the scholars of the Ummah? No one can oppose this, in spite of controversies and selfish desires present in the Ummah.

The claims of these learned scholars, who think that their expertise is more than that of all scholars; they don't know that they should have studied the Imamite faith; then how is it possible for them to learn about the views of all Islamic sects? If for supposition sake, they study all the sects and investigate their views, how would it be known that they have narrated their actual faith? It is possible that they had adopted dissimulation (*Taqayyah*), as is allowed in Imamiyah religion. Moreover, how

can it be known that they have remained on that religion till their death? Consensus implies the view of the majority.

Second Aspect

Even if we accept that such a consensus is possible and its knowledge can be conveyed through investigation, but it is possible in minor matters. How can error be eliminated in all issues?

Third Aspect

Apparently or rather obviously it is such that:

كُونُوا مَعَ الصَّادِقِينَ

"Be with the true ones." (Surah Taubah 9:119)

…means that those who are ordered to be with the truthful would be other than those who are 'truthful'. Due to this, it shows that they are truthful for each other.

Fourth Aspect

If whatever he said in negation of Shia religion had been true, we should have known who the truthful are. It is like the saying of Jews of Christians that the prophethood of Muhammad is invalid, because if it had been true, we should have recognized him and known his reality; and the saying of Jews that if Isa (a.s.) had been a Prophet, we would have known his reality! The fact is that all this only goes back to their interpretation. What is needed is to give up bigotry and to refer to proofs, reports and books with justice as per the demands of:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

“And (as for) those who strive hard for Us, We will most certainly guide them in Our ways.” (Surah Ankabut 29:69)

The truth should become clear to them if they are truthful. When they say that the truth has not become clear to them, it is probably that the truth *has* become clear to them, but they do not admit it due to the love of the world and selfish desires. If they say that negation of investigation of consensus also applies to our scholars, we would reply: they consider consensus as proof, because the infallible is included in it. If two persons reach consensus, and they know that one of them is infallible they regard it as proof and if a hundred thousand persons reach consensus and the infallible is not included among them, they do not accept it as proof, because if mistake and error is possible in each of them, it is possible in all of them together as well.

Knowledge of inclusion of infallible is possible from the statements of Shia scholars who lived during the lifetimes of the Holy Imams (a.s.) and near to that period; however, in this treatise, there is no scope for research on this matter.

Second Reasoning

When Shaykh Mufeed (r.a.) was asked about the interpretation of this verse and regarding whom it was revealed, the Shaykh (q.s.) replied: It is definitely proved that this verse was revealed in the honor of Amirul Momineen (a.s.) and it continues in his descendants, who are the leaders of faith and the truthful Imams; and a large number of traditions are recorded on this subject.

It becomes clear from the style of the verse as well that the Almighty Allah commanded people to follow the truthful ones and not to forsake them. It should also be that those who are addressed and commanded are other than them (the truthful), because it is absurd to order a person to remain with himself and to follow his own command.

Therefore, we say that the truthful ones means that either all of them are truthful or some of them are truthful; and the former possibility is invalid, because every believer is truthful from the aspect of faith and all are truthful in this circle.

Hence, it necessitates that all believers be ordered to follow themselves, which is impossible. If some or all of them are implied that definite article of Alif and Laam (in the verse) should be for external covenant or some non-covenant. On the basis of the first view, this group should be known, the addressees should be familiar with them; verses should have come down with their names and lineage and they should have heard it.

The claim of one, who considers it to be for others beyond this group, is invalid, because these ranks are not found in them and they are not given the covenant and they themselves admit that Caliphate was not fixed for them during the lifetime of the prophet.

According to another view, some non-covenanted are implied. In that case, these few should be specified and named, otherwise it would entail imposition of a duty, which is unknown and that is impossible and it is known that other than our Imams, no one has claimed specific instruction and neither anyone makes such a claim. Therefore, it is proved that it implies only them. Moreover, we have rational and textual proofs that only they are implied.

Rational Argumentation

Since it is commanded in this verse that the Ummah should obey them fully and except for one command no other command is specified, therefore, he should be infallible, otherwise it would imply that the Ummah is commanded to follow them in error and disobedience as well, and this is impossible. Since infallibility is an unseen matter, which except for the Almighty Allah no one can know, therefore, there should be a clear

declarative text on their Imamate and infallibility and according to consensus such declarative text is not issued for anyone else. Therefore, it is proved that only they are implied.

Textual Argumentation

The Almighty Allah has introduced the 'truthful ones' in the Holy Quran with some qualities, which have not come together in anyone, except Amirul Momineen (a.s.), because He said:

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ

"It is not righteousness that you turn your faces towards the East and the West." (Surah Baqarah 2:177)

وَلَٰكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ

"But righteousness is this that one should believe in Allah and the last day and the angels and the Book and the prophets." (Surah Baqarah 2:177)

وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ

"And give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives." (Surah Baqarah 2:177)

وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۖ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۖ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

"And keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflicts- these are they who are true (to themselves) and these are they who guard (against evil)." (Surah Baqarah 2:177)

After that the Shaykh said: In this holy verse, the Almighty Allah has gathered all the qualities and then testified it for the one in whom these qualities are present with perfection and definitely with truthfulness and piety. On the contrary, He has deemed truthfulness and piety to be exclusive for them as is established in the science of lexicology. Then the first verse should be joined to it.

Its conclusion would be that you must follow the truthful (*Sadiqeen*) in whom all these qualities are complete and together; and we don't find anyone among the companions of the Messenger of Allah (s.a.w.s.), except Amirul Momineen (a.s.) in whom all these qualities assembled.

Therefore, only he should be implied in the first verse and the entire Ummah should be commanded to follow him in all issues, because in the verse, along with one command another command is not specified and the perfection and assembling on these qualities in the holy personality of Ali (a.s.) is that in the beginning of the verse, belief in Almighty Allah, Judgment Day, angels, Divine Books and the Prophet is mentioned; there is no doubt that he believed in all these things before all the people and according to widely related traditions of Sunni and Shia, he was the first among men to accept the stand of the Prophet.

Thus, the Messenger of Allah (s.a.w.s.) told Lady Fatima Zahra (s.a.): I have married you to one, who is much ahead of the companions in Islam, obedience of God and Messenger; and is most excellent in knowledge.

It is also a widely narrated tradition that Amirul Momineen (a.s.) said: I am the sincere servant of God and the brother of the Messenger of Allah (s.a.w.s.); and before me, no one has said this and after me no one can say this, except a blatant liar. I prayed the ritual prayer seven years before everyone else.

He also used to observe: O Allah, I don't say regarding anyone in this Ummah that he worshipped You before me.

When he held discussions with Khawarij and they accused him of lying, he said: Should I attribute falsehood to Allah, though I am among the first of those who worshipped Him? How they attributed falsehood to the Messenger when I brought faith on him testified for him and helped him?

Imam Husain (a.s.) said on the night Imam Ali (a.s.) passed away: Tonight has departed from the world one, who was such that the past people never preceded him in excellence and neither can the future ones do.

There are many details in this, and if we were to mention them here it would make the treatise lengthy. After faith, the Almighty Allah has mentioned wealth and charity in the verse and according to Quranic declaration and widely narrated traditions, His Eminence, Amirul Momineen (a.s.) is ahead of all in these qualities as well.

First Exclusive Quality

The Almighty Allah says in Surah Hal Ataa:

وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾

"And they give food out of love for Him to the poor and the orphan and the captive:" (Surah Insan 76:8)

Sunni and Shia commentators and tradition scholars have reached consensus that this verse; on the contrary, the whole Surah, was revealed in the honor of Ali, Fatima, Hasan and Husain. Then He said:

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

"(As for) those who spend their property by night and by day, secretly and openly, they shall have their reward from their Lord and they shall have no fear, nor shall they grieve." (Surah Baqarah 2:274)

The Shaykh has said that a *Mustafidha*[1] traditional report is recorded that this verse was revealed about Amirul Momineen (a.s.) and there is no controversy in it that he, through his personal physical effort, emancipated so many slaves that their number cannot be computed and there were many fields and orchards, which he planted with his own hands and endowed them for the poor and deprived.

After that the Almighty Allah has mentioned the establishment of Prayer and paying of Zakat and it is in the honor of Ali (a.s.) according to the evidence of the holy verse:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾

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[1] Extensively narrated

"Only Allah is your Guardian and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow." (Surah Maidah 5:55)

…on which the scholars of traditions have mentioned with consensus that when Ali (a.s.) gave Zakat while bowing, this verse was revealed.

The author says: It is possible that the Shaykh applied this verse to this meaning or considered 'and' in 'and pay zakat' to be the 'and' of present tense. In such a case, first the spending of wealth was mentioned and specification is better than emphasis. The Shaykh says that after this Almighty Allah has mentioned the fulfillment of promise; and there was no one from companions who did not break the covenant. But Amirul Momineen (a.s.) is one regarding whom no one even suspects that he ever broke the covenant he had made to the Messenger of Allah (s.a.w.s.) regarding helping and assisting him, therefore, this quality is also exclusive for him.

After that the Almighty Allah speaks of steadfastness and patience in calamities, hardships and struggles and it is known that other than him, no one was as patient in struggles and hardships and it is only his personality, according to consensus of friends and foes that never fled from any battle and wasn't terrified of even the greatest stalwart.

Second Exclusive Quality

After the mention of all these qualities, the Almighty Allah said:

أُولَٰئِكَ الَّذِينَ صَدَقُوا ۖ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

"These are they who are true (to themselves) and these are they who guard (against evil)." (Surah Baqarah 2:177)

No one else is as such. The truthful one, whose obedience is commanded and who has all these qualities, is Amirul

Momineen (a.s.). The plural is used by way of respect, because Arabs used the plural form for a singular person to imply the greatness and loftiness of that person and sometimes they used plural to hint that some others are also included. In such instance, it is possible that it denotes that the Holy Imams (a.s.), who are included in that rank.

The author says: Thalabi has narrated from Mujahid in his *Tafsir* and he narrates from Ibne Abbas that once Amirul Momineen (a.s.) had four dirhams and nothing more; he gave a dirham in charity secretly, a dirham openly, a dirham at night and a dirham during the day; at that time this verse was revealed:

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً

" (As for) those who spend their property by night and by day, secretly and openly." (Surah Baqarah 2:274)

…which was mentioned in the discourse of Shaykh Mufeed.

It is narrated from Zaid bin Ruban that as many Quranic verses are not revealed for anyone as revealed for Amirul Momineen (a.s.).

Third Exclusive Quality

Thirdly, numerous traditions, through Ahle Sunnat and Shia channels are recorded in the interpretation of this verse stating that Ali was the truthful one. Thus, Ibne Marduya, Hafiz Abu Nuaim in *Hilya,* Suyuti in *Tafsir Durre Manthur* and other commentators as well have narrated from Ibne Abbas and Mujahid in the explanation of the statement of the Almighty Allah that:

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ ۙ أُولَٰئِكَ هُمُ الْمُتَّقُونَ

"And he who brings the truth and (he who) verifies it as the truth- these are they that guard (against evil)." (Surah Zumar 39:33)

It is said that one, who brought the truth is the Messenger of Allah (s.a.w.s.) and one, who verified it, is Ali Ibne Abi Talib (a.s.). On the basis of this, truth is a relative pronoun and Kufi Arabic experts have deleted the relative pronoun.

Then the Almighty Allah says:

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصِّدِّيقُونَ ۖ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ

"And (as for) those who believe in Allah and His apostles, these it is that are the truthful and the faithful ones in the sight of their Lord: they shall have their reward and their light." (Surah Hadid 57:19)

Ahmad bin Hanbal and some others have narrated from Ibne Abbas that this verse was revealed for Amirul Momineen (a.s.), who believed in Allah and the Messenger and he was a very truthful verifier and a witness of prophets that they have propagated the message of prophethood. There is reward for him for his verification of the Messenger of Allah (s.a.w.s.) and his light will be there with him on the Siraat Bridge.

Then the Almighty Allah said:

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ۚ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾

"And whoever obeys Allah and the Apostle, these are with those upon whom Allah has bestowed favors from among the

prophets and the truthful and the martyrs and the good, and a goodly company are they!" (Surah Nisa 4:69)

So we can conclude that after the prophets, rank the truthful ones followed by the martyrs and the righteous. Thus, only the truthful are qualified for Imamate and successorship.

Shia and Sunni have widely narrated that Ali is the truthful one of this nation. Fakhre Raazi, Thalabi, Ahmad bin Hanbal in his *Musnad*, Ibne Shahruya in *Firdos*, Ibne Maghazili and others have narrated from the Messenger of Allah (s.a.w.s.) that 'the truthful' are three: Habib bin Najjar - believer of Aale Yasin, Hizqil - believer of Aale Firon and Ali Ibne Abi Talib (a.s.), who is most excellent of them.

Thalabi has narrated through another chain of authorities that the most excellent of all nations are three persons, who did not deny Allah (apostasied) even for a moment: Ali Ibne Abi Talib (a.s.), companion of Aale Yasin and believer of Aale Firon; and these personages are truthful and Ali Ibne Abi Talib (a.s.) is the most excellent of them.

Hafiz Abu Nuaim has narrated from Ibad bin Abdullah that he said: I heard Amirul Momineen (a.s.) say: I am the greatest truthful one. No one after me would claim as such, except a liar. I prayed the ritual prayer seven years before everyone.

In etymology, truthful is at par with infallible or near to that. Writers of Sihah books say that truthful one is always a verifier and he that verifies his words with his deeds. The Almighty Allah has described the prophets with this epithet. Regarding Prophet Idris (a.s.), He said:

وَاذْكُرْ فِي الْكِتَابِ إِدْرِيسَ ۚ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٥٦﴾

"And mention Idris in the Book; surely he was a truthful man, a prophet," (Surah Maryam 19:56)

Regarding Prophet Yusuf (a.s.), He said:

يُوسُفُ أَيُّهَا الصِّدِّيقُ

"Yusuf! O truthful one!" (Surah Yusuf 12:46)

One, who is the implication of these verses and owner of these qualities, he is definitely more rightful for Imamate and Caliphate than one, who is not in possession of this quality.

Moreover, they only apply the epithet of 'truthful' (*Siddiq*) to one, who was a blatant liar just as some people with dark complexion are named *Kafur* (camphor, which is pristine white).

Fourth Exclusive Quality

The Almighty Allah says:

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ

"Is he then who has with him clear proof from his Lord, and a witness from Him recites it." (Surah Hud 11:17)

One having clear proof is the Messenger of Allah (s.a.w.s.), but there is dispute as to who is the 'witness'. It is mentioned in reliable traditions that 'witness' implies Amirul Momineen (a.s.) who was the verifier of the rightfulness of the Messenger of Allah (s.a.w.s.).

Ibne Abil Hadid, Ibne Maghazali, Suyuti in *Durre Manthur*, Tabari and most Ahle Sunnat scholars have narrated through numerous channels from Ibada bin Abdullah and Abdullah bin Harith that one day Amirul Momineen (a.s.) said: There is no one in Quraish in whose praise and condemnation one or more verses are not revealed. A man asked: Which verse is revealed in your honor? Ali (a.s.) was infuriated and he said: Have you not read the following verse of Surah Hud?

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ

"Is he then who has with him clear proof from his Lord, and a witness from Him recites it." (Surah Hud 11:17)

That: the Messenger of Allah (s.a.w.s.) is the one with clear proof and I am his witness.

When Fakhre Raazi mentioned this verse, he said the Almighty Allah has said for the nobility of that witness that is he is from him only (that is from the Messenger of Allah); that is he is specially related to them and is like a piece of his flesh.

On the basis of this interpretation it should be that Amirul Momineen (a.s.) should be one coming after the Messenger of Allah (s.a.w.s.) and should be his Caliph without any delay; and if he is implied to be his follower in excellence, it proves Imamate, because preferring the inferior to the superior is wrong. Moreover, it proves the infallibility of that gentleman, because as long as a witness is not infallible in testimony, the claim would not be proved.

Fifth Exclusive Quality

The verse of:

إِنَّمَا أَنْتَ مُنْذِرٌ ۖ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٧﴾

"You are only a warner and (there is) a guide for every people." (Surah Raad 13:7)

Some have said 'you are the guide to all groups'; one, who ponders on the style of the verse would realize that the first meaning is clearer as mentioned in extensively narrated Shia traditions and Ahle Sunnat have also narrated through numerous channels.

It is narrated from Abu Burdah Aslami in *Shawahidut Tanzeel* that one day the Messenger of Allah (s.a.w.s.) asked for water to perform the ritual ablution (*Wudhu*). When he

concluded it, he held the hand of Ali (a.s.) and passed it over his chest and said:

إِنَّمَا أَنْتَ مُنْذِرٌ

"You are only a warner." (Surah Raad 13:7)

Then he placed his hand on the chest of Ali and said:

وَلِكُلِّ قَوْمٍ هَادٍ ﴿٧﴾

"And (there is) a guide for every people." (Surah Raad 13:7)

Then he said: O Ali, you are the light-giver to the people and the sign of guidance. You are the leader of the reciters of Quran, and I witness that you are as such.

Hafiz Abu Nuaim Isfahani, the famous Ahle Sunnat tradition scholar, in his book, *Maa Nazala Minal Quran fee Haqqe Ali (a.s.)* [What is revealed in Quran regarding Ali (a.s.)] has narrated through a number of chains that it is narrated from Ibne Abbas: When this verse was revealed the Messenger of Allah (s.a.w.s.) placed his blessed hand on the shoulder of Ali (a.s.) and said: O Ali, only you are the guide and after me will be guided those who are guided.

Thalabi has also narrated thus in the commentary of Ibne Abbas.

Abu Nuaim has through another chain of authorities narrated from the Messenger of Allah (s.a.w.s.) that he said: I am the warner and Ali is the guide. O Ali, the guided ones would be guided by you.

According to another report, it is narrated from Amirul Momineen (a.s.) that the warner is the Messenger of Allah (s.a.w.s.) and the guide is a man from Bani Hashim and by 'man', he implied himself.

Thalabi has, after narrating this traditional report from Amirul Momineen (a.s.) through two chains of authorities, said: 'He implied himself'.

Abdullah bin Ahmad and Ibne Hanbal have also narrated this tradition and this holy verse in *Musnad*.

On the basis of the interpretation, which has come down in authentic traditions of Ahle Sunnat and Shia, it is proved what the delivered Imamiyah sect believes that no time period is devoid of a divine proof, prophet, successor of prophet; that is an Imam, who guides people in religion of God and teaches them the method of His worship, keeps them secure from deviation and misguidance:

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ

"All praise is due to Allah Who guided us to this, and we would not have found the way had it not been that Allah had guided us." (Surah Araaf 7:43)

Sixth Exclusive Quality

The verse:

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ۗ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٠٧﴾

"And among men is he who sells himself to seek the pleasure of Allah; and Allah is Affectionate to the servants." (Surah Baqarah 2:207)

Through Ahle Sunnat and Shia channels acceptable, or rather widely related traditions have come down that this verse was revealed in the honor of Ali (a.s.) on the night the idolaters

of Quraish united to eliminate the Holy Prophet (s.a.w.s.) and the Messenger of Allah (s.a.w.s.) was commanded by Allah to go into concealment in a cave. That night, idolaters of Quraish surrounded the blessed house of the Messenger of Allah (s.a.w.s.), waiting for daylight.

The Messenger of Allah (s.a.w.s.) was commanded by Allah to make Ali (a.s.) sleep in his bed so that the idolaters of Quraish may be under the impression that the Prophet is asleep there; whereas he should leave Mecca. When the Messenger of Allah (s.a.w.s.) mentioned this good news to Ali (a.s.), he was elated and in thankfulness of the blessing that he would be sacrificing his sweet life on the holy life of the chief of the worlds, he prostrated in thanks and went to sleep on the bed of the Prophet under the shade of a hundred naked swords of the idolaters of Quraish.

Ahle Sunnat have narrated through various channels numerous traditions that this verse was revealed for Ali (a.s.). Like Fakhruddin Raazi in *Tafsir Kabir*, Nishapuri in his *Tafsir*, Thalabi in his *Tafsir*, Hafiz Abu Nuaim in *Nuzoole Ayaat*, Ahmad in *Musnad*, Samani in *Fadhail*, Ghazzali in *Ahyaul Uloom* and all historians, tradition scholars and poets have also stated the same.

In this treatise, we are content only to mention a few traditional reports of Thalabi and Abu Nuaim. Thalabi, in his famous *Tafsir,* has narrated from Suddi from Ibne Abbas that this verse was revealed about Ali (a.s.) on the night when the Messenger of Allah (s.a.w.s.) fled to the cave and making Ali Ibne Abi Talib (a.s.) sleep in his bed. He has also narrated that when the Messenger of Allah (s.a.w.s.) decided to migrate to Medina, he left Ali (a.s.) in Mecca, so that he may repay the loans of the Prophet and return trusts that people had deposited with him.

On the night the Holy Prophet (s.a.w.s.) wanted to move to the cave and when the idolaters had surrounded his house, the Holy Prophet (s.a.w.s.) ordered Ali (a.s.) to sleep in his bed and

said: Cover yourself with the green sheet I use and sleep in my bed. If Allah wills, no harm will come to you. Ali (a.s.) followed the instructions. At that time the Almighty Allah revealed to Jibraeel and Mikaeel:

I have established brotherhood between you two, and made one of you to exceed the other in age. Which of you would sacrifice his life for the other? None of them volunteered. Almighty Allah revealed: Why did you not emulate Ali Ibne Abi Talib (a.s.)? I made him brother to Muhammad (s.a.w.s.) and he is sleeping on the bed of Muhammad after having staked his life and has preferred Muhammad's life to his own. Now, descend to the earth and protect him from the mischief of the enemies.

The two angels immediately came down; Jibraeel sat at the head of Ali (a.s.) and Mikaeel at his feet and Jibraeel called out: O son of Abu Talib, who can be like you that the Almighty Allah boasts to the angels about you? And the following verse was revealed to the Holy Prophet (s.a.w.s.) when he was heading to Medina. Hafiz Abu Nuaim has also mentioned that this verse was revealed about Ali (a.s.) narrating from Ibne Abbas.

Seventh Exclusive Quality

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

"Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying." (Surah Ahzab 33:33)

We should know that authentic traditions have come down through Ahle Sunnat and Shia channels that this verse was revealed in the honor of Amirul Momineen (a.s.), Lady Fatima (s.a.), Hasan and Husain.

It is mentioned in all Sihah books of Ahle Sunnat and their other reliable sources as Thalabi has narrated from Abu Saeed Khudri that the Messenger of Allah (s.a.w.s.) said: This verse is revealed in the honor of I, Ali, Fatima, Hasan and Husain (a.s.).

Moreover, Thalabi etc. have narrated from Umme Salma that she said: The Messenger of Allah (s.a.w.s.) was in my chambers; Fatima brought a Harira preparation for the Holy Prophet (s.a.w.s.). The Prophet was seated on a platform, which was his bed. A Khyberi sheet was spread on it. I was praying in the room. The Messenger of Allah (s.a.w.s.) asked Fatima to call her husband and sons. Ali, Hasan and Husain (a.s.) arrived. All of them sat down to consume the Harira. At that moment the Almighty Allah revealed this verse. The Messenger of Allah (s.a.w.s.) covered the family members with his sheet, raised his hands to the heavens and prayed: O Lord, these are my family members, so keep away impurities from them and purify them as is it deserves to be purified.

Umme Salma says: I put my head into the room and asked: O Messenger of Allah (s.a.w.s.): Am I also included in this honor? He replied: ‘Your end is good, your end is good’, and he did not admit me among them.

Thalabi has narrated from Majma that he said: I went to Ayesha with my mother. My mother asked Ayesha, why she had revolted in the Battle of Jamal. She replied: It was a divine decree. My mother asked: What do you say about Ali? She replied: Are you asking about the one, who was most excellent of all men and the husband of the most excellent of the women?

Indeed, I saw the Messenger of Allah (s.a.w.s.) gather Ali, Fatima, Hasan and Husain (a.s.) under a sheet and say: O Lord, these are my Ahle Bayt (a.s.), and the special personages. So keep away impurity from them and keep them pure as it deserves. I tried to enter the sheet, but he said: Keep away.

Also, it is narrated from Abdullah Ibne Ja’far Tayyar that this verse was revealed for Ahle Bayt (a.s.) that Zainab, the wife

of Prophet also wanted to join them, but the Messenger of Allah (s.a.w.s.) did not allow.

It is narrated from Wasila bin Asqa that the Holy Prophet (s.a.w.s.) said: My Ahle Bayt (a.s.) are 'Ahaqq' more rightful for Caliphate and everything else.

It is narrated from Umme Salma by the author of *Jamiul Usool* quoting from *Sahih Tirmidhi* that this verse was revealed in my house. I was seated at the door. I asked the Prophet, 'Am I not from Ahle Bayt (a.s.)?' He replied: Your end is good, you are from the wives of the Messenger. At the time of the revelation of the verse, the Holy Prophet (s.a.w.s.) Ali, Fatima, Hasan and Husain were present in that house. The Prophet covered them with the cloak and said: O Lord, these are my Ahle Bayt (a.s.), keep away impurity from them and keep them pure as it deserves.

According to another report in *Jamiul Usool,* the Prophet said: O Lord, these are my Ahle Bayt (a.s.), and the special personages. Umme Salma also begged to be admitted into the cloak, but the Holy Prophet (s.a.w.s.) did not accept; he just said: Your end is good.

Then in *Sahih Tirmidhi* there is a report from Amr bin Salma on the same issue and the author of *Jamiul Usool* and author of *Mishkat* have narrated from *Sahih Muslim* from Ayesha that one day the Messenger of Allah (s.a.w.s.) came out wearing a black sheet with designs. He covered Ali, Fatima, Hasan and Husain in it and recited this verse.

Thalabi has also narrated this tradition from Ayesha.

Ibne Hajar, the most bigoted of their scholars, has written: It is the view of most commentators that this verse was revealed about Ali, Fatima, Hasan and Husain, from the aspect that the word of 'ankum' is a plural pronoun.

It is narrated in *Sahih Muslim* and *Jamiul Usool* that Husain bin Samra asked Zaid bin Arqam: Are the wives of the Prophet included in his Ahle Bayt? Zaid replied: No, the wife remains

with the husband for a time; when he divorces her, she returns to the house of her father and joins her people. On the contrary, Ahle Bayt of the Prophet are his near kindred, on whom Sadaqah is unlawful.

In *Jamiul Usool* it is narrated from *Sahih Tirmidhi* that Anas bin Malik said: After the verse of purification was revealed in the honor of Ahle Bayt (a.s.), for six months, when the Holy Prophet (s.a.w.s.) came out of his chamber, he stood at the door of Fatima said: The Prayer, my Ahle Bayt (a.s.); come for Prayer. Then the Prophet recited the verse of purification till the end.

Shia and Sunni have narrated through many channels from Abu Saeed Khudri, Anas bin Malik, Ayesha, Umme Salma and Wasila etc. that this verse was revealed in the honor of the folks of the cloak (*Aale Aba*). In other words it is clear from the widely related reports of Shia and Sunni that this verse was only about those five and other wives and family members are not included.

Therefore, the verse proves that those personages are immune from disbelief and hypocrisy, doubt and polytheism and every sin, because intention can be taken to mean a number of things:

First Implication

The intention, after which, the aim is fulfilled without any delay. As the Almighty Allah said:

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾

"His command, when He intends anything, is only to say to it: Be, so it is." (Surah Yasin 36:82)

Second Implication

Intention in the meaning of determination and it is impossible that it should not be realized for the Almighty Allah. The previous verse also proves that Allah does whatever He intends.

Third Implication

Intention in the meaning of imposition of duty and that implication is not possible in this verse due to some reasons:

First Reason

The word of *innama* – 'only' – according to the consensus of Arabic scholars, proves exclusiveness. On the contrary, all the duty bound and even the disbelievers are duty bound in this matter and the Almighty Allah says: I did not create the Jinns and humans, except for My worship.

Second Reason

According to the context and style of widely related traditions it is known that this verse was revealed in divine praise and glorification, therefore, the Messenger of Allah (s.a.w.s.) deemed them special and covered them with the cloak and said: Only these are my Ahle Bayt (a.s.) and special personages. So the verse emphasizing restriction was revealed. Thus, Fakhruddin Raazi has, in spite of extreme bigotry, said:

لِيُذْهِبَ عَنْكُمُ الرِّجْسَ

"To keep away the uncleanness from you." (Surah Ahzab 33:33)

and

وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

"And to purify you a (thorough) purifying." (Surah Ahzab 33:33)

That is to honor you. If it had denoted the duty of leaving the sins, in which infidels, sinners and all are included, then what duty and which nobility would have been there in it?

Third Reason

It is mentioned in most traditional reports that this verse was revealed after the supplication and request of the Holy Prophet (s.a.w.s.) and in his entreaty he had asked for repulsion of filth and it was not an intention, which is not fulfilled. If this had been the implication, the verse would have rejected the supplication of the Holy Prophet (s.a.w.s.) and not accepted it.

Fourth Reason

If this meaning had been implied, why Umme Salma exaggerated so much to ask for being admitted into the cloak and why the Holy Prophet (s.a.w.s.) refused her request, if it meant that every person is included in it? And what some adversaries say that this verse is between verses addressing the wives of Prophet, so they must be addressed in this verse also, is invalid due to some reasons:

First Proof

The changing of feminine pronoun into masculine pronoun is proof that the address is not to those ladies. One, who contemplates on verses of Quran knows that such instances are numerous in verses of Quran; that is one incident is mentioned in another incident and there is a lot of change in address as happened in this verse also; that during address to wives, it (the

address) turned to the believers; after that it reverts to those ladies, in spite of the fact that all attribution is over at this point.

If someone notes that change of address at this point is having all the attributions because in this change there is a criticism of wives; that is you all included with the Holy Prophet (s.a.w.s.), on the contrary, your interaction with him is more, so why you do not become like him in purification and rules of civility?

Or it is there lest someone thinks that in spite of restriction, such acts occur from the wives, it is possible for such acts (God forbid) to occur from Ahle Bayt (a.s.) also! So this verse is included among the verses of wives only to highlight the infallibility and purity of Ahle Bayt (a.s.).

These two reasons, which occurred to this humble servant (Allamah Majlisi) are easier in compatibility and more appropriate than those, which commentators have mentioned.

Second Proof

This issue will be considered evidence only if it possesses any factuality, but nothing was learnt from Quran, and this matter was not proved because the author of *Jamiul Usool* has narrated from Zaid bin Thabit that after that when we collected the Quran, the verse of:

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ

"Of the believers are men who are true to the covenant, which they made with Allah." (Surah Ahzab 33:23)

…with Khuzaimah bin Thabit and then we included it in the Quran.

Therefore, it is possible that many previous and succeeding verses might have remained, which are not included in this verse.

It is narrated from Imam Ja'far Sadiq (a.s.) that in Surah Ahzab there were many verses in condemnation of the people of Quraish, exceeding the length of Surah Baqarah; but they omitted and distorted it.

Third Proof

It is not even known whether the arrangement of Quran is according to revelation, because it is said regarding many Meccan chapters that they contain many Medinite verses and vice versa, as it is possible that they were revealed at some other time and might have been included knowingly or unknowingly.

Fourth Proof

It is known from authentic and wide related traditions of Sunni and Shia that this verse is only in the honor of Ahle Bayt (a.s.). If the reason of compatibility of the verses is not clear to us, there is no harm in it. I mentioned this in replies to their objections in my other detailed books and this treatise is insufficient to mention them. When the Almighty Allah has removed impurity from them, it should be that all those addressed in the verse be away from sin, especially when hyperbole is mentioned in the verse after this, which is the clear context of universality.

Therefore, it is necessary that those personages be infallible from all sins. If it is said that the verse does not prove infallibility in future, we would say that when infallibility is proved in general, it is sufficient, because no one in the Ummah believes that they were infallible at times and not infallible at other times. This is the difference of compound consensus that they themselves do not accept as valid, in spite of the fact wherever intention is mentioned with this verb form, it denotes fulfillment of the action and it is permanent.

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

"Allah desires ease for you, and He does not desire for you difficulty." (Surah Baqarah 2:185)

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ

"Allah desires that He should make light your burdens." (Surah Nisa 4:28)

يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ

"They desire to change the word of Allah." (Surah Fath 48:15)

وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ

"And the Shaitan desires to lead them astray." (Surah Nisa 4:60)

There are many verses like this and when infallibility is proved, Imamate is also proved in those men, from the reasonings mentioned in the infallibility of the Imams, because by consensus of the Ummah, no one else is infallible other than them.

Eighth Exclusive Quality

It is the verse of Mubahila:

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾

"But whoever disputes with you in this matter (of Prophet Isa) after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars." (Surah Aale Imran 3:61)

Numerous widely related traditions are recorded through Sunni and Shia channels that this verse was revealed in the honor of the folks of the cloak (*Aale Abaa*).

Thus, the authors of *Mishkat* and *Jamiul Usool* and others have narrated from Saad Ibne Abi Waqqas in *Sahih Muslim* that when the verse of Mubahila was revealed, the Messenger of Allah (s.a.w.s.) called Ali, Fatima, Hasan and Husain (a.s.) and said: O Allah, these are my Ahle Bayt (a.s.).

Also, in *Mishkat, Jamiul Usool* and *Sahih Muslim,* it is narrated from Ayesha that one morning the Messenger of Allah (s.a.w.s.) was covered in a colored sheet. Hasan came to him and he admitted him into the sheet, then Husain arrived and he was also admitted. Then he recited the above verse.

Hafiz Abu Nuaim and others have narrated from Ibne Abbas that when the delegation of Najran arrived and the Almighty Allah revealed this verse, the Messenger of Allah (s.a.w.s.) came with Ali, Fatima, Hasan and Husain and said: When I supplicate, you say Amen. On seeing this, the delegation of Najran refused to participate in the imprecation contest and agreed to pay Jizya.

The author of *Kashaf* has narrated that when the Messenger of Allah (s.a.w.s.) challenged the Christians to imprecation contest; they sought respite to consider the issue and agreed to participate in the contest the following day. When they consulted among themselves, they asked their chief advisor:

O Abdul Masih, what do you think is the best recourse? He replied: Christians, by God, you have realized that Muhammad is a messenger prophet and he has given exhaustive argument

about Prophet Isa (a.s.). By God, no people ever debated with their prophet and their elders survived and their sons grew up. If you join him in the contest you all would be destroyed that same moment. If you are loyal to your religion and do not wish to abandon it, you should make peace with Muhammad and return home.

So they came to the imprecation contest in the morning and saw the Holy Prophet (s.a.w.s.) carrying Imam Husain (a.s.) in his arms and holding the hand of Imam Hasan (a.s.), followed by Lady Fatima (s.a.) and finally Ali (a.s.). The Messenger of Allah (s.a.w.s.) had instructed them to say Amen when he supplicates. Observing this scene, the Christian Bishop said:

O Christians, I am seeing such faces, that were they to supplicate God to uproot this mountain He would not reject it. Therefore, if you enter into imprecation contest with them, all of you would be destroyed and no Christian would remain on the face of the earth till Judgment Day.

They said: O Abul Qasim, we have resolved not to participate in the imprecation contest. You may follow your religion and we would remain on ours.

The Holy Prophet (s.a.w.s.) said: If you refuse to participate in the imprecation contest, you must accept Islam so that you may also get all the rights and duties of Muslims, but they refused. So the Prophet said that he would fight against them. but they said that they had no capacity to fight the Arabs; on the contrary, they sought reconciliation. Please don’t fight us and do not terrify us and restrain us from our faith. We will make peace upon payment of 2000 robes as Jizya every year; a thousand in the month of Safar and a thousand in Rajab and thirty ordinary coats of mail as ransom.

The Holy Prophet (s.a.w.s.) agreed and said: By the one, in whose control my life is, destruction came very close to the people of Najran. If they had participated in the imprecation contest all would have transmogrified into apes and pigs and this valley would have become fire for them. Indeed the Almighty

Allah would have destroyed Najran and its people; on the contrary, even the bird in the trees. Before the end of the year, all Christians would have been destroyed.

Thalabi, in his *Tafsir*, has also narrated this report verbatim. Then the author of *Kashaf*, after mentioning the report of Ayesha, has said at the end: When the Prophet admitted them into the cloak, he said:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ

"Allah only desires to keep away the uncleanness from you." (Surah Ahzab 33:33)

The description of the event of Mubahila is widely related among Sunni and Shia commentators, tradition scholars and historians; although there is difference of opinion in some of its aspects; but there is no dispute that Mubahila took place with the folks of the blanket and no one else was included with them. In any case, this incident proves the rightfulness of the Prophet and the Imamate of Ali (a.s.) and the excellence of all the folks of the blanket from a number of aspects. A million salutations and benedictions be upon them.

First Aspect

It is that if the Messenger of Allah (s.a.w.s.) did not have complete confidence on his rightfulness, he would not have agreed to the contest with such daring; and would not have brought his beloved relatives, who had belief in his veracity against the sharp edge of swiftly acceptable supplication.

Second Aspect

He informed them that if you agree to enter into the imprecation contest with me, divine retribution would descend on you. He would not have issued the challenge if he had no

confidence in his claim, and this exaggeration would have been an expression of his falsehood and no one acts in this way. Moreover, there is consensus of all sects that the Holy Prophet (s.a.w.s.) was more intelligent than all the wise men of all times.

Third Aspect

It is that the Christians refused to accept the challenge. If they had not been aware of the rightfulness of the Prophet, they should not have paid heed to the imprecation of the Prophet and his Ahle Bayt (a.s.). They would have kept their honor secure among their followers and would have stepped forward to confront the Muslims in a mortal battle. They would have involved their ladies, children and wealth in captivity, killings and hardships and not agreed to accept degradation and humility of paying Jizya.

Fourth Aspect

It is mentioned in most reports that Christians were dissuading each other from the imprecation contest and saying that the rightfulness of the Prophet has become clear to us and that only he is the promised prophet. That is why they dissuaded each other.

Fifth Aspect

It becomes apparent from this great incident that after the Messenger of Allah (s.a.w.s.), Amirul Momineen (a.s.), Fatima, Hasan and Husain, are the most excellent among the creatures of God and the most beloved to the Prophet.

Even their adversaries and prejudiced opponents like Zamakhshari, Baidhawi and Fakhre Raazi etc. have admitted this. Zamakhshari, who is the most prejudiced of them all, has written in *Kashaf*: If you say that the issuing of challenge to the

opponents was to prove that they are false, this matter was only between the Prophet and the opponents; then what was the use of including ladies and children in the imprecation contest?

We would reply that their inclusion was proof of greater confidence in his rightfulness than if he had participated in the imprecation contest alone. Since their inclusion was an expression of a daring that along with himself he brought his beloved ones as well to a perilous situation of cursing and destruction and thus clarified that he was certain of the falsity of the opponents. That is he wanted the opponents to be destroyed along with their relatives and friends. He chose to take ladies and children for the imprecation contest as they were most beloved to him than others.

It often happens that a person himself steps forward in a dangerous situation so that his dear ones may not suffer any harm. That is they used to take their ladies and children in battles so that they may not flee at the slightest danger. That is why the Almighty Allah has in the verse of Mubahila preferred them to his (Prophet's) own life so that he may show that they are more dear to him than his life. Then Muhaddith Zamakhshari says: This is the greatest proof for the excellence of the folks of the blanket and no proof can be stronger. (End of Zamakhshari's statement).

We say that when we came to know that those personages were most beloved to the Prophet, it should necessitate that they would be best in morals; because it is clear to every sane person that the Prophet's love for them was not more than his love for others due to human relations; on the contrary, it was, because the Holy Prophet (s.a.w.s.) loved those who were most beloved in the view of Allah, because many verses and traditions condemn loving children, parents, forefathers and relatives who lack religion.

Also, it is known from the life history of the Prophet that he used to remove from his proximity those of his relatives who had no love for God; like Abu Lahab, because he was a disbeliever.

He also respected those who were devoted to Allah; like Salman, Abuzar, Miqdad and similar believers. Thus, Imam Zainul Abideen (a.s.) says in praise of those personages: When they were the best creatures and best people, to prefer others for Imamate would be logically wrong.

Sixth Aspect

Fakhre Raazi, the great Ahle Sunnat scholar, who is famous for his prejudice says that Shia prove from this verse that Ali Ibne Abi Talib (a.s.) is superior to all prophets and companions, except for the Messenger of Allah (s.a.w.s.), because the Almighty Allah said: Let us call our selves and your selves. So the self does not imply the holy self of Muhammad, because calling implies calling someone else and a person does not call himself. Therefore, it should imply some other self, and according to consensus of supporters and opponents other than ladies and children, one compared to 'our selves' was none other than Ali Ibne Abi Talib (a.s.). So it shows that the Almighty Allah called the self of Ali as self of the Prophet and unity in two selves is impossible. So it must have been a metaphor. And it is fixed in principles of jurisprudence that implication to the nearest metaphor is preferable to applying it to a remote metaphor and the nearest metaphor shares all acts and perfections, except what is outside the pale of evidence and beyond scope of consensus; that is prophethood, and Ali does not share this with him.

Therefore, he should share other perfections, and from the perfections of the Holy Prophet (s.a.w.s.) is that he was supreme among all prophets and companions. Therefore, Ali (a.s.) should also be superior to all prophets and companions.

After explaining all reasonings, he says that since there is consensus that Muhammad is superior to Ali, and also that divine prophets are superior to non-prophets, they also are superior to Ali. But he has not replied to the superiority of Ali over other companions, because he was not having any reply to

it and the invalidity of the reply he gave about the prophets is also clear, because Shia do not accept this consensus and they say that even if the entire nation has reached consensus, they do not accept it. On the contrary, its invalidity is clear, because it is the belief of most Shia scholars that Ali (a.s.) and all the Holy Imams (a.s.), except for the Last Prophet, are superior to all the prophets.

It is mentioned in acceptable or rather widely related traditions narrated from their Imams regarding this since all other prefaces are clear in them, this scholar, who is called as the Imam of the doubters, could not use them.

Therefore, Imamate of Amirul Momineen (a.s.) is also proved from this reasoning, because from all the perfections of the Messenger of Allah (s.a.w.s.) is the obligatoriness of his Imamate and obedience and it is other that prophethood; therefore, it is necessary that he should be an Imam.

Also, he being superior to all prophets is necessary for the lofty position of Imamate overlooking the fact that the preference of the inferior is invalid. If he says that it could imply calling the self metaphorically and one metaphor is not preferable to another, this can be replied in a number of ways, but I will be content to present only two replies in this treatise:

First Reply

The metaphor in implication to the self is clearer than other metaphors and among Arabs and non-Arabs it is often said: You are equal to my life. This meaning is mentioned in plenty of traditional reports recorded through Shia and Sunni channels on the specialty of Ali (a.s.). Thus, it is mentioned in Sihah books that the Messenger of Allah (s.a.w.s.) said to Ali (a.s.): O Ali you are from me and I am from you. It is mentioned in *Firdosul Akhbar* that the Holy Prophet (s.a.w.s.) said: Ali is to me like the head is to the body.

According to another report: He is like my soul. The Holy Prophet (s.a.w.s.) addressed a group of hypocrites: Establish prayer and pay Zakat, otherwise I will send to you one, who is to me like my self. That is Ali.

There are many traditions regarding this and all this is the context of that same metaphor.

Second Reply

This verse proves his excellence and Imamate from every aspect, because the Almighty Allah has mentioned third person imperative verb form of 'Nadoo'. It is from the aspect of inclusion of the addressees or for respect, which is obvious on this occasion. Or it is for the inclusion of the Ummah and on the basis of the last two possibilities the style of the address would be: Let us call our sons and let us call your sons. There is no doubt that the first possibility is clearer; and these two possibilities also:

That: we are calling our and your sons, women and selves. Secondly, from us and you each of us should call the sons, women and selves of the two sides. The former is clearer.

Thus, Baidhawi and most commentators have clarified this, although most aspects do not interfere in 'we are from them', but they were mentioned for the completion of possibilities. Also, it is possible that the plurality of sons, women and selves may for respect or for inclusion of Ummah or the style of address to the addressees may imply 'let us call our sons and your sons' the repetition of 'sons; may be for verbal concession. Since the pronouns are conjunction on genitive form, the repetition of preposition is also genitive form according to experts of Arabic.

Or it might be from the aspect that the beginning is apparently probable with circumstantial expression as they are having the eligibility of entering the Mubahila more than any other group; and when he did not find anyone other than them having this eligibility, he brought that group and the

determination of that group was not necessary before the occurrence of Mubahila.

In the same way, it was not necessary for the gathering of the pronouns of ‘our sons’, ‘our women’ and ‘our selves’ that it is having all possibilities and that also in the beginning; because it is known that everyone’s special invitation was by his own group.

First Reason

Therefore, we say that if plurality is for respect and the self implies one, who is the motivator of Mubahila and it is known that the motivation for Mubahila was from the Messenger of Allah (s.a.w.s.); and on the basis of consensus of traditional reports, Ali (a.s.) was included in Mubahila; therefore, his inclusion would be of no use and the Christians would have said: Why did you bring him when it was not stipulated? Except that that gentleman was the self of the Prophet due to further specification; as if both were like one person. That is why he brought him and this reason, though it is very remote, can be included in our implication and would be more harmful to the opponents only.

Second Reason

We say that if the Ummah or the companions were included in the Mubahila, why he did not take from the Mubahila the least from those who were present there? Except we say that inclusion of all generates clamor and it would have been alleged that the Prophet was not confident of his claim that he has brought a huge crowd in order to threaten by his majority and glory or that he relied on the prayer of the people. So he came as a representative of all and brought Amirul Momineen (a.s.) that he should be their Imam and leader.

Also his sons were the sons of the Prophet and Fatima, daughter of the Prophet was his wife, due to this he was having a special relationship with the Prophet from the whole Ummah and companions. These two personages came for the Mubahila from themselves as well as the whole Ummah, like that group was also the representing the Christians and had come on behalf of all of them. Therefore, this reason also is also most effective in proving our objective.

In the same way, the fourth reason also proves the excellence of Ali (a.s.) from the aspect that all companions who were eligible to be included in Mubahila were none other than Ali, his wife and his sons. This is the proof that no one else is having the eligibility of Imamate.

Therefore, to stop them does not give them the benefit of the first meaning; in spite of the fact that that meaning should supported by traditions of both sides as has become clear. If it is said that it is applied to nearest metaphor when other meanings are not clear and it is known that on occasions of love and appropriation, this implication is often used; we would reply that even though those traditions, which he mentioned above prove that only this meaning is not implied, but it is not necessary to insist on it and as proof of their being more worthy of Imamate and Caliphate the real aim is on this occasion is sufficient for the purpose discourse, which was repeatedly mentioned.

Ninth Exclusive Quality

وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ ﴿١٢﴾

"And that the retaining ear might retain it." (Surah Haqqah 69:12)

That is he obtains and retains the verses of Quran and divine facts. Shia and Sunni scholars have narrated through acceptable channels that this verse was revealed in the honor of Amirul Momineen (a.s.).

Thus, Thalabi in his *Tafsir*, Hafiz Abu Nuaim in his *Hilya*, Wahidi in his *Asbabun Nuzul*, Tabari in *Khasais*, Raghib Isfahani in *Mahazirat*, Ibne Maghazali in *Manaqib*, Ibne Marduya in his *Manaqib*, and most Shia and Sunni tradition scholars and commentators have narrated from Amirul Momineen (a.s.), Ibne Abbas, Buraidah Aslami, Zahak and a large number of people and some versions state that Amirul Momineen (a.s.) said:

The Messenger of Allah (s.a.w.s.) embraced me and said: My Lord has commanded me to make you proximate to me and not to keep you away from me and to teach my sciences to you. Therefore, it is incumbent on me to obey my Lord and it is incumbent on you to learn those sciences and not to forget them. After that the captioned verse was revealed.

According to another report, when this verse was revealed, the Messenger of Allah (s.a.w.s.) said: I prayed to the Almighty Allah to deem them as your ears and the Almighty Allah accepted my prayer. Amirul Momineen (a.s.) said: After that I never forgot anything I heard from the Prophet; and how was it possible from me to forget, when the Prophet had prayed? Zamakhshari, Fakhre Raazi, in spite of extreme prejudice have narrated this report.

Zamakhshari has written in *Kashaf* that 'retaining ear' denotes the ears, which remember whatever they hear, and do not forsake acting on its commands. After that they have mentioned this last report: If you say why the Almighty Allah had mentioned 'ear' as a singular and a common noun, we would reply that it is for intelligence of one, who has a very good memory. The condemnation of people is there that one ear, which remembers is sufficient and in the view of Allah it is like a numerous group and there is no need of another group, even though it may fill up the whole world. [End of Zamakhshari's statement].

The Almighty Allah had made them write it and through their statements admit that the benefit of sending of the Prophet

and revelation of the verses was especially for Imam Ali (a.s.). Only he is the preserver of divine sciences. Then how can he remain a subject of some ignorant fellows, who were needful of him in all rules and laws and used to inquire about them from him only? The Almighty Allah has said:

هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

"Are those who know and those who do not know alike?" (Surah Zumar 39:9)

All verses and reasonings mentioned above are supported by the fact that Imam Ali (a.s.) was the most knowledgeable of the people about meanings and words of the Holy Quran. Ibne Hajar has narrated from Ibne Saad that Amirul Momineen (a.s.) said: By Allah, no verse was revealed, but that I know regarding what it was revealed, where it was revealed and at what time it was revealed. Indeed my Lord has bestowed me with a perceptive heart and a speaking tongue.

It is also narrated from Ibne Saad and Abu Tufayl that Ali (a.s.) said: Ask me about the Book of Allah. Indeed the Almighty Allah has not revealed any verse, but I know whether it was revealed at night or day, whether it was revealed in plains or mountains.

Ibne Dawood has narrated from Muhammad Ibne Sirrin that when the Messenger of Allah (s.a.w.s.) passed away from this world, Ali (a.s.) did not pay allegiance to Abu Bakr and he said: I have taken an oath that I will not put on my cloak, except to go out for prayers and I will gather the Quran. Then he compiled the Quran according to the order of revelation.

Ibne Sirrin says: How nice it would have been if we had received that Quran, because it contained numerous sciences. Tabari has narrated from Umme Salma that he said: I heard from the Holy Prophet (s.a.w.s.): Ali is with Quran and Quran is with Ali and the two shall not separate till they meet me at Hauze Kauthar.

It is also narrated that the Holy Prophet (s.a.w.s.) said during his terminal illness: O people, very soon I shall pass away. I don't say much to you, except that I exhaust my argument on you; indeed I leave among you the Book of Allah and my progeny, my Ahle Bayt (a.s.). Then he raised the hand of Ali and said: This Ali is with Quran and the Quran is with Ali. The two of them would not separate from each other till they meet me at Hauze Kauthar. At that time I would ask how you treated them after me.

The author says: When such a person, who in spite of extreme prejudice, has narrated these traditions and has not refuted them; it is sufficient to prove his Imamate and Caliphate, whereas at the time of his passing away, the Holy Prophet (s.a.w.s.) said: I am going and I leave among you in my stead two things; then he took the hand of Ali (a.s.) and said: He is with Quran and the two of them will not separate from each other. It is clear that the words and meaning of Quran is with him only and only he is the commentator of Quran and the Quran testifies to his rightfulness; and following Quran is invalid without following him.

After that he emphatically says: On Judgment Day, I will ask you, how you treated them. Any sane individual, who contemplates on this tradition and who is unaffected by prejudice, would understand that it is a clear declaration on his appointment, overlooking the fact that his being well versed is proved and this is sufficient for his being more qualified for Imamate.

Tenth Exclusive Quality

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَٰنُ وُدًّا ﴿٩٦﴾

“Surely (as for) those who believe and do good deeds for them will Allah bring about love.” (Surah Maryam 19:96)

Thalabi said: Allah loves them and puts their love into the hearts of the believers of the heavens and the earth. Then he has narrated through his chain of authorities that Baraa bin Azib reported that the Holy Prophet (s.a.w.s.) said to Ali (a.s.): Say: O Allah appoint a covenant for me with You and make my love rooted in the hearts of believers. At that time the Almighty Allah revealed this verse.

Hafiz Abu Nuaim has mentioned this report in *Maa Nazala minal Quran fee Ali* quoting his chains of authorities from Baraa bin Azib. Also, through Zahak through his chains of authorities, has narrated from Ibne Abbas that this verse was revealed in the honor of Amirul Momineen (a.s.). That is the Almighty Allah appoints his love in the hearts of believers.

Also, it is narrated that the Messenger of Allah (s.a.w.s.) said to Ali: Raise your head and ask your Lord so that He gives you whatever you may ask. Ali (a.s.) raised his hands and said: O Lord, fix a love for me with You. At that time Jibraeel brought this verse.

Similarly, Ibne Jubair has narrated in the interpretation of this verse that love for Ali (a.s.) resides in the heart of every believer. It is narrated from Muhammad bin Hanafiyyah that there is no believer, but that the love of Ali (a.s.) is there in his heart. It is also narrated from Ibne Abbas that we were in Mecca. The Messenger of Allah (s.a.w.s.) held the hand of Ali (a.s.) and then prayed four units of prayer on Mount Badr and looking at the heavens, said to Ali (a.s.): Raise your hands to the heavens and pray and ask for whatever you want from Allah so that He may grant it to you. He prayed:

O Allah, appoint for me an oath and love. The Almighty Allah revealed this verse and the Messenger of Allah (s.a.w.s.) recited it to the companions. They expressed great astonishment on this incident.

The Prophet asked: Why are you astonished? The Quran has four parts: one is especially in praise of us, Ahle Bayt, one part in condemnation of our enemies, one part regarding the lawful and the unlawful and one part regarding duties and rules and regulations.

Indeed the Almighty Allah has sent the best verses of Quran in praise of Ali (a.s.) and most tradition scholars and commentators have stated that this verse was revealed about him as Nishapuri in his famous *Tafsir*, Ibne Marduya in *Manaqib*, Sajistani in *Gharaibul Quran*, Tabari in *Khasais*, Ibne Hajar in *Sawaiq* and other scholars have mentioned in their books.

Overlooking the acceptable traditional reports mentioned in Shia books, which we do not mention in this treatise, it is obvious that this devotion, which was sent down by the prayer of the Prophet is specially related to Ali (a.s.). in addition to the love that exists between all believers; on the contrary, this love is a part of faith and abandoning it leads to infidelity and hypocrisy. It is a necessity of Imamate.

Also 'good deeds' is proper noun and it denotes generality. Therefore, it proves his infallibility and Infallibility is necessary for Imamate. Moreover, God, forbid, if a mistake were to be committed by him, his hatred would become necessary and it is in negation of love; and it supports the fact that it does not denote the love of common believers. It is a love, which is a pillar of religion and faith.

On the contrary, it denotes asking: Bestow him that position, due to which love towards him may become incumbent on all believers; and his love is the proof of his faith. Its proof is a traditional report mentioned in *Mishkat* from *Sahih Tirmidhi* and *Musnad Ahmad Hanbal* that the Messenger of Allah (s.a.w.s.) said: No hypocrite loves Ali and no believer hates him.

It is also narrated from *Musnad* that the Messenger of Allah (s.a.w.s.) said: One, who abuses Ali abuses me. Ibne Abde Barr has said in *Istiab* that a group of companions have narrated that the Messenger of Allah (s.a.w.s.) said to Ali (a.s.): None loves

you, but a believer, and none hates you, but a hypocrite. Ali (a.s.) said: By Allah, the Ummi Prophet promised me that none will love me, but a believer and none will hate me, but a hypocrite. The Messenger of Allah (s.a.w.s.) said: Only that one loves Ali, who has loved me, and one, who hates Ali, has hated me. One, who hurts Ali, has indeed hurt me and one, who has hurt me, has hurt Allah.

It is narrated from Jabir that he said: During the time of the Prophet we did not recognize the hypocrites, except by their hatred to Ali. [So far we mentioned the reports of Ibne Abde Barr].

It is narrated from *Sahih Tirmidhi* in *Jamiul Usool* from Imam Ali (a.s.) that the Messenger of Allah (s.a.w.s.) held the hands of Imam Hasan (a.s.) and Imam Husain (a.s.) and said: One, who loves me, loves them, and loves their father and mother. On Judgment Day he would be in my level with me.

Also in *Sahih Tirmidhi* it is narrated from Abu Dujana that he said: We Ansar used to recognize the hypocrites through their hatred for Ali (a.s.). In *Sahih Tirmidhi* also, it is narrated from Umme Salma.

In *Sahih Muslim, Tirmidhi* and *Nasai* it is mentioned that Imam Ali (a.s.) said: By the one, who split the seed, created the grass and created the creatures, the Ummi Prophet told me: None loves you, but a believer and none hate you, but a hypocrite.

Ibne Hajar in *Sawaiqul Mohriqa* has narrated from the Messenger of Allah (s.a.w.s.) that when Amr Aslami complained to the Prophet about Amirul Momineen (a.s.), he said: You have distressed me. Amr said: I seek refuge of Allah from causing distress to you.

The Holy Prophet (s.a.w.s.) said: One, who caused distress to Ali has in fact distressed me.

Ibne Hajar narrates that Buraidah had gone to Yemen with Ali (a.s.) and when they returned, he said to his companions: Ali has taken a slave girl from Khums property. Hypocritical

companions told him to complain about it to the Holy Prophet (s.a.w.s.), so that perhaps Ali (a.s.) might be discredited in his view. The Messenger of Allah (s.a.w.s.) heard this dialogue from behind the door and he came before them furious and said: Why is a group so inimical to Ali? One, who hates Ali, has certainly been inimical to me; and one, who becomes aloof from Ali, has become aloof from me. Ali is from me and I am from him. He is created from my essence and I am created through the essence of Ibrahim (a.s.) and I am better than Ibrahim. Then he recited the verse:

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾

"Offspring, one of the other; and Allah is Hearing, Knowing." (Surah Aale Imran 3:34)

O Buraidah, perhaps you don't know that the right of Ali in Khums is more than that slave girl that Ali has taken.

This point is mentioned in *Jamiul Usool* narrating from *Sahih Tirmidhi* and *Sahih Bukhari.*

Ibne Hajar, Ibne Athir, Tirmidhi, author of *Mishkat* and other tradition scholars have narrated through various chains of authorities from the Messenger of Allah (s.a.w.s.) that he said: Indeed the Almighty Allah commanded me to love four persons: Ali, Salman, Abuzar and Miqdad. It is obvious that the command of loving those four persons was, because they did not forsake Ali (a.s.) in any way.

Ibne Hajar has narrated through a number of channels from the Messenger of Allah (s.a.w.s.) that he said: One, who distressed Ali, has distressed me.

It is narrated from the Messenger of Allah (s.a.w.s.) that he said: One, who has abused Ali (a.s.), has abused me.

It is narrated from Umme Salma that the Messenger of Allah (s.a.w.s.) said: One, who loves you has loved me, and one,

who has loved me has loved Allah. One, who hates Ali, has hated me and one, who hates me, has hated Allah.

It is narrated from Anas that the Messenger of Allah (s.a.w.s.) said: Love of Ali is at the top of the scroll of deeds of a believer.

It is narrated from *Manaqib Ahmad bin Hanbal* that Ali (a.s.) said: I was asleep in an orchard of Medina. The Messenger of Allah (s.a.w.s.) awakened me and said: You are my brother and the father of my sons. You will fight for my practice after me. One, who dies on my oath, will be in Paradise and one, who dies on your oath, would have fulfilled his oath. One, who dies after you on your love, the Almighty Allah will make his end with me and faith as long as the sun rises and sets.

It is narrated in many traditions that if people had united on the love of Ali (a.s.), the Almighty Allah would not have created Hell.

It is mentioned in *Firdosul Akhbaar* of Dailami and other books of Ahle Sunnat from Abdullah Ibne Umar that the Messenger of Allah (s.a.w.s.) said: Love of Allah is a goodness, with which sins do not cause any harm and enmity of Ali is that sin, with which all good deeds are useless.

It is also narrated from him that love of Ali consumes sins like fire consumes dry wood.

Harawi and Gharibain quote from Ubadah bin Samit that he said: We used to test the legitimacy of children through the love of Ali (a.s.). Whichever child was found not loving Ali (a.s.), he was not considered legitimate.

There are a large number of traditions in this regard from Shia and Sunni channels and through the style of those reports, it is obvious to every person with insight that these reports either denote Imamate or some other lofty rank, for which Imamate is necessary, because the supremacy of a person in an Ummah and his love being the sign of his faith and legitimacy and a cause of everlasting success and entering perpetual Paradise and that his

love should be the love of Allah and the Messenger, and his enmity being the sign of hypocrisy and illegitimacy and everlasting wretchedness and everlasting punishment should be enmity of God and Messenger; it could not have been, except that he should be the leader of the Ummah, Caliph of God and successor of the Messenger of Allah (s.a.w.s.) and his Wilayat should be a part of faith and Islam. Rather, he should be deserving of all the pillars of Islam and belief.

The rank of Imamate, which follows the rank of prophethood cannot be imagined to be same as love of all believers, even though from the aspect of faith is a cause of divine rewards and it is love of faith, but it is not that their love in itself should be necessary in obtaining belief; and their enmity is evil from the aspect of disobedience, but its limit is that if it is expressed, it would be a great sin, but it does not entail hypocrisy, expulsion from faith and everlasting punishment.

Therefore, it is learnt that the Wilayat of Ali (a.s.) is next to the dual testimony of faith; like denial of monotheism and prophethood makes one go out of the pale of Islam, in the same way, denial of Wilayat, on the contrary, abandoning the love of Ali (a.s.) makes a man go out of faith or rather Islam.

If someone says that on the basis of whatever you have mentioned, it becomes necessary that the position of Ali would be higher than that of prophethood, although denial of prophethood is a cause of going to Hell, but its admission does not lead one to faith and enter Paradise.

We will reply that although confession of prophethood is superior and it is the root, but since confession of Imamate necessarily includes the confession of prophethood and confession of prophethood does not necessarily include confession of Imamate and the confession of Imamate is a part of faith that is why confession of Imamate leads to deliverance and mere confession of prophethood cannot lead to deliverance, because special actualization depends on general actualization and general actualization does not depend on special

actualization; like where there is no animal it is not necessary that man should be present there; but when man is present there, animal will also be there.

In the same way, confession of divine oneness is superior to confession of prophethood, but it does not necessarily lead to confession of prophethood and confession of prophethood necessarily includes confession of the creator and His oneness; but both these confessions cannot guarantee deliverance till confession of Imamate is not added to them. Confession of Wilayat and Imamate of Amirul Momineen (a.s.) and following him, confession of all the Holy Imams (a.s.); also belief in resurrection and all necessary fundamentals of faith are important, because only they will perfect the faith of people and through their explanation the various parts of faith become clear. That is why Wilayat of the Imam leads to increase in ranks and deliverance from chastisement.

Eleventh Exclusive Quality

لَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَٰكِنَّ الْبِرَّ مَنِ اتَّقَىٰ ۗ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾

"It is not righteousness that you should enter the houses at their backs, but righteousness is this that one should guard (against evil); and go into the houses by their doors and be careful (of your duty) to Allah, that you may be successful." (Surah Baqarah 2:189)

Scholars and commentators say that it implies obtaining the issues of the world and the hereafter through proper channels; that knowledge and wisdom should be obtained through its proper sources. Thus, the path of knowledge and its gate are the Imams of Ahle Bayt (a.s.).

Imam Muhammad Baqir (a.s.) says that Aale Muhammad (a.s.) are the gates of Allah and His mediums; they invite the people to Him and they are the guides. They call people to Paradise and they guide them to it till Judgment Day.

This is further supported by a tradition of *Jamiul Usul* quoted from *Sahih Tirmidhi* that the Messenger of Allah (s.a.w.s.) said: I am the city of knowledge and Ali is its gate.

Also, in *Mishkat*, it is narrated from *Tirmidhi* that I am the abode of wisdom and Ali is its gate.

It is narrated in *Istiab* that the Messenger of Allah (s.a.w.s.) said: I am the city of knowledge and Ali is its gate. One, who seeks knowledge, should come through the gate.

A similar tradition is mentioned in *Manaqib Khwarizmi* as well.

This tradition is from the widely related ones, which does not have any scope for doubt if one is devoid of prejudice.

The verse quoted above thus implies that if we want knowledge and cognition, we must come to Amirul Momineen (a.s.). The best and the most important need for an Imam is his knowledge, which the whole community is in need of. Same is the case regarding judgment of cases.

Thus, it is proved that there is no one other than Imam Ali (a.s.), who is so much needed in the Islamic Ummah after the Messenger of Allah (s.a.w.s.).

We should know that this tradition is another proof that Imam Ali (a.s.) is the most knowledgeable one of the Ummah.

Ibne Abde Barr, an important Ahle Sunnat scholar, says in *Istiab* that the Messenger of Allah (s.a.w.s.) said to the companions: The most knowledgeable of them is Ali Ibne Abi Talib (a.s.). As long as a person does not get expertise in all sciences, he does not become an expert judge.

Moreover, it is narrated from Ibne Abbas that Umar used to say: Ali is the most knowledgeable among us about divine laws.

It is said that people asked Ataa, whether there was anyone among the companions of Muhammad more knowledgeable than Ali (a.s.)? He replied: No. by Allah, I don't know of anyone more knowledgeable than him.

Ataa was a prominent Ahle Sunnat scholar and traditionist.

Also, it is narrated from Ibne Abbas that he used to say: By Allah, Ali was given nine parts of knowledge, which were exclusive for him and the tenth part he shared with others.

It is also narrated from Saad Ibne Musayyab that Umar used to seek the refuge of God from an eventuality when he would have to face a problem, in which Ali would not be there to solve it for him. He (Umar) used to often remark: If Ali was not there Umar would have perished.

Fakhre Raazi, a Sunni Imam, says in *Arbaeen* on behalf of Shia that no one has any dispute that Ali Ibne Abi Talib (a.s.) was extremely brilliant, knowledgeable and at the pinnacle of learning; whereas the Messenger of Allah (s.a.w.s.), who was an epitome of knowledge and wisdom was very much concerned about his training and guidance. Since his childhood, Ali (a.s.) remained under the care of the Messenger of Allah (s.a.w.s.) and in his youth, he became his son-in-law.

All the time he was in his presence and no obstacle ever came between the Prophet and his training of Ali (a.s.). Therefore, it is obvious that such a student in service of such a teacher in such special circumstances should reach the pinnacle of perfection and excellence.

But Abu Bakr came into the service of the Holy Prophet (s.a.w.s.) after having spent half his life and in that age also, he used to meet the Prophet only once a day and that also for a short period. It is famous that: Knowledge in childhood is like inscription on a stone that is never erased; and in old age it is like a mark on earthenware, which is erased even with the slightest touch. Therefore, it is proved from this brief explanation that Ali is most excellent and most knowledgeable.

The author says: Supporting the discourse of Fakhre Raazi in favor of Shia is a tradition narrated in *Jamiul Usool* from *Sahih Tirmidhi* that Ali (a.s.) said: I remained in the company of the Prophet; when I asked him something, he informed me about it; if I remained quiet, the Prophet initiated the discussion.

Moreover, it is narrated from *Sahih Nasai* that Ali said: I held such a position with the Prophet that was not held by anyone else. I used to arrive at the door of the Prophet early in the morning and say: Peace on you, O Prophet of Allah. If the Prophet stopped after clearing his throat I went back, otherwise I joined him.

In *Mishkat,* it is narrated from *Sahih Tirmidhi* from Umme Atiyyah that she said: The Messenger of Allah (s.a.w.s.) sent Ali (a.s.) on some battle. I saw him raising his hands to supplicate: O Lord, do not make me die till You bring back Ali to me.

There are other such traditions as well, which prove excess of their meeting, their proximity and show the complete arrangement of the Prophet in training of Amirul Momineen (a.s.).

Then Fakhre Raazi says that there may be some evidences proving the excellence of Ali (a.s.).

First Evidence

The verse:

وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ ﴿١٢﴾

"And that the retaining ear might retain it." (Surah Haqqah 69:12)

…which is revealed in honor of Ali (a.s.) and when it becomes restricted to excess of understanding, it would become restricted to excess of knowledge.

Second Evidence

The Messenger of Allah (s.a.w.s.) said: Ali is the best of you all in adjudication. Since adjudication is needful of all information; so when he is having precedence on every person in adjudication, he is having precedence to everyone in all sciences.

Third Evidence

Umar issued wrong judgments a number of times and Ali corrected him. Regarding this he has mentioned many cases, whose mention will prolong this discussion. Such wrong decisions were given by others many times, but such a thing never happened in case of Ali.

Fourth Evidence

Ali (a.s.) himself used to say: If Caliphate is given to me and I occupy the seat of Caliphate, without any doubt, I will judge among the Jews according to Taurat, Christians according to Injeel, People of Zabur according to Zabur and Muslims according to Quran. By Allah, I know which verse was revealed in desert and which was revealed at sea; which was revealed in plains and which in mountains; which at night and which in the day; and I know regarding whom it was revealed and why it was revealed.

Fifth Evidence

Most excellent knowledge is the knowledge of principles of faith and divine recognition. The sermons of Ali (a.s.) and his statement contain so many secrets of the unity of Godhead, divine justice, prophethood, free will and predestination and circumstances of Judgment Day that they are not found in the statements of any other companion.

Moreover, all the sects and theologians are attributed to Ali only in this knowledge and the relation of Shia with Ali (a.s.) is obvious, but Khawarij, in spite of the distance they maintain from Ali (a.s.), follow their leaders, who are students of Ali (a.s.).

Thus, it is proved that theologians of all sects who are the most superior personages of Imamiyah sect are his students only. In the science of exegesis, Ibne Abbas, who is known as the chief of commentators, was a student of Ali (a.s.). He has reached to such a level in the science of jurisprudence that the Messenger of Allah (s.a.w.s.) said: The most judicious among you is Ali.

Of his accomplishment is the science of rhetoric and it is known that those who came after him, none of them could even reach to the lowest of his levels. Among those sciences is the knowledge of Arabic syntax and all know that Abul Aswad organized this science through the instructions of Ali. Of this knowledge is the knowledge of mysticism and this knowledge also ends with him.

Therefore, it is proved that after the Holy Prophet (s.a.w.s.), Amirul Momineen (a.s.) is the most excellent and he is the teacher of all scholars. When it is proved that he is the most learned in every science, it is necessary that he should be superior to all the people in the universe, as the Almighty Allah has said:

هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

"Are those who know and those who do not know alike?." (Surah Zumar 39:9)

He also said:

يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

"Allah will exalt those of you who believe, and those who are given knowledge, in high degrees." (Surah Mujadila 58:11)

The author says: It is concluded from these verses along with the verses quoted before that the criterion of loftiness of ranks is faith and knowledge and we learnt about their excess in Imam Ali (a.s.); and it will be more pronounced in the coming pages.

Twelfth Exclusive Quality

It is that the Almighty Allah has said:

وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ

"And if you back up each other against him, then surely Allah it is Who is his Guardian, and Jibraeel and the believers that do good." (Surah Tahrim 66:4)

That is if Ayesha and Hafasa cooperate with each other to distress the Messenger of Allah (s.a.w.s.), Allah is the helper of the Prophet, Jibraeel and the best of the believers; that is one, who is most excellent of them. Shia and Sunni have narrated through many channels that 'the believers that do good' denotes Amirul Momineen (a.s.).

In *Shawahidut Tanzeel,* it is narrated from Imam Muhammad Baqir (a.s.) that when the verse was revealed, the Messenger of Allah (s.a.w.s.) held the hand of Amirul Momineen (a.s.) and said: O people, he is the best of the believers.

Hafiz Abu Nuaim has narrated in *Maa Nazala minal Quran fee Ali*, Thalabi in his *Tafsir*, Ibne Marduya in *Manaqib* from Asma binte Umais that the Messenger of Allah (s.a.w.s.) said: The best of the believers is Ali Ibne Abi Talib (a.s.).

Fakhre Raazi has mentioned in *Arbaeen* that commentators of Quran say that the best of believers is Ali Ibne Abi Talib

(a.s.). On this occasion, Maula denotes helper, because the meaning, which is common to Allah, Jibraeel and best of the believers, cannot mean anything other than helper. Therefore, this verse proves the superiority of Ali (a.s.) from two aspects:

First Aspect

The word of ‘he’ proves limitation. Therefore, it would mean that the helper of Muhammad (s.a.w.s.) is God, Jibraeel and best of the believers, and no one else; and it is known that the Messenger of Allah (s.a.w.s.) is on the pinnacle of commanding obedience.

Second Aspect

It is that the Almighty Allah initiated with His self, then mentioned Jibraeel and then finally Ali (a.s.); and it is a very lofty rank. [End of the discourse of Fakhre Raazi].

We say that from other aspects also this verse proves the excellence of Imam Ali (a.s.), because the style of discourse proves that at that time the implication of the best of the believers was limited only to Ali (a.s.) and it is automatically obvious that among the companions there were other doers of good in the believers. Thus, either ‘doing of good’ would denote infallibility, capability of Imamate or it would denote every act of goodness and Imamate is also included in it, and this meaning is absolutely clear and if along with those ranks, we prove the superiority of Ali (a.s.) over all companions, there can be no doubt in it.

Thirteenth Exclusive Quality

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ ۚ لَا يَسْتَوُونَ عِنْدَ اللَّهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾

"What! do you make (one, who undertakes) the giving of drink to the pilgrims and the guarding of the Sacred Mosque like him who believes in Allah and the latter day and strives hard in Allah's way? They are not equal with Allah; and Allah does not guide the unjust people." (Surah Taubah 9:19)

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ ۚ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ

"Those who believed and fled (their homes), and strove hard in Allah's way with their property and their souls, are much higher in rank with Allah; and those are they who are the achievers (of their objects)." (Surah Taubah 9:20)

We should know that Shia and Sunni commentators and tradition scholars are unanimous that this verse was revealed in praise of Amirul Momineen (a.s.); so much so that the writer of *Kashaf*, Fakhre Raazi and Baidhawi have not denied it in spite of their extreme bigotry.

Thalabi has narrated from Hasan Basri, Shobi and Muhammad bin Kaab Qarti that this verse was revealed about Abbas and Talha bin Shaibah, because they used to boast: Talha used to say: I am the caretaker of the Kaaba and I have the keys; if I want, I can spend the night in the Kaaba. Abbas said: I provide Zamzam water to the pilgrims, if I want I can spend the night in the mosque. Amirul Momineen (a.s.) heard this conversation and said: I don't know what you are saying; I

prayed for six months facing Qibla before everyone and fought Jihad. The captioned verse was revealed at that time.

In *Jamiul Usul*, this same traditional report is quoted from *Sunan Nasai* from Muhammad bin Kaab Qarti. Ibne Marduya and many other people have narrated from Shobi and Ibne Abbas that there was an argument between Amirul Momineen (a.s.) and Abbas. Abbas used to say: I am the uncle of the Prophet and you are his cousin. Providing drinking water to pilgrims and maintaining the building of the Sacred Mosque is my responsibility; what excellence can you have over me? At that time the Almighty Allah sent this verse.

Also, it is quoted in the book of *Fadhailul Masajid* that Hafiz Abu Nuaim narrates from Ibne Abbas and Ibne Asakir narrates from Anas bin Malik that Abbas and Shaibah used to boast among themselves. Abbas said: I am superior, as I am the uncle of the Messenger of Allah (s.a.w.s.) and the water supplier to pilgrims. Shaibah said: that I am superior, as I am the treasurer and caretaker of the House of God; He has appointed me as the treasurer. Amirul Momineen (a.s.) arrived there at this point and they reported this conversation to him.

His Eminence said: I am superior to both of you; I am the first person to believe in the Prophet, I migrated and performed Jihad. Later the three of them reported this dialogue to the Holy Prophet (s.a.w.s.), but he did not offer any reply, so they returned from there. After some days, this verse was revealed and the Messenger of Allah (s.a.w.s.) recited it to them.

Hafiz Abu Nuaim in *Maa Nazala minal Quran fee Ali* has quoted from Ibne Abbas and others in a number of ways that this verse was revealed about the boasting of Ali, Abbas and Shaibah; till the verse of:

حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ

"Till Allah brings about His command." (Surah Taubah 9:24)

Abul Qasim Haskani has narrated from Buraidah that once Shaibah and Abbas were boasting among themselves. At that time they were joined by Ali (a.s.), who asked why they were boasting. Abbas said: Allah has given precedence to me over all, and it is supplying water to the Hajj pilgrims; Shaibah said: I am entrusted with maintaining the Sacred Mosque and it is a higher rank; Amirul Momineen (a.s.) said: Allah bestowed to me in my childhood what He did not bestow to you. They asked what it was. He replied: When I put the sword at your nose, you brought faith in God and the Messenger. Abbas was infuriated at this and he went to the Holy Prophet (s.a.w.s.) to complain about Ali.

The Messenger of Allah (s.a.w.s.) called Ali (a.s.) and asked him why he spoke to his uncle in such a manner. He replied: O Messenger of Allah (s.a.w.s.), I spoke the truth with emphasis even though it might have infuriated someone. Jibraeel came down and said: O Messenger of Allah (s.a.w.s.), your Lord conveys His salutation to you and sends you these verses to recite to them. When he did so Abbas said: We accept.

Supporting the fact that these verses are in honor of Ali (a.s.) is that the Almighty Allah has mentioned in these verses that those people are successful. Sunni scholar, Samani has narrated from Imam Muhammad Baqir (a.s.) in the book of *Fadhailul Sahaba* that they asked Ummul Momineen, Her Eminence, Umme Salma about Imam Ali (a.s.); she replied: I heard the Messenger of Allah (s.a.w.s.) say: Ali and his Shia are successful on Judgment Day.

The author says: This verse is revealed for Amirul Momineen (a.s.), therefore, it becomes clear that he is most eligible and rightful for Imamate, because according to these verses belief, Hijrat and Jihad are criteria of pride, excellence and success in both the worlds; and according to unanimity of all Ali (a.s.) was having precedence over all in these qualities.

Ibne Abde Barr has narrated from Salman, Abuzar, Miqdad, Khababa, Jabir, Abu Saeed Khudri and Zaid bin Arqam in *Istiab* that he said: Ali is the first of those who embraced Islam. All

these persons give precedence to him over all companions. Muhammad bin Ishaq has written that among men, the first to believe in the Messenger of Allah (s.a.w.s.) was Ali. After him is Khadija. He has also written that according to numerous channels, it is narrated from Salman that the Messenger of Allah (s.a.w.s.) said: The first of you to reach me at Hauze Kauthar will be the one, who believed in me first of all and that is Ali (a.s.). Then he writes that this is mentioned in many traditional reports.

It is narrated from Ibne Abbas that Ali had four qualities, which were exclusive only to him: he was the first of all men who prayed with the Messenger of Allah (s.a.w.s.); the standard of the Messenger of Allah (s.a.w.s.) was held by him in every battle; during Battle of Uhad all fled the battlefield, except him and only he was steadfast; he gave the funeral bath to the Messenger of Allah (s.a.w.s.) and buried him. Abul Muzaffar Samani says in *Fadhailus Sahaba*, Dailam in *Firdosul Akhbaar*, and other tradition scholars have narrated from Abuzar and Abu Ayyub Ansari that the Messenger of Allah (s.a.w.s.) said: Angels invoked benediction on Ali for seven years, because no one other than him prayed with me; according to another report, 'Before anyone becomes a Muslim.'

It is narrated in *Firdosul Akhbaar* that the Messenger of Allah (s.a.w.s.) said: Ali was the first to pray with me. It is among the unanimously agreed issues that Ali was having precedence in faith. In his *Musnad*, Abdullah bin Ahmad Hanbal has through many chains of authorities mentioned that Ali was the foremost in faith. To discuss this further would prolong our discussion and after this also, some more traditions would be quoted in this book. The perfection of his belief is clear for all who have faith.

In the book of *Maa Nazala Minal Quran fee Ali,* Hafiz Abu Nuaim has narrated from Ibne Abbas that the Almighty Allah did not reveal any Surah in Quran, but that Ali is the chief and noble of that chapter. Indeed the Almighty Allah has on numerous occasions reprimanded the companions of

Muhammad, but He has never mentioned Ali, except in a nice manner.

It is also narrated that some people say that the address of 'O those who believe' is to the companions of Muhammad; but Huzaifi says that it is mainly addressed to Ali (a.s.). Mujahid has narrated from Ibne Abbas that the Messenger of Allah (s.a.w.s.) said: 'O those who believe' is not revealed in any verse, but that Ali (a.s.) is its chief and leader.

According to another report, he said that Ali is the Sayyid, chief and leader of that verse. According to yet another report, he is the head and in charge; according to one more report, he the Sayyid and the noble.

Hafiz and others have narrated this through numerous authorities from Amash, Mujahid and Ibne Abbas etc. and it clearly implies that one, who has no faith in his Wilayat, is not included among believers. Being the first to act on this verse with perfection of faith and precedence in Islam is exclusive for him; only he is implied in it.

Also, Hafiz and others have narrated from Mujahid that on no occasion in Quran is it mentioned 'O those who believe', but that the foremost of them is Ali since he was foremost in Islam. It is also supported by the verse, which most Shia and Sunni tradition scholars like Thalabi, Wahidi, Ibne Marduya, Hafiz Abu Nuaim, have narrated through numerous channels that there was an argument between Ali and Walid bin Uqbah, half-brother of Uthman and the latter said to Amirul Momineen (a.s.): Keep quiet, because you are a kid and I am, by Allah, one, whose tongue is more fluent, whose spear is sharper and who is braver in fighting. Ali (a.s.) replied: Shut up, O transgressor. The Almighty Allah revealed the following verse in support of the statement of Ali (a.s.):

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا ۚ لَا يَسْتَوُونَ ﴿١٨﴾

"Is he then who is a believer like him who is a transgressor? They are not equal." (Surah Sajdah 32:18)

After that He said:

أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ﴿١٩﴾

"As for those who believe and do good, the gardens are their abiding-place; an entertainment for what they did." (Surah Sajdah 32:19)

According to numerous channels, Hafiz Abu Nuaim and others have narrated from Ibne Abbas and Mujahid etc. that the believer is Ali Ibne Abi Talib (a.s.) and transgressor is Walid bin Uqbah. The reasoning of this verse leaves no doubt in perfection of his faith; on the contrary, it proves his infallibility, as it is revealed about transgressor and revealed to emphasize his entry into Paradise; and this much is sufficient to prove his excellence and faith.

Fourteenth Exclusive Quality

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

"*(As for) those who believe and do good, surely they are the best of men." (Surah Bayyinah 98:7)*

After that He said:

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٨﴾

"Their reward with their Lord is gardens of perpetuity, beneath which rivers flow, abiding therein for ever; Allah is well pleased with them and they are well pleased with Him; that is for him who fears his Lord." (Surah Bayyinah 98:8)

We should know that many widely related traditions narrated through numerous Shia and Sunni channels say that this verse was revealed about Amirul Momineen (a.s.) and his Shia.

Hafiz Abu Nuaim has narrated through his chain of authorities from Ibne Abbas and Imam Muhammad Baqir (a.s.) that when this verse was revealed, the Messenger of Allah (s.a.w.s.) said to Amirul Momineen (a.s.): The implication of this verse is you and your Shia. On Judgment Day you and your Shia would arrive pleased and satisfied and your enemies would be involved in chastisement, having chains around their necks.

Abu Nuaim has also narrated from Harith Awar that Amirul Momineen (a.s.) said: We, Ahle Bayt cannot be compared to others. A man came to Ibne Abbas and mentioned all this in astonishment. Ibne Abbas said: Perhaps in your view, Ali is not like the Prophet. No, he cannot be compared to others. Then he said: This verse is revealed for Ali (a.s.).

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾

"(As for) those who believe and do good, surely they are the best of men." (Surah Bayyinah 98:7)

In *Shawahidut Tanzeel,* Abul Qasim Haskani has narrated from Buraidah bin Sharajeel, the scribe of Amirul Momineen (a.s.) that he said: I heard Ali (a.s.) say: The soul of the Messenger of Allah (s.a.w.s.) was captured when the Prophet's head was at my chest. He asked me at that moment: O Ali, have you heard this statement:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾

"(As for) those who believe and do good, surely they are the best of men." (Surah Bayyinah 98:7)

Then he said: They are your Shia and our rendezvous is at the Pool of Kauthar. When the nations are gathered for accounting, they would see your shinning faces.

It is also narrated from Ibne Abbas that this verse is revealed about Ali and his Ahle Bayt. Ibne Marduya and all Sunni tradition scholars have narrated this point through various channels.

It is supported by what Fakhre Raazi etc. have narrated from Ibne Masud that the Messenger of Allah (s.a.w.s.) said: Ali is the best of men; one, who denied this is an infidel. Fakhre Raazi etc have also narrated from Sunni authorities that the Messenger of Allah (s.a.w.s.) informed about Dhuljazda that he would be killed by the best of creatures. According to another report, he said that the best man of my Ummah would eliminate him.

Ibne Marduya has narrated through Abul Bashar Ansari and he narrates from his father that: I went to Ayesha and she asked: Who killed them (the Khawarij)? I replied: Ali. She said: The enmity that I harbor against Ali cannot restrain me from stating the truth. I heard the Messenger of Allah (s.a.w.s.) say: The best man of my Ummah after me would kill them; and he used to often say that truth is with Ali and Ali is with truth.

It is narrated from Masrooq that he said: I adjured Ayesha to narrate to me whatever she had heard about the Khawarij. She said: I heard the Messenger of Allah (s.a.w.s.) say: They are the worst creatures and the best creature of God and Caliph and from the aspect of proximity, the most highly ranked person would eliminate them.

Through numerous channels, it is narrated from Masrooq and it is mentioned in some reports that the best of men would eliminate them; whose mediation to Allah is the most proximate. It is mentioned in some reports that the best member of my Ummah would eliminate them.

Another report of *Musnad Hanbal* is also in the same tone.

Therefore, it became clear from these traditions, which are accepted by Shia and Sunni, that Ali (a.s.) and his Shia are the best of creatures.

That is why he is most eligible and rightful for Imamate and there is no need to mention his precedence in Jihad, because the fiery lightning of his sword would continue to illuminate the believers till Judgment Day and will continue to create jealousy in the hearts of hypocrites, whose details would be mentioned later.

Fifteenth Exclusive Quality

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ﴿٤٣﴾

"Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book." (Surah Raad 13:43)

It means the knowledge of Quran or the protected tablet. It is narrated in acceptable traditions from Sunni and Shia channels that it implies Amirul Momineen (a.s.) and his sons, Hasan and Husain (a.s.) possess complete knowledge of Quran.

Thus, Sunnis have narrated from Shobi that no one after the Messenger of Allah (s.a.w.s.) had as much knowledge of Quran as Ali. Asam has narrated from Abdur Rahman Salmi that he said: Ibne Masud said: I did not see anyone reciting Quran better than Ali. Abdur Rahman has also narrated that Ibne Masud said: If I had known anyone more knowledgeable about Quran, I

would have gone to him. I (the narrator) asked: Is Ali more knowledgeable than you? He replied: I have approached him and learnt from him. That is I approached him since he was the most learned.

Thalabi has narrated through his chains of authorities from Abdullah bin Attar that he said: I was with Imam Muhammad Baqir (a.s.) in the Masjid when I saw Abdullah bin Salam sitting in a corner. I said: Ahle Sunnat think that Abdullah bin Salam is one, who had the knowledge of the Book. Imam (a.s.) said: It was Amirul Momineen (a.s.), who had the knowledge of the Book of Allah.

Thalabi and Abu Nuaim have, through their chains of authorities, narrated from Muhammad Ibne Hanafiyyah that ‘One, who has the knowledge of the Book’ was Ali. Suyuti has narrated that people asked Ibne Jubair: Is Ibne Salam the ‘one, who has the knowledge of the Book’? He replied: How can it be possible? This chapter was revealed in Mecca and Ibne Salam embraced Islam in Medina.

Therefore, it is concluded that Ali was having much more knowledge about Quran than others and the Almighty Allah says that there is no dry and wet thing, but that its knowledge is in the Quran. Thus, Ali (a.s.) was more learned than the whole Ummah and even the prophets.

This verse proves the superiority and Imamate of Ali (a.s.) through three ways:

Firstly: his being most learned – as was mentioned repeatedly.

Secondly, the Almighty Allah made him His equal in testifying to the veracity of the Messenger of Allah (s.a.w.s.). And there can be no rank loftier than this.

Thirdly, to suffice only on the testimony of Ali (a.s.) proves his infallibility, because other than the infallible, the claim cannot be proved by the testimony of any one person and infallibility is the proof of Imamate as was mentioned before.

Sixteenth Exclusive Quality

It is the verse of *Najwa*, regarding which Shia and Sunni commentators have narrated that when companions of the Prophet posed excessive queries, which caused great discomfort to him, the Almighty Allah revealed this verse to test the companions, so that it becomes clear who is sincerely truthful in sacrificing his life and property for the Messenger of Allah (s.a.w.s.).

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً

"O you who believe, when you consult the Apostle, then offer something in charity before your consultation." (Surah Mujadila 58:12)

But as admitted by Baidhawi and all commentators, no one from the companions consulted the Prophet in confidence for ten days, except Amirul Momineen (a.s.). Both sects are unanimous on this point. At last, the verse was abrogated and the Almighty Allah said:

أَأَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ ۚ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٣﴾

"Do you fear that you will not (be able to) give in charity before your consultation? So when you do not do it and Allah has turned to you (mercifully), then keep up prayer and pay the poor-rate and obey Allah and His Apostle; and Allah is Aware of what you do." (Surah Mujadila 58:13)

Hence, it shows that there is reprimand in this verse for all companions, except Imam Ali (a.s.), as he alone acted on it, according to the agreement of all commentators.

Hafiz Abu Nuaim and all commentators have narrated from Mujahid that Imam Ali (a.s.) said: There is one verse in Quran, on which no one acted, other than me and no one after me would ever act on it; and it is the verse of *Najwa*. I had a dinar, which I changed into ten dirhams and when I wanted to ask something confidential from the Prophet I gave a dirham in Sadaqah till the verse was abrogated.

In another report, he said: Through His blessings the Almighty Allah condoned the people of this Ummah from acting on the command of that verse.

Suddi has narrated from Ibne Abbas that they used to consult the Prophet in private when they needed, till this caused great discomfort to the Messenger of Allah (s.a.w.s.). At that time, the Almighty Allah made it incumbent on all that anyone wanting to consult the Prophet in private should first give Sadaqah and it was very difficult from them.

Hafiz Abu Nuaim has, in his book, *Maa Nazala Minal Quran fee Ali*, has narrated from Ibne Abbas through many chains of authorities that when this holy verse was revealed, no one dared to first pay Sadaqah and then speak to the Prophet in private; and the first to give Sadaqah was Ali (a.s.). He changed one dinar into ten dirhams and consulted the Messenger of Allah (s.a.w.s.) ten times in private; each time giving one dirham in Sadaqah.

The second report is what is narrated from Ibne Abbas that when this verse was revealed people stopped consulting the Prophet and Amirul Momineen (a.s.) gave Sadaqah and consulted him; and other than him, no one paid any Sadaqah. So the hypocrites said: Muhammad has taken this step only to make his cousin famous. We should know that his exclusiveness with the Holy Prophet (s.a.w.s.) in this quality is great nobility for Ali (a.s.). It also exposes the falsity of the claim of adversaries that

their tyrant Caliphs spent huge wealth on the way of Allah. It is obvious that if they had any interest in religion, during those ten days they would have given a dirham or even a piece of date; so that they would not have become eligible of these reprimands.

Seventeenth Exclusive Quality

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

"And hold fast by the rope of Allah all together and be not disunited." (Surah Aale Imran 3:103)

The 'rope of Allah' is the metaphor of what the Almighty Allah has deemed to be the cause of salvation of this Ummah and it is mentioned in many traditions that it implies Ahle Bayt of the Messenger (s.a.w.s.). As Thalabi has stated in his *Tafsir*, narrating from Aban bin Taghlib said that Imam Ja'far Sadiq (a.s.) said: We are those, whom the Almighty Allah has called as 'rope of Allah'. Hafiz Abu Nuaim has also narrated the same from Abu Jofi Saigh from Imam Ja'far Sadiq (a.s.).

Ahle Sunnat scholars have narrated from Abu Saeed Khudri that the Messenger of Allah (s.a.w.s.) said: People, I leave two ropes among you; if you remain attached to them, you will never go astray after me and they are loftier than each other in rank. The Book of Allah is that rope, which stretches from the heavens to the earth and the other rope is my progeny and Ahle Bayt. Indeed, they will not separate from each other till they join me at the Pool of Kauthar.

Eighteenth Exclusive Quality

قُلْ هَٰذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

"Say: This is my way: I call to Allah, I and those who follow me being certain." (Surah Yusuf 12:108)

Many traditions are narrated from Ahle Bayt (a.s.) that it implies one, who followed the Prophet before everyone else, and that is Ali (a.s.). Ibne Marduya has narrated this from Ahle Sunnat tradition scholars and also from Imam Muhammad Baqir (a.s.). It is mentioned in another traditional report that it implies Aale Muhammad (a.s.). Moreover, the Almighty Allah said:

هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴿٦٢﴾

"He it is Who strengthened you with His help and with the believers." (Surah Anfal 8:62)

It is mentioned in authentic traditional reports of both sects that 'believers' imply Ali (a.s.) or the help of Allah' implies the help, which the Almighty Allah has rendered through Ali (a.s.). On the basis of the first meaning, it implies that their best and their leader is Ali. Or believers imply those who believed in the Imamate and Wilayat of Ali (a.s.). Thus, Suyuti has, in *Durre Manthur,* narrated from Abu Huraira that it is written on the divine throne (*Arsh*) as follows:

There is no god, except Me and I have no partner; Muhammad is My servant and Messenger; I have helped him through Ali.

This is the meaning of what the Almighty Allah has said:

هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴿٦٢﴾

"He it is Who strengthened you with His help and with the believers." (Surah Anfal 8:62)

Hafiz Abu Nuaim has narrated in *Hilya* and Kulaini has quoted Abu Salih from Abu Huraira and has narrated a report of the same matter. Thalabi, has, in his commentary, narrated from Ibne Jubair from Abul Humra, servant of the Holy Prophet (s.a.w.s.) that he said: I heard the Messenger of Allah (s.a.w.s.) say:

On the night of ascension (Meraj) I saw written on the left side of the divine throne: I strengthened Muhammad with Ali and helped him through Ali.

Hafiz Abu Nuaim has narrated through two chains of authorities from Imam Muhammad Baqir (a.s.) that the following verse was revealed in the honor of Ali:

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٦٤﴾

"O Prophet! Allah is sufficient for you and (for) such of the believers as follows you." (Surah Anfal 8:64)

It is Ali (a.s.), who has followed you before all. Muhaddith Hanbali has said that it is Ali, who is the leader of believers.

The author says: These verses and traditions; which are accepted by both the sects are proofs that Amirul Momineen (a.s.) is the real follower of the Messenger of Allah (s.a.w.s.) and is specialized with complete and real help to the Prophet. This much is sufficient for his precedence. It is also concluded that after the Messenger of Allah (s.a.w.s.), calling to Allah or propagation of religion is confined only to Ali (a.s.).

Nineteenth Exclusive Quality

وَقِفُوهُمْ ۖ إِنَّهُمْ مَسْئُولُونَ ﴿٢٤﴾

"And stop them, for they shall be questioned:" (Surah Saffat 37:24)

Hafiz Abu Nuaim has narrated in *Hilya* and in some other books; Abul Qasim Haskani has written in *Shawahidut Tanzeel;* Ibne Shiruya in *Firdosul Akhbaar*, Ibne Marduya in *Manaqib* and other tradition scholars have narrated through many chains of authorities from Ibne Abbas and Abu Saeed Khudri that people would be interrogated about love for Ali (a.s.).

Hafiz Abu Nuaim has narrated in *Manaqibatul Muttahireen* through many chains of authorities from Buraidah etc. that once we were in the company of the Holy Prophet (s.a.w.s.). He said: By the one, in whose control my life is, on Judgment Day no one would be able to move ahead till he is not interrogated about four things:

(1) Regarding his age (life), how he spent it (2) Regarding his body, through what actions he weakened it (3) Regarding his wealth, how he obtained it and how he spent it (4) Regarding the love of us, Ahle Bayt. Umar asked: O Messenger of Allah (s.a.w.s.), what is the sign of loving you after your passing away? The Messenger of Allah (s.a.w.s.) placed his hand on the head of Ali (a.s.) and said: The sign of my love is this person; one has loved him has loved me; and one, who has been inimical to him has been inimical to me.

The reasoning of these traditions is already mentioned in the above discussion.

Twentieth Exclusive Quality

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ۗ وَمَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا

"Say: I do not ask of you any reward for it, but love for my near relatives; and whoever earns good, We give him more of good therein." (Surah Shura 42:23)

According to the traditions of Shia and Sunni, the meaning of this verse is that I don't ask for any recompense for my propagation of faith, except that you love my relatives. One, who acts to us with goodness, we would increase that and enhance his reward. On another occasion he said:

قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ

"Say: Whatever reward I have asked of you, that is only for yourselves." (Surah Saba 34:47)

Muslim has narrated from Ibne Zubair that in this verse, the relatives imply the nearest kindred of the Messenger of Allah (s.a.w.s.) and Abu Hamza Thumali has in *Tafsir* of Ibne Abbas narrated that when the Messenger of Allah (s.a.w.s.) migrated to Holy Medina, Ansar approached him and said: Since you have many expenses, you may take as much from our wealth as you like. At that moment the above verse was revealed.

Abu Hamza Thumali has narrated from Suddi and Thalabi has narrated from Ibne Abbas that 'earning of good' implies love for Aale Muhammad (a.s.). According to Shia and Sunni traditional reports, it is narrated from Imam Hasan Mujtaba (a.s.) that he said in his sermon: We are those Ahle Bayt, whose love the Almighty Allah has made incumbent on every Muslim in this verse; as He says:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ۗ وَمَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا

"Say: I do not ask of you any reward for it, but love for my near relatives; and whoever earns good, We give him more of good therein." (Surah Shura 42:23)

The earning of good is also love and devotion to us. Abul Qasim Haskani has, in *Shawahidut Tanzeel,* narrated from Jubair and he narrates from Ibne Abbas that when this verse was revealed, the companions asked: O Messenger of Allah (s.a.w.s.), who are those whose love has become incumbent on us? The Holy Prophet (s.a.w.s.) replied: It is Ali, Fatima, and their sons (a.s.). According to the report of Abu Nuaim, it is their two sons.

Thalabi has also narrated a report of the same matter from Ibne Abbas.

In *Shawahidut Tanzeel*¸ it is narrated from Abu Amama Bahili that the Messenger of Allah (s.a.w.s.) said: The Almighty Allah created the prophets from different trees and I and Ali are created from one and the same tree. I am the root of tree and Ali is its branch; Hasan and Husain (a.s.) are its fruits and our Shia are its leaves. One, who becomes attached to one of its shoots, would be delivered. One, who is inclined to anyone other than him would go to Hell. If a person worships Allah for a thousand years between Safa and Marwah and then repeats this for another thousand years till he becomes brittle like Musk, while not having love for Ali (a.s.), the Almighty Allah would cast him into Hell. Then he recited this verse.

Hafiz Abu Nuaim has, through many chains of authorities, narrated from Zaid bin Arqam that the Messenger of Allah (s.a.w.s.) came to Lady Fatima (s.a.) and Hasan and Husain were also present there. The Prophet held the two doorposts and said: I am at war with one, who is at war with you and I am at peace with one, who makes peace with you.

This point is mentioned in the report of Umme Salma and Abu Saeed Khudri as well.

Abu Huraira has narrated that the Messenger of Allah (s.a.w.s.) glanced at Imam Ali (a.s.), Hasan and Husain and mentioned the same. It is narrated from Jabir that the Messenger of Allah (s.a.w.s.) was in Arafat and Ali stood at his side. At that time the Prophet said: Ali, come here. Then he held his hand and said: You and I are created from one and the same tree; I am the trunk and you are the branch. Hasan and Husain are its shoots; one, who is attached to one of its shoots, would be admitted into Paradise by Allah.

Thalabi has mentioned in the interpretation of:

عُلِّمْنَا مَنْطِقَ الطَّيْرِ

“We have been taught the language of birds.” (Surah Naml 27:16)

The when the lark screeches, it says: May the Almighty Allah curse the enemies of Aale Muhammad (a.s.).

Thalabi, the author of *Kashaf* and Fakhre Raazi have narrated from Jarir bin Abdullah that the Messenger of Allah (s.a.w.s.) said:

One, who dies on the love of Aale Muhammad (a.s.), dies a martyr. And one, who dies on the love of Aale Muhammad (a.s.), dies delivered. And one, who dies on the love of Aale Muhammad (a.s.) dies forgiven and one, who dies on the love of Aale Muhammad (a.s.) dies with perfect faith and one, who dies on the love of Aale Muhammad (a.s.), the angel of death and Munkir and Nakeer give him glad tidings of Paradise. And one, who dies on the love of Aale Muhammad (a.s.) is taken to Paradise like a bride is conducted to her husband. And one, who dies on the love of Aale Muhammad (a.s.), two doors are opened in his grave towards Paradise and one, who dies on the love of Aale Muhammad (a.s.); the Almighty Allah sends angels with mercy to visit his grave. And one, who dies on the love of Aale Muhammad (a.s.) dies on the Sunnah and congregation (*Jamaat*).

But one, who dies on the enmity of Aale Muhammad (a.s.), dies in despair from the mercy of Allah. And one, who dies on the enmity of Aale Muhammad (a.s.) dies a disbeliever. And one, who dies on the enmity of Aale Muhammad (a.s.) would not be able to smell the fragrance of Paradise.

In *Sharh Nahjul Balagha*, Ibne Abil Hadid has quoted from *Musnad Ibne Hanbal* that the Messenger of Allah (s.a.w.s.) recited a sermon and said: O people, I make a bequest to you to love my brother and cousin, Ali. One, who loves him, is a believer and one, who hates him, is a disbeliever and hypocrite. His friend is my friend. His enemy is my enemy and one, who is inimical to me will abide in Hell.

It is narrated in *Tafsir Thalabi* that on the Night of Ascension (*Meraj*), an angel came to the Holy Prophet (s.a.w.s.) from the Almighty Allah and said: O Messenger of Allah

(s.a.w.s.), you ask all the prophets, on which issue they were sent. When the Holy Prophet (s.a.w.s.) inquired, those prophets and messengers replied: On the Wilayat of you and Ali Ibne Abi Talib (a.s.).

Traditions on this matter are so numerous that they cannot be computed.

Fakhre Raazi has said in his *Tafsir* that Aale Muhammad (a.s.) are those, whose matter returns to the Holy Prophet (s.a.w.s.). And those, whose matter returns more to the Holy Prophet (s.a.w.s.), would be the progeny of the Prophet; and doubtlessly, the relationship of Ali, Fatima, Hasan and Husain to the Holy Prophet (s.a.w.s.) was most proximate and this matter is known to one and all. Therefore, it is incumbent that they should be his progeny.

Some have difference of opinion and they say that progeny are relatives of the Prophet and some said that it is the Ummah. If we apply it to near relationship, it is those personages only; if we apply to the Ummah who accepted the call of the Prophet, even then it is the same personages. Therefore, it is proved that in every way, only they comprise the progeny; but other than them the inclusion of anyone else in the progeny is going against the obvious tenor.

Thus, it is narrated from the author of *Kashaf* that when this verse was revealed, people asked: O Messenger of Allah (s.a.w.s.), who are those near relations, whose love is obligatory on us? The Messenger of Allah (s.a.w.s.) replied: It is Ali, Fatima, Hasan and Husain. Therefore, it is proved that these four personages are the near kindred of the Prophet; so it is necessary that they should be specialized with more respect and there are some evidences for this:

First Proof

It is the revelation of verse in the honor of these personages.

Second Proof

Second proof is that when it is proved that the Messenger of Allah (s.a.w.s.) was fond of Lady Fatima (s.a.) and he said: Fatima is a part of me, whatever hurts her hurts me; and it is proved through widely related traditions that the Holy Prophet (s.a.w.s.) loved Ali, Hasan and Husain (a.s.), therefore, it is obligatory on the whole Ummah to love them, because the Almighty Allah has said:

وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾

"And follow him so that you may walk in the right way." (Surah Araaf 7:158)

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ

"Therefore, let those beware who go against his order." (Surah Nur 24:63)

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

"Say: If you love Allah, then follow me, Allah will love you." (Surah Aale Imran 3:31)

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

"Certainly you have in the Apostle of Allah an excellent exemplar." (Surah Ahzab 33:21)

All these verses prove following and emulating the Holy Prophet (s.a.w.s.).

Third Proof

The third proof is that praying for the progeny is a great position. Therefore, they prove that loving Aale Muhammad (a.s.) is an obligatory duty. Moreover, the author of *Kashaf* has narrated from Suddi that the Holy Prophet (s.a.w.s.) said to Lady Fatima (s.a.): Bring your husband and both your sons; when they arrived the Holy Prophet (s.a.w.s.) covered them with a robe and raising his hands to the heavens prayed:

"O Allah, these are Aale Muhammad (a.s.), so please shower Your blessings on them; indeed You are the praised and glorified." Umme Salma says: I lifted the corner of the robe in order to join them; but the Holy Prophet (s.a.w.s.) pulled it away and said: You are having a good end.

Twenty-first Exclusive Quality

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَآبٍ ﴿٢٩﴾

"(As for) those who believe and do good, a good final state shall be theirs and a goodly return." (Surah Raad 13:29)

Thalabi has narrated from Ibne Abbas that Tuba is a tree in Paradise, whose root is in the palace of Ali (a.s.) and one of its branches is in the house of every believer.

Also, it is narrated from Jabir from Imam Muhammad Baqir (a.s.) that people asked the Messenger of Allah (s.a.w.s.) regarding Tuba. The Holy Prophet (s.a.w.s.) said: It is a tree in Paradise; whose root is in my palace and its branches cover all the folks of Paradise. When he was asked the second time, he said: It is a tree in Paradise, whose root is in the house of Ali and its branches cover all the folks of Paradise. Then people asked: Once you said that: "Its root is in my house" and the second time

you said: "It is in the house of Ali (a.s.)." He said: In Paradise, my and Ali's house is the same and the root of that tree is in one house.

We should know that I have mentioned in *Hayatul Quloob* all the verses, which theologians have narrated in the honor of Amirul Momineen (a.s.) and Ahle Bayt (a.s.), but in this book, we shall be content to mention only these many traditional reports.

Sixth Objective: Widely related traditions of the Two Sects

Proving the Imamate, Caliphate and excellence of Imam Ali (a.s.) and also the defects of his enemies

This objective will be divided into some sections:

Section One: Tradition of Ghadeer Khum

It is the tradition of Ghadeer Khum, which is a clear declaration of the Wilayat of Imam Ali (a.s.). On that day the Messenger of Allah (s.a.w.s.) declared the Imamate of Ali (a.s.).

We should know that the incident of Ghadeer is from among the widely related events. One, who denies that it is widely related is in fact denying the existence of Mecca, because just as the existence of Mecca and Medina is widely related, and so far the remnants of that Masjid remains and all the inhabitants of that locality narrate this incident from their forefathers and they inform about the location of the Holy Prophet (s.a.w.s.).

Just as the farewell Hajj and all the battles of the Prophet are widely related, in the same way is the halting of the Prophet in Ghadeer Khum in order to declare the lofty rank of Amirul Momineen (a.s.); gathering his companions and reciting the sermon and no one has opposed these matters; and even if they have differed in some details of the incident and sermon.

And their difference is against logical reasoning; because traditions of this meaning are so extensive that there is no scope in this book for all of them; therefore, we present a brief description of this event along with traditions mentioned in famous Sihah books of Ahle Sunnat.

Sayyid Ibne Tawus has said in *Iqbal* that the textual declaration of the Imamate of Imam Ali (a.s.) is beyond description; but I state the name of the scholars who have written books on this matter and mentioned traditions on this topic in their writings. Among them is Masud bin Nasir Sajistani, who is among the trustworthy scholars of Ahle Sunnat.

He has quoted through 120 companions the tradition of Ghadeer in his book of *Wilayat*, which consists of seven parts. Muhammad bin Jarir Tabari, the historian, has in *Radde Alal Kharqusiya* narrated the tradition of Ghadeer through seventy-

five channels. Abul Qasim Haskani has narrated through many channels.

Ibne Uqdah Hafiz in his *Kitabul Wilayah* has narrated it through 105 channels. The details of this incident are mentioned by the author of *Inshirad Ali* from reliable books of Ahle Sunnat from Huzaifah bin Yaman. He says: When the Almighty Allah revealed the following verse:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ ۖ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ۗ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ

"The Prophet has a greater claim on the faithful than they have on themselves, and his wives are (as) their mothers; and the possessors of relationship have the better claim in the ordinance of Allah to inheritance, one with respect to another, than (other) believers, and (than) those who have fled (their homes)." (Surah Ahzab 33:6)

The companions said: It is the verse of Wilayat, because of which you people are more deserving of it than our lives. The Holy Prophet (s.a.w.s.) said: Listening to our statements and obeying them in all matters whether you like it or not. Companions say: We heard and we obeyed. Then the Almighty Allah revealed the following verse:

وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا

"And remember the favor of Allah on you and His covenant, with which He bound you firmly, when you said: We have heard and we obey." (Surah Maidah 5:7)

All these events occurred in Medina. Then we set out for Mecca for the Farewell Hajj in the company of the Holy Prophet (s.a.w.s.). Jibraeel came down and said: Your Lord conveys His greetings; and says that you should appoint Ali as the leader of people. The Holy Prophet (s.a.w.s.) wept so much upon hearing this that his beard became wet and he said:

O Jibraeel, my community has just emerged from the period of Ignorance. I brought them into faith through the force of sword, till they obeyed me; what their condition will be in future when I make the second a ruler on them? Jibraeel heard this and returned. The Messenger of Allah (s.a.w.s.) had sent Ali (a.s.) to Yemen before the Farewell Hajj and he returned from there and joined the Holy Prophet (s.a.w.s.) in Hajj in Mecca.

One day, Imam Ali (a.s.) was praying near the Kaaba and was bowing when a beggar begged for alms. His Eminence gave his ring to him; upon which the following verse was revealed:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾

"Only Allah is your Guardian and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow." (Surah Maidah 5:55)

As mentioned in the discussion of verses of Quran in his honor, the Messenger of Allah (s.a.w.s.) said: God is the greatest and recited the verse and said: Get up, let us see in whom the qualities, which the Almighty Allah has mentioned, have become apparent. When the Messenger of Allah (s.a.w.s.) entered the Masjid, he saw a beggar leaving.

The Holy Prophet (s.a.w.s.) asked him from where he was coming. He replied: From that person, who is praying there. He donated this ring to me when he was bowing down. The Messenger of Allah (s.a.w.s.) raised the slogan of 'God is the greatest' and went to Ali (a.s.) and asked:

O Ali, what noble deed did you perform today? When Amirul Momineen (a.s.) mentioned the ring, the Messenger of Allah (s.a.w.s.) recited the Takbir the third time.

Seeing this, the hypocrites looked at each other and said: Our consciences cannot accept that he should get power over us. We shall go to the Messenger and ask him to change him with someone else. When this was mentioned to the Messenger of Allah (s.a.w.s.), the Almighty Allah revealed:

قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَاءِ نَفْسِي

"Say: It does not beseem me that I should change it of myself." (Surah Yunus 10:15)

The interpretation of this verse is that when our clear verses were recited to those who do not have faith in Judgment Day, they said in place of this Quran get some other Quran. Remove the mention of Ali from it. O Messenger, tell them that it is not in my control, that I should change anything according to my personal choice. I only follow what is revealed to me. Indeed I am terrified of a great chastisement if I disobey my Lord. At that moment Jibraeel came down once more and said: O Messenger of Allah (s.a.w.s.), complete the issue of the Caliphate of Ali.

The Holy Prophet (s.a.w.s.) asked: O Jibraeel, have you heard about the planning of hypocrites regarding this? Jibraeel again went up to the heavens and other than the report of Huzaifah, according to another report; the Messenger of Allah (s.a.w.s.) went on the pulpit in Mina and said:

O people, I leave among you two things; if you follow them, you would never be led astray, and they are the Book of Allah (Quran) and the kind and the knowing God has informed me that these two will not separate from each other till they reach me at the Cistern of Kauthar like these two fingers (And he joined the index fingers of both his hands).

And he said: One, who remains attached to them, would gain salvation and one, who opposes them, would be destroyed.

O people, have I conveyed the message of prophethood? People replied: Yes, O Messenger of Allah (s.a.w.s.). The Prophet said: O Allah, be a witness. At last it was the Day of Tashriq - the 13th of Zilhajj. At that time the Almighty Allah revealed Surah Nasr. The Prophet said: It is the news of my near demise, since it proves that I have completed the job of religious propagation; therefore, I should now turn my attention to the hereafter.

Then he entered Masjid Kheef and said: Announce to the people to gather. When they gathered, he recited a sermon and said:

O people, I leave among you two important things, which are greater than each other. One is the Book of Allah, which is held on one side by Allah and on the other side it is held by you. So hold it strongly. The second is my progeny, my Ahle Bayt and indeed the kind and the wise God has informed me that these two will not separate from each other till they arrive at the Kauthar Cistern to me. He joined the index fingers of both the hands and said: I do not say like this; then he joined the index finger and the middle finger of the same hand and said: They will come like this.

Some hypocrites said: Muhammad wants to place Imamate among his Ahle Bayt. Then fourteen persons from them went into the Kaaba and after mutual consultation, took a vow that if Muhammad dies or is killed, they would not allow Caliphate to go to his Ahle Bayt. At that time the Almighty Allah revealed the following verses:

أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ ﴿٧٩﴾

"Or have they settled an affair? Then surely We are the settlers." (Surah Zukhruf 43:79)

أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ ۚ بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾

“Or do they think that We do not hear what they conceal and their secret discourses? Aye! And Our messengers with them write down.” (Surah Zukhruf 43:80)

In the tradition of Huzaifah, the Holy Prophet (s.a.w.s.) said: Pack up and start for Medina. When they reached Sahnan, the Almighty Allah commanded the Messenger of Allah (s.a.w.s.) to announce the Imamate of Ali to the people. Therefore, His Eminence halted at Johfa.

When people settled down in their places, Jibraeel (a.s.) again came down and said: Announce the Imamate of Ali. The Holy Prophet (s.a.w.s.) said: O Lord, my people are new converts; if I make this announcement, people would say that I am partial to my cousin.

Masud bin Nasir Sajistani has narrated from Ibne Abbas that when Jibraeel came down in Johfa, the Prophet publicly asked: Am I not having more precedence over the believers than their own selves? People said: Yes, O Messenger of Allah (s.a.w.s.), indeed you are.

The Prophet said: Of whomsoever I am the master, this Ali is also his master; O Allah, love one, who loves Ali and be inimical to one, who is inimical to Ali and help one, who helps Ali and forsake one, who deserts Ali.

Ibne Abbas said: By Allah, his obedience became incumbent on that day; then he said in the first report: When people were about to set out from there Jibraeel came down with the following verse:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ ۖ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۚ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

“O Apostle! Deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people.” (Surah Maidah 5:67)

Huzaifah says: This verse was revealed when we were in Ghadeer Khum and the weather was so hot that if a piece of meat were to be kept on the ground, it would have got roasted automatically. The Holy Prophet (s.a.w.s.) had it announced to the people to gather; and Miqdad, Abuzar, Salman and Ammar were commanded to sweep the thorns from the place below the trees and to construct a pulpit from rocks. So they prepared a pulpit and covered it with a cloth.

The Messenger of Allah (s.a.w.s.) ascended the pulpit and recited an eloquent and a lengthy sermon till he said: I witness for my self the servitude of Allah and testify to His divinity and I am fulfilling His revelation, which He has sent to me due to fear that if I don't convey His command, a great calamity would befall me and the Almighty Allah has revealed:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ

"O Apostle! Deliver what has been revealed to you." (Surah Maidah 5:67)

Then he said: O people, I have not been shortcoming in conveying the message of God, and I will explain to you the reason of the revelation of this verse. Indeed, Jibraeel came to me again and again and commanded me on behalf of the Almighty Allah that I should say to all the people that Ali Ibne Abi Talib (a.s.), my brother and my Caliphate after me.

O people, I know the things the hypocrites say which are not in their minds and they regard them as trivial, although they are great in the view of Allah; and they have harassed me a great deal regarding Ali (a.s.). They said: He is the 'ear'; that is Muhammad accepts whatever Ali says, since those hypocrites used to see that Ali is always in my company and all the time I am attentive to him; till the Almighty Allah revealed this verse:

وَمِنْهُمُ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ

“And there are some of them who molest the Prophet and say: He is one, who believes everything that he hears.” (Surah Taubah 9:61)

Then the Holy Prophet (s.a.w.s.) said: I can even mention their names. You should understand that Allah has appointed Ali as your Wali, ruler and Imam and made it obligatory on all Muhajir and Ansar, desert dwellers and citizens, non-Arabs and Arabs, free man and slave, elders and youngsters, black and white and everyone, who confesses to the oneness of God, therefore, his command is applicable to all. Accursed is one, who opposes him and it is a mercy for one, who testifies for him.

People, ponder upon the Quran and understand its clear verses and act on them and follow its ambiguous verses. By Allah, no one can make the interpretation of Quran clear, except Ali. People, the pure ones from Ali and my progeny, who would be born through his loins, are the minor important thing and Quran is the major important thing. These two would not separate from each other; till they arrive to me at the Cistern of Kauthar and after me rulership of believers is not lawful for anyone, except Ali.

Then he held the arms of Ali and made him stand on his right. Then he raised his hand and said: People! Who has more authority on your lives more than your own selves? People said: Allah and His Messenger. Then he said: Of whomsoever I am the master; this Ali is also his master. O Allah, love one, who loves him and be inimical to one, who is inimical to him. Help one, who helps him and abandon one, who deserts him. People, indeed the Almighty Allah has completed your religion for you along with his Wilayat. And no verse was addressed to the believers, except that He began with him and in Surah Hal Ata the testimony of faith and achieving the pleasure of Allah is not given, except from him. Allah has not sent Surah Hal Ata, except in his honor and praise. The progeny of every prophet is from his loins and my progeny is from the loins of Ali and none is inimical to Ali, except the evil and the unfortunate and none loves Ali, but the pious and religious.

Surah Asr was revealed in the honor of Ali. It interpretation is that Allah swears by the time of Qiyamat, that man, that the enemy of Aale Muhammad (a.s.) is in loss, except those who have believed in the Wilayat of Ali and have performed the good deeds along with helping their religious brothers; and they have guarded the truth and Wilayat of Ali and his progeny and they would continue to be patient in hardships and mischiefs of the occultation of the Qaim of Aale Muhammad (a.s.).

People, believe in God, His Messenger and that light, which the Almighty Allah has mentioned in Quran; it is the light of Imamate, which is present in Ali and it is present in the Imams from his progeny till Mahdi (a.s.); who would recover the rights of us, Aale Muhammad (a.s.) from the usurpers.

People, I am the Messenger of Allah on you and divine prophets have passed. I am following their manners and practices. Doubtlessly Ali is imbued with the qualities of patience and thankfulness. The Imams after me would be born from his loins only.

People, before this, many have gone astray. I am the straight path, which Allah has commanded in Surah Hamd, through which you should pray to Allah for guidance. After me is Ali and after him are the Holy Imams (a.s.) who would guide the people to truth and guidance. Indeed I have mentioned the truth and explained it to you. After me, Ali will explain it to you.

After this sermon, I invite you to shake hands with me and pay allegiance to Ali (a.s.) and confess to his Imamate. And you should know that I take allegiance for God and Ali takes the allegiance for me. I take the allegiance for him on behalf of Allah.

فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۖ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهُ اللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١٠﴾

"Therefore, whoever breaks (his faith), he breaks it only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward." (Surah Fath 48:10)

People, all of you shake hands with me through your palms; doubtlessly the Almighty Allah has commanded me that I should take confessions from your tongues that you have agreed to the rulership of Ali and those Imams, who would come after me. Who will be from my progeny and the progeny of Ali (a.s.); as I have mentioned, my progeny will continue through his loins.

So, those who are present should inform those who are absent. Now, tell me that you have heard and obeyed and say: We are satisfied with whatever you have conveyed from Almighty Allah. Our hearts, our tongues and our hands pledge allegiance to you. We shall live on this faith and die on this faith and would be raised on Judgment Day in this condition and will not at all make any changes in it. We do not have an iota of doubt in this covenant, which you mentioned with Allah and with you, Ali, Hasan, Husain and the Imams. We do so with our hearts and tongues; and we will not change this covenant with another and will convey this to all we meet.

People raised slogans from all sides: Yes, we heard it and we obeyed the command of Allah and the Messenger and brought faith in it with sincerity. Then they surrounded the Messenger of Allah (s.a.w.s.) and Ali (a.s.) and extended their hands for pledging allegiance, till the Holy Prophet (s.a.w.s.) prayed the Zuhr and the Asr prayer in one time and the rest of the day was spent in taking allegiance. Due to scarcity of time, Maghrib and Isha prayers were also prayed together.

This is a brief sermon, which Imamiyah and Ahle Sunnat scholars have narrated from Imam Muhammad Baqir (a.s.) and from others.

The sermon, which I have quoted in *Biharul Anwar,* also contains most of the verses revealed in the honor of Ali and it is mentioned in traditional reports that when the Messenger of

Allah (s.a.w.s.) had conveyed all the rules of religion, except Hajj and Wilayat, Jibraeel came and said:

The Almighty Allah sends you His greetings and says: I did not take up any prophet from the world till I completed his religion and made his proof incumbent on the creatures. Two great issues of your religion are remaining, which you have not conveyed (completely): One is the obligation of Hajj and the other is the matter of your succession, because I have never left the earth without a divine proof and neither will I do so after you. O Messenger of Allah (s.a.w.s.), the Almighty Allah commands you to inform all the townspeople, villagers and nomads to perform the Hajj with you and to learn the rules and regulations of Hajj from you.

The main aim was that people should come from all nooks and corners of the Muslim world and learn from the Prophet directly about the issue of his succession. Thus, all Muslims attended the Hajj with His Eminence; they numbered more than seventy thousand; same as the number of the followers of Prophet Musa (a.s.) from whom he had taken allegiance for Harun (a.s.), but they broke that allegiance and followed the calf and the Samiri. In the same way, the Messenger of Allah (s.a.w.s.) took allegiance for Caliphate of Amirul Momineen (a.s.) from the same number of people, and they also broke the allegiance and turned away and first they followed the calf and then the Samiri.

In other words, after the call of Thalbiya arose between Mecca and Medina and when they reached Arafat, Jibraeel arrived and said: O Muhammad (s.a.w.s.), the Powerful and Majestic Lord sends you His greetings and says that your tenure in the world is near its end. I impose a duty on you, without which there is no other option and it is necessary that you should give precedence to your succession on all matters and divine knowledge, inheritance of the past prophets, and entrust all weapons, ark of covenant and all that has come into your possession from the miracles and signs of the prophets, to your

successor and Caliph after you who is My perfect proof on My creatures; that is Ali (a.s.).

Whom, you should appoint as the leader; so that he might be a sign on the path of guidance. That: he may renew their allegiance and oath and remind them of the covenant, which I had taken from creatures on the day of *Alast* – which is the oath of fealty to Ali (a.s.) as the successor of the Prophet and master of believers. It is so, because I have never taken up any prophet, but only after completing My religion and I have after completed My blessings on the believers, so that they might obey My Wali and have firm belief in My oneness; that is why I am fond of his friends and inimical to his enemies.

So this day, O Muslims, I will perfect My religion for you and complete My bounties on you. I have chosen for you the religion along with the mastership of My Wali. It is Ali (a.s.), My sincere servant, the successor of My Prophet and his Caliph after him. He is My proof on My creatures; his obedience is joined with the obedience of My Messenger, and the obedience of both of them is joined to My obedience. One, who has obeyed Ali, has in fact obeyed Me and one, who has disobeyed him has in fact disobeyed Me. I have made him a sign between Myself and My creatures. One, who recognizes him as Imam, is a believer and one, who denies his Imamate, is a disbeliever. One, who makes someone else as his partner in Imamate, is a polytheist and one, who meets Me along with his Wilayat, would enter Paradise and one, who meets with his enmity, would go to Hell. Therefore, O Muhammad, give cognition of Ali to the people and remind them of My covenant.

But His Eminence feared the hypocrites that they would reveal their disbelief and disperse, because he knew their enmity to Amirul Momineen (a.s.). He told Jibraeel: May Allah keep Ali safe from the mischief of enemies. He also delayed in announcing his Imamate till Jibraeel again arrived in Masjid Kheef and emphasized it; but he did not bring the glad tiding of his being secure from the mischief of the enemies. When they were at the midpoint between Mecca and Medina; and reached

Karaun Naeem, Jibraeel came down again and further emphasized this matter.

The Prophet said: Jibraeel, I am afraid that the hypocrites would falsify me, and will not accept my instructions regarding Ali.

Then he set out from there and reached Ghadeer Khum, which is one Farsakh before Johfa. Again Jibraeel arrived when five hours of the day had passed and the day was extremely hot. This time Jibraeel came with guarantee of protection from the mischief of enemies and said: O Messenger of Allah (s.a.w.s.), Allah sends you His greetings and says:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ ۖ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۚ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

"O Apostle! Deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people." (Surah Maidah 5:67)

It is clear from Shia and Sunni traditions that the words of 'regarding Ali' were also in the verse after 'O Apostle! Deliver what has been revealed to you from your Lord'. At that time Lady Fatima Zahra (s.a.) had reached near Johfa. When he Prophet issued instructions those who has gone ahead were recalled and he waited for those who were following. He halted on the right side of the road at a place called Ghadeer. He then recited a lengthy sermon, which is mentioned in all books.

When people gathered around the Messenger of Allah (s.a.w.s.) and Ali Murtada (a.s.) for pledging allegiance, the first, who paid allegiance were Abu Bakr, Umar, Uthman, Talha and Zubair. The allegiance continued for three days. Most Ahle Sunnat have mentioned this event and quoted this sermon. When their bigoted scholars realized that complete denial of this incident would be extremely embarrassing, they reported this

incident with a sermon only containing words, which do not go against their belief in succession of Prophet. Every sane person understands that if so many traditions and verses are revealed in an incident and people were made to halt at such a difficult place and in such a difficult time, it cannot be just to repeat a few words.

Now we will quote some statements mentioned in their famous Sihah books, because everything cannot be mentioned in this treatise.

In *Jamiul Usool* it is narrated from *Sahih Muslim* through Yazid bin Hamam from Zaid bin Arqam that he said:

The Messenger of Allah (s.a.w.s.) stood among us one day and delivered a sermon at a pool known as Ghadeer situated between Mecca and Medina. The Messenger of Allah (s.a.w.s.) praised and glorified Allah and dispensed good advice to us and reminded us of Him.

Then he said: People, I am a mortal and it is likely that the messenger of my Lord comes and summons me to Him and that I will have to accept his call and depart for the other world. I leave among you two important things: the first of them being the Book of Allah, which is having guidance and light. Therefore, you are to remain attached to the Book of Allah. Then he motivated the people regarding the Book of Allah.

Then he said: The second is my Ahle Bayt (a.s.). I remind you of Allah regarding them; and he repeated this twice. Hassan bin Sirah asked Zaid: Who are his Ahle Bayt? Are his wives not included among his Ahle Bayt? He replied: His wives are from the people of his family; but here Ahle Bayt imply those, on whom Sadaqah is unlawful, like the progeny of Ali, progeny of Aqil, progeny of Ja'far and progeny of Abbas. Haseen asked: Is Sadaqah unlawful on them all? He replied: Yes. It is mentioned in *Jamiul Usool* that this is elaborated further in another report. That is the book of Allah and it contains guidance and light. One, who adopts it and acts on it, is guided and one, who exceeds them, is deviated.

In another report, it is mentioned that the Holy Prophet (s.a.w.s.) said: I leave among you two great things: the Book of Allah and it is the rope of Allah; one, who obeys it, is guided, and one, who leaves it, is deviated.

The author says: I have explained the meaning of Ahle Bayt before, who are only the folks of the blanket and whatever Zaid has said, is from his own opinion, which is not reliable and is not according to our aim, because the three Caliphs are certainly beyond the circle of Ahle Bayt and the near kindred of the Prophet are those who did not claim Imamate at that time and were all united on the Caliphate of Amirul Momineen (a.s.). If someone claims that they have become extinct, according to consensus of true faith, a Caliph will be present till Judgment Day.

The second important thing is 'my Ahle Bayt'. People asked: Who are the Ahle Bayt (a.s.); does it includes the wives as well? He replied: No, because a wife remains with the husband for a time. When she is divorced, she returns to the place of her father and joins her people. His Ahle Bayt are his near relatives and the male relatives from the paternal side, on whom Sadaqah is unlawful.

Thalabi has interpreted the verse:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

"And hold fast by the covenant of Allah all together and be not disunited." (Surah Aale Imran 3:103)

He has narrated from Abu Saeed Khudri that: I heard the Messenger of Allah (s.a.w.s.) say: People, I leave two heavy things among you; that is two important matters, who are my successors. If you adopt them, you will not be misguided and each of them is bigger than the other. The first is the Book of Allah and it is a rope stretching from the heavens to the earth. The second is my Ahle Bayt (a.s.); they will not separate from each other till they meet me at the Pool of Kauthar.

Ibne Maghazali and others have also narrated this report through a large number of channels. At the end, it is mentioned that the Prophet said: Be careful, how you deal with them after me.

The same topic is mentioned in *Sahih* of Abu Dawood Sajistani and *Sahih Tirmidhi* from Zaid bin Arqam.

Abdullah bin Ahmad bin Hanbal has in his *Musnad*, narrated from Baraa bin Azib that: We were with the Messenger of Allah (s.a.w.s.) in a journey, when we halted at Ghadeer Khum, people were called for congregational prayer and the ground was swept clean below a couple of trees where the Prophet prayed the Zuhr Prayer. Then he asked: Do you not know that I am having more authority on the lives of believers than their own selves? People said: Yes, you have. Then he held Ali’s hand and said: Of whomsoever I am the master; this Ali is also his master. Then he said: O Allah, love those who love Ali and be inimical to those who are inimical to Ali. Umar said: O Ali, congratulations to you, you have become the master of all believing men and women.

Zaid bin Arqam narrates: We halted in the valley of Khum with the Messenger of Allah (s.a.w.s.). The Prophet recited the prayer and then delivered a sermon. A sheet was spread on the tree to shade the Prophet from the sun. He asked: Do you not witness that I have more authority on the life of every believer than his own self? People replied: Yes. Then the Prophet said: Of whomsoever I am the master; this Ali is also his master. O Allah, love one, who loves him and be inimical to one, who is inimical to him.

It is mentioned in *Musnad Hanbal* and in the book of Hafiz Abu Nuaim it is narrated from Abul Tufayl that Ali (a.s.) gathered people in an elevated place in Kufa and adjured them in the name of God, to relate what they heard the Messenger of Allah (s.a.w.s.) in his favor in Ghadeer Khum. A large number of companions from that crowd testified to the veracity of this statement till the words of ‘be inimical to one, who is inimical to

him’. In *Musnad* this matter is narrated through many chains of narrators from a large number of companions.

Thalabi and Ibne Maghazali have narrated that on the day of Ghadeer, people dispersed from the Holy Prophet (s.a.w.s.). The Holy Prophet (s.a.w.s.) asked Ali (a.s.) to gather the people. When all gathered, the Prophet stood up and leaning on the hand of Ali and said: People, you have shown detestation to me and acted against me till I thought that you are not inimical to any family other than mine. But the Almighty Allah has deemed Ali in relation to me as I am related to God; and He is pleased with him, like I am pleased with him, because he does not adopt anything over my proximity and love.

Then he raised his hands and said: Of whomsoever I am the master; this Ali is also his master. O Allah, love those, who love him and be inimical to one, who is inimical to him. People began to weep and wail and said: O Messenger of Allah (s.a.w.s.), we become aloof from you, so that you may not be hard on us. We seek the refuge of Allah from the fury of Prophet. Then Prophet became well satisfied with them.

Ibne Abde Barr has written in *Istiab* that Buraidah, Abu Huraira, Jabir, Baraa bin Azib and Zaid bin Arqam have all narrated the tradition of Ghadeer from the Prophet. *Mishkat* has narrated the tradition of Ghadeer from Baraa bin Azib and Zaid bin Arqam. In *Sahih Tirmidhi,* it is as mentioned above; then it is said: After that Umar met Ali (a.s.) and said: Congratulations to you for this rank; you became my master and master of every believing man and woman.

Hafiz Abu Nuaim, in the book of *Maa Nazala minal Quran fee Ali*, has narrated from Amash and he in turn has narrated from Atiyyah that this verse was revealed about Ali (a.s.):

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ

“O Apostle! Deliver what has been revealed to you.” (Surah Maidah 5:67)

In *Asbabun Nuzul,* Wahidi has narrated this same tradition from Abu Saeed Khudri and Abu Bakr Shirazi and Marzabani have narrated it from Ibne Abbas. Thalabi has also narrated it in his *Tafsir* and in *Manaqib Khwarizmi* it is narrated from Abdur Rahman bin Abu Laila and he from his father has narrated that he said:

The Messenger of Allah (s.a.w.s.) gave the standard to Ali in Khyber and Allah bestowed victory at his hands and on the day of Ghadeer, the Holy Prophet (s.a.w.s.) displayed Ali (a.s.) and said that he is the master of every believing man and woman and said: I am from you and you are from me. He also said: You will fight for the interpretation of Quran just as I have fought for the revelation of Quran and said:

You are in relation to me as Harun was to Musa (a.s.) and I am at peace with one, who is at peace with you and I am at war with one, who is at war with you. And he said: After me, you will clarify all that is ambiguous. And he said: Only you are the firm rope. And he said: After me, only you are the Imam of every believing man and woman. You are the one in whose honor the following verse was revealed:

وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ

"And an announcement from Allah and His Apostle to the people on the day of the greater pilgrimage." (Surah Taubah 9:3)

And you announced these verses publicly. Only you would act on my Sunnah and remove harm of religion from my Ummah. He said: I would be the first to be resurrected on Judgment Day.

And he said: O Ali, I will come to the Pool of Kauthar and you will be with me; and I am the first to enter Paradise and you will be with me. After me Hasan, Husain and Fatima (a.s.) will enter.

He also said: O Ali, the Almighty Allah revealed to me to mention your excellence in public; that is why I have narrated it.

He said: O Ali, be careful and avoid the enmity of those who are inimical to you, which they will not reveal till after my death. Allah has cursed them and those who curse have (also) cursed them. Then the Prophet started weeping.

People asked: Why are you crying? The Holy Prophet (s.a.w.s.) replied: Jibraeel has informed me that my companions would oppress him, withhold his rights and fight him and after him would slay his descendants. Jibraeel has informed that their oppression for his sons would end when the Qaim appears and his call would be raised and all the people of the Ummah would have consensus on his love his enemies would be less. One, who is not devoted to him, would be degraded. There will be many who would praise him. These matters would become evident at a time when before that cities would be destroyed and human beings would become weak and despaired of deliverance. At that time our Qaim would appear.

The Holy Prophet (s.a.w.s.) said: His name will be same as my name and he will be from the descendants of my daughter, Fatima. The Almighty Allah will make truth evident from him and through him falsehood would perish. People would follow him; some willingly and some due to fear.

Then the Holy Prophet (s.a.w.s.) stopped weeping and said: Glad tidings to you for deliverance, because the promise of Allah is always true and the command of Allah is never invalidated. He is wise and knowing. Doubtlessly, divine victory is close.

Then he said: O Allah, these are my Ahle Bayt (a.s.). Keep away impurities from them and purify them as it deserves. O Allah, please keep them secure and exalt their honor. Continue my succession among them; indeed Thou art powerful over everything.

In *Tafsir Thalabi,* it is narrated from Imam Muhammad Baqir (a.s.) under the exegesis of the verse:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ

"O Apostle! Deliver what has been revealed to you from your Lord." (Surah Maidah 5:67)

It is in the honor of Ali (a.s.) and it is narrated from Imam Ja'far Sadiq (a.s.) that the verse was revealed with the above words followed by: 'Regarding Ali (a.s.).' When the verse was revealed, the Prophet held the hand of Ali (a.s.) and said: Of whomsoever I am the master, this Ali is also his master.

Thalabi has also narrated that when Sufyan bin Uyyana was asked about the following verse:

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾ لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ﴿٢﴾ مِنَ اللَّهِ ذِي الْمَعَارِجِ ﴿٣﴾

"One demanding demanded the chastisement, which must befall. The unbelievers- there is none to avert it - from Allah, the Lord of the ways of Ascent." (Surah Maarij 70:1-3)

That regarding whom was this verse revealed. He replied: I heard from Imam Ja'far Sadiq (a.s.) narrating through his holy forefathers that the Messenger of Allah (s.a.w.s.) halted at Ghadeer Khum, gathered all the people; held the hand of Ali (a.s.) and said: Of whomsoever I am the master, this Ali is also his master. This report received wide publicity and people in every area of the Islamic territories became aware of it.

Harith bin Noman Fahri came to the Messenger of Allah (s.a.w.s.) when he was seated among his companions. Harith dismounted from his she-camel, tethered her and met the Prophet.

He said: O Muhammad, you ordered on behalf of the Almighty Allah that we should testify to His oneness and your messengership and we accepted; you asked us to pray five times a day and we accepted; you commanded fasting during the month of Ramadhan and we accepted it; you ordered us to perform the Hajj of the Kaaba and we accepted it, but you were not content till you held the hands of your cousin and gave precedence to him over us and said: Of whomsoever I am the master, this Ali is also his master. Please tell us whether you did this on your behalf or from the side of the Almighty Allah?

The Holy Prophet (s.a.w.s.) said: By the one, except whom there is no god, the excellence of Ali (a.s.) over us is from the side of the Almighty Allah.

On getting this reply, Harith turned to leave, saying: O Allah, if whatever Muhammad has said is truth, drop a stone on my head from the sky or send down a painful chastisement on us. He had not yet reached his mount, but that a stone from the sky fell on his head piercing him and passed out through his anus. He died in pain immediately. Then the Almighty Allah revealed the following verses:

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾ لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ﴿٢﴾ مِنَ اللَّهِ ذِي الْمَعَارِجِ ﴿٣﴾

"One demanding demanded the chastisement, which must befall. The unbelievers- there is none to avert it - from Allah, the Lord of the ways of Ascent." (Surah Maarij 70:1-3)

Abul Qasim Haskani, a famous Ahle Sunnat scholar, has also quoted this tradition from Huzaifah Ibne Yaman and in most of his books, he quotes from Abu Saeed Khudri that: We had hardly returned from the event of Ghadeer when this verse was revealed:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

"This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion." (Surah Maidah 5:3)

The Messenger of Allah (s.a.w.s.) said: I thank the Almighty Allah for perfecting the religion, completing His favor and His satisfaction at the Wilayat of Ali (a.s.).

According to another traditional report he said: God is the greatest, God is the greatest, I thank Allah…till the end of the verse. The following verse was also revealed:

الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ

"This day have those who disbelieve despaired of your religion, so fear them not, and fear Me." (Surah Maidah 5:3)

It is narrated from Imam Ja'far Sadiq (a.s.) that the disbelievers despaired and the oppressors – that is the hypocrites – became greedy.

The author of *Jamiul Usool* has narrated from *Sahih Muslim* from Tariq bin Shahab that some Jews said to Umar: If such a verse had been revealed among us:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

"This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion." (Surah Maidah 5:3)

We would have celebrated the day of its revelation as the Day of Feast (Eid).

Suyuti has quoted in *Durre Manthur* from Ibne Marduya and Ibne Asakir has narrated from Abu Saeed that when the Messenger of Allah (s.a.w.s.), on the day of Ghadeer Khum, appointed Ali (a.s.) and declared his Wilayat, Jibraeel came to the Prophet with the following verse:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

"This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion." (Surah Maidah 5:3)

Ibne Marduya, Khatib and Ibne Asakir have narrated from same chains of authorities from Abu Huraira that on the day of Ghadeer, which was 18th Zilhajj, the Messenger of Allah (s.a.w.s.) said: Of whomsoever I am the master; this Ali is also his master.

Jarir, through his chains of authorities, narrates from Ibne Abbas under the exegesis of the verse of:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ

"O Apostle! Deliver what has been revealed to you from your Lord." (Surah Maidah 5:67)

That from whatever was revealed on the Messenger of Allah (s.a.w.s.) regarding Ali (a.s.) on the day of Ghadeer, is:

وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ

"And if you do it not, then you have not delivered His message." (Surah Maidah 5:67)

Moreover, it is narrated from Ibne Marduya from Ibne Masud that he said: During the lifetime of the Messenger of Allah (s.a.w.s.), we used to recite this verse as follows:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ

"O Apostle! Deliver what has been revealed to you from your Lord." (Surah Maidah 5:67)

Regarding Ali, the master of believers…

وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۚ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾

"O Apostle! Deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people." (Surah Maidah 5:67)

Ibne Hajar has written in *Fathul Bari Sharh Sahih Bukhari* that Tirmidhi and Nasai have narrated the tradition of: Of whomsoever I am the master, this Ali is also his master; and there are many chains of narrators of this tradition. Then he has quoted all of them.

Ibne Uqdah Hafiz has in *Judai*, narrated it through many good and correct chains of authorities. The author of *Jumrah*, which is a famous book of grammar, has written that Khum is a place where the Messenger of Allah (s.a.w.s.) explicitly declared the Wilayat of Ali (a.s.) and most writers of excellence have quoted that Ibne Uqdah has in the *Book of Wilayat* quoted the tradition of Ghadeer through 125 chains of authorities and from 125 companions. Muhammad bin Jarir has narrated it through 75 chains of authorities.

The couplets of Hassan Thabit, which he composed at the order of the Holy Prophet (s.a.w.s.) regarding the event of Ghadeer are *Mutawatir* (related through exceeding channels) and mentioned in all books.

It is narrated from Imam Ja'far Sadiq (a.s.) that he said: I am astonished regarding Ali that every person secures his right

by two witnesses and for the testimony of Ali (a.s.) 10000 witnesses were present in Medina, who heard about the appointment of Ali (a.s.) from the Messenger of Allah (s.a.w.s.), but he was unable to secure his rights.

Abu Saeed Samman has narrated that Shaitan came to the Holy Prophet (s.a.w.s.) in the form of an old man and said: So few are those obey you regarding what you have declared about your cousin. At that moment the Almighty Allah revealed the following verse:

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ

"And certainly the Shaitan found true his conjecture concerning them, so they follow him, except a party of the believers." (Surah Saba 34:20)

After that a group of hypocrites united on the violation of pledge given to the Holy Prophet (s.a.w.s.) and said: Yesterday Muhammad said in Masjid Kheef whatever he said and he said today what he said. Now, when he reaches Medina, he would emphasize on that allegiance. The best option is to eliminate him before he enters Medina. At night, fourteen hypocrites laid in wait for him on a mountain pass between Johfa and Abwa in order to assassinate him. Seven hypocrites hid at the right side of the pass and another seven laid on the left, in order to frighten his she-camel, so that she will tumble over the cliff with its rider.

The Messenger of Allah (s.a.w.s.) set out after praying the midnight prayer and the companions moved ahead him. He was mounted on a fast moving she-camel. When he climbed the pass, Jibraeel called the Prophet that some people were lying in wait to assassinate him. The Prophet looked behind and asked: Who is there behind me? Huzaifah said that it was him. He asked: Did you hear it? Yes, O Messenger of Allah (s.a.w.s.), said Huzaifah.

The Prophet said: Keep it confidential. When the Prophet reached those people, he called each of them by name and parentage. When they heard this, they descended and joined the

caravan. The Prophet caught up with them, recognized them and identified their camels. When he came down, he asked: Why have some people taken an oath in the Kaaba that if Muhammad dies or is killed, we would not allow the Caliphate to remain in his Ahle Bayt and then intended to eliminate me? But they swore that they have not hatched any such plot. At that moment the Almighty Allah revealed the following verse:

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَمُّوا بِمَا لَمْ يَنَالُوا ۚ وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ ۚ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ ۖ وَإِنْ يَتَوَلَّوْا يُعَذِّبْهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٤﴾

"They swear by Allah that they did not speak, and certainly they did speak, the word of unbelief, and disbelieved after their Islam, and they had determined upon what they have not been able to effect, and they did not find fault except because Allah and His Apostle enriched them out of His grace; therefore, if they repent, it will be good for them; and if they turn back, Allah will chastise them with a painful chastisement in this world and the hereafter, and they shall not have in the land any guardian or a helper." (Surah Taubah 9:74)

Among Ahle Sunnat commentators, Kalbi and Mujahid have said: It means that they plotted to frighten the she-camel of the Prophet to kill him. It is mentioned in a lengthy traditional report of Huzaifah that the cliff was called Harsh. The Holy Prophet (s.a.w.s.) called me and Ammar; he ordered me to lead the camel and asked Ammar to drive it from the rear. When we reached that pass, the fourteen hypocrites, who had arrived with cans filled with sand, threw the cans at the hooves of the she-

camel and it was on the verge of being startled when the Holy Prophet (s.a.w.s.) reassured her. Be still, there is nothing to fear.

At that moment the Almighty Allah gave power of speech to that she-camel and she said: O Messenger of Allah (s.a.w.s.), by Allah, I will not move as long as you are on my back. When those accursed ones saw that the she-camel was not startled they came forward to push it over the cliff. At that time, I and Ammar pulled out our swords to confront them.

It was a dark night. They despaired of achieving their aim. Lightning flashed at that moment and Huzaifah recognized all of them and said: There were nine persons from Quraish; The first, second and third; Talha, Abdur Rahman bin Auf, Saad bin Abi Waqqas, Abu Ubaidah, Muawiyah bin Abu Sufyan, Amr Aas and five others: Abu Musa Ashari, Mughira bin Shoba, Aws bin Khadsan, Abu Huraira and Abu Talha Ansari.

The author says: Although the report of Huzaifah contains many important points, it is extremely lengthy; whose scope is not there in this book and there are a large number of traditions as well on this matter; and whatever we have mentioned is sufficient for people who are fair.

Ibne Kathir Shafei has mentioned in the biography of Tabari: I saw one of his books, in which he had compiled the different versions of the tradition of Ghadeer in a bulky volume. I saw another book as well, in which the chains of narrators of the traditions of Tabari were compiled. Abu Maani Jofi has quoted that he used to be astonished and he used to say: I saw in a book shop of Baghdad, a book, in which reports of the tradition of Ghadeer were collected. Behind its back was written: This is the 28th volume of the tradition of: Of whomsoever I am the master; this Ali is also his master, which would be followed by volume 29.

Numerous Ahle Sunnat scholars have admitted that this tradition is widely related (*Mutawatir*) and Sayyid Murtada has written in *Kitab Shafi* that we have not seen any sect of Islam

denying the tradition of Ghadeer. On the contrary, they have disagreed in the evidences of Caliphate.

Thus, with the grace of Almighty, I present the evidences of Imamate – Firstly, 'Maula': It means one, who is vested with authority, a ruler and one, whose obedience is necessary. In every issue it is used in this sense only. Secondly, it implies the same meaning, which is assumed by the Ahle Sunnat scholars; that is 'friend'.

Firstly: Meaning of Maula

We will study the meaning of the word according to the sense understood by experts of Arabic language, who have all used it in this sense in their prose and poetry. Ubaidah, the architect of Arabic language and grammar, writes in his *Tafsir* regarding the verse of the Holy Quran:

مَأْوَاكُمُ النَّارُ ۖ هِيَ مَوْلَاكُمْ ۖ وَبِئْسَ الْمَصِيرُ ﴿١٥﴾

"Your abode is the fire; it is your friend and evil is the resort." (Surah Hadid 57:15)

It means that Hellfire is preferable for you. Baidhawi, Zamakhshari and all commentators have mentioned the same meaning. Then commentators have agreed regarding the verse:

وَلِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ

"And to everyone We have appointed heirs of what parents and near relatives leave." (Surah Nisa 4:33)

It means that he is the owner of inheritance and is more deserving for it. Reciters of Quran and Arabic language experts say that *Maula* and *Awla* imply the same. Many great litterateurs and poets have used 'Maula' in the same sense, but to mention them here would prolong the discussion.

Abul Qasim Anbari has mentioned eight meanings of the word of Maula, one of them being 'superior-most' (*Awla Be Shayyin*).

Ibne Athir has written in *Nihaya* that the word of Maula has been used in the tradition repeatedly and it is a noun that a large number of people have understood that it implies lord, master, blessing-giver, deliverer, helper, friend, follower, cousin, ally, one, who has pledged allegiance to someone, slave, freed-slave, one, who is given some blessing, one, who is a guardian of a matter and who remains firm on it, he is the Master and Wali of that matter. Among the traditions in which the word of Maula is mentioned is the tradition of: Of whomsoever I am the master, this Ali is also his master, which carries many of the above meanings. Among such traditions is also the tradition that the marriage of a woman who marries without the permission of her guardian is invalid. According to another traditional report *Walioha* is mentioned: That is one, who is the guardian of that matter.

The author of *Kashshaf* says: The verse:

أَنْتَ مَوْلَانَا

"Thou art our Patron." (Surah Baqarah 2:286)

That is: You are our master and we are your servants; or you are our helper or the caretaker of our affairs. Secondly: On this juncture, Wali implies one, who has full authority; he is the one vested with authority and power. We prove this from some angles:

First Angle

That is we should say that it cannot imply freed slaves and ally, because His Eminence did not have such a quality. (He was neither a freed slave nor was having a pact with any tribe). Regarding first the meaning is clear and the second isn't

possible, because the Prophet never entered into a pact with anyone that he might be honored as a result of it. We can eliminate other possibilities as well; because they are invalid in themselves; like the emancipator of slaves, master, neighbor, son-in-law, opposite and other meanings are also not intended, like cousin.

Secondly Angle

The second type is what is known from evidence that it is not implied: like Wilayat, religious love, help in religion, devotion and freedom, because it is clear that love and help of every believer is obligatory and the Holy Quran confirms this. That is why there was no need of such clarification at that time, when the Messenger of Allah (s.a.w.s.) had gathered people at such an inconvenient time at such an inconvenient place.

In the same way, if it implied freedom, its relation with cousin was known as an issue related to the period of Ignorance. It did not require such an elaborate arrangement. Also Umar's saying: You have become the master of me and master of all believer men and women, opposes that meaning. Therefore, he should be foremost with the future of the community and Imamate is there in this sense only.

It is that reason, which Sayyid Murtada has mentioned, but this humble servant has thought of some other aspects:

First Aspect

Most Ahle Sunnat scholars like Khushji etc. have in confusion thought of the possibility that Maula implies helper and devotee; it is clear for all sane people that to mention this point at such a time, during a journey and informing the people about it is just not logical, because many other rules and regulations were having more importance, to convey which, the Holy Prophet (s.a.w.s.) had not made such elaborate

arrangements. If this was the implication, there was no need to gather the people and inform them.

On the contrary, he should have made a bequest to Amirul Momineen (a.s.) to help those whom he had helped, and to love those whom he had loved. There was no benefit of informing other people regarding this, except that it should denote that kind of help and love as the rulers are having with the subjects. Or that it should have necessitated that the people should follow and obey him, so that he may help them on all occasions and that they should love him, because of his faith. Therefore, in this case, our claim is proved.

Second Aspect

It is that even if we assume that it denotes lover and helper; according to the context of this incident, every person who is sane, would understand that the real aim is Imamate and Caliphate. Just suppose, at the time of his death, a ruler summons all his forces and holds the hand of a relative, who was most beloved to him in the world, says: Of whomsoever I was a friend and helper, this person is also his helper and friend; and after that he prays for those who would help him and curses those who degrade him; but he does not appoint anyone else as his Caliph; in that case I don’t think his subjects would doubt that his intention of motivating them to his help, love and obedience was in fact his nomination as his successor.

Third Aspect

It is that when a king who issues an order (which is compulsory to be obeyed); if he says regarding a weak and helpless person: Of whomsoever I am the helper, so and so person is also his helper; it seems evil and absurd; because a king can help anyone. Even if that weak man were to help people, he would be able to help only a few. Therefore, this statement according to general parlance proves that this person

regarding whom the Messenger of Allah (s.a.w.s.) is making this declaration, he should have the same rank as that of the Holy Prophet (s.a.w.s.) in religion and the world; and at least have the capability of applying the command; and the same can be mentioned about love as well; thus, in any case, this statement proves Imamate.

Second reason: Among those causes, which show that Maula denotes one vested with authority and Imam; it is that from those traditions mentioned previously context is present in them that this implies Imamate, because in the first part of the statement, he said: Am I not having more authority on your lives than your own selves? After that he said: Of whomsoever I am the master, this Ali is also his master.

Therefore, one, who is familiar with the rules of speech, knows that the first question is clear context that Maula implies one having authority as was mentioned before. And as in the preceding statement there is no particularization, therefore, it shows universality, because experts of Arabic say that omission of absolute implies generality, which does not have any context of time and tense; otherwise the statement would become complex and confusing, especially when in the position of 'from their own selves'.

It is necessary for him to have every lawful authority in his own self; and he should discretion in all his personal matters. Then if he is preferable to his self, he has the right to issue any command regarding them; and to act on any plan that he may consider appropriate for their religion and the world and they should not have any authority. The meaning of Imamate is this only. Moreover, it is clear that the first question, which the Holy Prophet (s.a.w.s.) asked them and the admission, which he elicited from them, means what the Almighty Allah, has proved for the Holy Prophet (s.a.w.s.).

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ

"The Prophet has a greater claim on the faithful than they have on themselves." (Surah Ahzab 33:6)

Commentators have consensus that the meaning of the verse is same as what we have mentioned. Thus, Zamakhshari has written in *Kashshaf* that the Prophet is having more authority in every issue of the people than their own selves.

Therefore, the Holy Prophet (s.a.w.s.) issued an absolute statement and did not make it conditional. Therefore, it is obligatory that His Eminence should be loved by them more than their own lives and his order should be more applicable to them than their own order; and right of the Prophet should be more incumbent on them than the right of their lives.

Also, affection for the Prophet should have precedence for them more than their affection on their selves. They should be prepared to lay down their lives for the Prophet and they should protect him in battles, more than their own selves. They should not follow what their self invites to; on the contrary, they should follow only what the Prophet commands. They should discard those things, which the Prophet forbids.

All commentators have said that it is clear from the context of the statement that the implication of the Holy Prophet (s.a.w.s.) for Amirul Momineen (a.s.) is same precedence, which he was himself having. The claim of some prejudiced Ahle Sunnat scholars like Kushji etc. that: "The context of the statement: 'O Allah, love those who love him', shows that Maula implies devotee and helper," is invalid. On the contrary, the context favors Maula implying one vested with authority through many aspects:

First Reason

When general rulership and greater kingship is proved for the Holy Prophet (s.a.w.s.) there was need of armies and well wishing advisors; and to prove this rank for one person among a large number of people was a cause for jealousy and enmity,

which is the possibility of abandonment of help and assistance; especially, inspite of the fact that he knew that hypocrites were harboring former enmities; that is why he prayed for helpers and cursed those who picked faults in him; thus emphasizing this point. Also, it is clear that such a prayer should be exclusive for rulers and owners of authority and is not suitable for anyone among the subjects.

Second Reason

It is that this prayer proves infallibility, which is a necessary requirement of Imamate, because if sin were possible from him, it would have been incumbent on one, who is aware of it, to restrain them and express enmity to him. Therefore, one for whom this unconditional prayer is there, it proves that he will never commit any sin to deserve severing of relations and withholding of help.

Third Reason

If it is as we say that Maula implies one vested with authority, it would imply the Prophet’s seeking help and obedience from his Ummah. And if it implies helper and devotee, as the Ahle Sunnat say, its aim would be to explain that the Prophet is their helper and devotee. Therefore, to pray for one, who helps is more suitable for the first meaning, as opposed to the second meaning, as will be clear to those, who ponder on this.

Fourth Reason

It is clear from traditions of Shia and Ahle Sunnat that the verse of:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

"This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion." (Surah Maidah 5:3)

…was revealed on the day of Ghadeer. Suyuti, who is among the greatest scholars of the modern age, in his book of *Ittifaq,* has narrated from Abu Saeed Khudri and Abu Huraira that this verse was revealed on the day of Ghadeer; and it is the proof that Maula implies greater Imamate, because the issue, which perfects faith and completes the religion for Muslims, on the contrary, which is the greatest blessing for them, is Imamate; through which the management of the world and religion is complete. It is through that belief that the deeds of Muslims are accepted.

Fifth Reason

It is mentioned in Shia and Sunni traditional reports that the verse of:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ

"O Apostle! Deliver what has been revealed to you from your Lord." (Surah Maidah 5:67)

…was revealed in this event, as we have mentioned before. Fakhre Raazi has, in *Tafsir Kabir*, mentioned that this verse was revealed in excellence of Ali (a.s.) and when it was revealed, the Messenger of Allah (s.a.w.s.) held Ali (a.s.) and said: Of whomsoever I am the master, this Ali is also his master. O Allah, love one, who loves him and be inimical to one, who is inimical to him. Help one, who helps him and degrade one, who degrades him. At that time Umar met Ali (a.s.) and said: O son Abu Talib,

congratulations to you. Today you have become the master of me and of all believer men and women. Then Fakhre Raazi says: It is the statement of Ibne Abbas, Baraa bin Azib and Muhammad bin Ali.

Thalabi in his *Tafsir* and Haskani in *Shawahidut Tanzeel* and a large number of scholars have written that this verse was revealed on the issue of Ghadeer.

And it is clear that Maula implies Imam and Caliph, because of the divine threat: O Messenger, if you do not announce it, it is as if you have not delivered His message; and the fear of the Messenger of Allah (s.a.w.s.) that it may not cause mischief; and the guarantee of the Almighty Allah that He would secure him from the mischief of hypocrites; all these prove that the issue, on declaration of which the Prophet was appointed, should be such that its propagation should be a cause of reformation of the religion and world of the people, and because of it the lawful and unlawful should be clear till Judgment Day and the ways of religion should be safe from being lost and its acceptance should be difficult for the nature of people.

Among all the possibilities that they have mentioned; not one of them seems plausible from the context, except for Caliphate and Imamate, which the Holy Prophet (s.a.w.s.) announced, through which religion and faith endures and through which the issue of religion remain systematic. Due to the malice raging in the hearts of those people, it was feared that the hypocrites would create some mischief. So the Almighty Allah guaranteed security to the Holy Prophet (s.a.w.s.) from their mischief.

Sixth Reason

Reports of Shia and Sunni, which comprise of this clear declaration; in the view of one, who has even the least justice, they are widely related in connotation, if we discard this statement, at least it would entail that the meaning of Maula is in

the meaning of Imamate, especially when it also includes the manners of prophets, kings and rulers, which they follow at the time of their demise in appointing their successors as it is mentioned in most traditions that the Messenger of Allah (s.a.w.s.) said: I am departing from among you, along with the contexts mentioned before.

Seventh Reason

It is clear from the prose and poetry of those who were present in that crowd that they understood Maula in the meaning of Caliphate.

As in the case of Hassan bin Thabit, regarding whom it is mentioned in books of biography that he took the permission of the Prophet and composed a panegyric (*Qasida*) on this matter and the Holy Prophet (s.a.w.s.) showered praise on him; and all poets, companions and companions of companions, like Harith bin Noman Fahri, who had understood this meaning and the Prophet verified him; such proofs are present in large numbers and this is the strongest evidence that the Holy Prophet (s.a.w.s.) meant this only.

It is astounding that in other cases Ahle Sunnat scholars are content with one or two reporters to narrate an issue and in prose they reason great issues from a little hint, but when it comes to Imamate, they remove the veil of shame and flee into the fort of denial.

May the Almighty Allah keep us and them from prejudice and enmity; and may He guide us to goodness and righteousness.

Section Two: Hadith Manzilah

The tradition of ‘position’ (*Hadith Manzilah*) is mentioned in Shia and Ahle Sunnat sources and it is widely related through both channels and what is common in all sects is that the Messenger of Allah (s.a.w.s.) on many occasion said to Ali (a.s.): You are in position to me as Harun was to Musa, but after me there would be no Prophet.

On this juncture we shall be content only mention a few traditions, which are present in their authoritative books.

The author of *Jamiul Usool* has narrated from *Sahih Bukhari* and *Sahih Tirmidhi* from Saad bin Waqqas that the Messenger of Allah (s.a.w.s.) left Ali (a.s.) in Medina and Ali (a.s.) said: O Messenger of Allah (s.a.w.s.), are you leaving me among ladies and children? The Holy Prophet (s.a.w.s.) said: Are you not satisfied that you are to me as Harun was to Musa (a.s.)?

It is mentioned in the report of Tirmidhi that no prophet is to come after me.

Then Muslim has narrated this report in full from Ibne Musayyab: This tradition reached me through the chains of authorities of Saad, since I wanted to hear it directly from him, I went to him and asked: Have you heard this tradition from the Messenger of Allah (s.a.w.s.)? He placed his fingers in his ears and said: May both these ears become deaf if I have not heard it.

Also in *Jamiul Usool*, the full tradition is narrated from *Sahih Muslim* on the authority of Jabir Ansari. It is also mentioned in *Sahih Muslim* and *Sahih Tirmidhi* that when Muawiyah Ibne Abu Sufyan appointed Saad bin Abi Waqqas as the governor, he asked: What prevents you from cursing Abu Turab?

Saad replied: As long as I remember those three things, which I have heard about Ali (a.s.), I will not curse him. Even if

one of them had been in my favor, I would have treasured it more than red haired camels. I heard from the Messenger of Allah (s.a.w.s.) saying to Ali (a.s.) when he left him in Medina at the time of proceeding on an expedition…then he mentioned the same as stated previously; but in this case, he said: There is no prophethood and messengership after me.

Then Saad said: In the Battle of Khyber, I heard the Messenger of Allah (s.a.w.s.) say: Tomorrow, I would give the standard to one, who loves Allah and His Messenger and Allah and His Messenger also love him. All of us craned our necks, hoping that perhaps he would grant the standard to us, but the Holy Prophet (s.a.w.s.) asked for Ali. When he arrived, he was having sore eyes. The Prophet applied his saliva on his eyes and gave the standard to him. At last, the Almighty Allah bestowed victory at his hands.

When the verse of purification was revealed, the Holy Prophet (s.a.w.s.) called for Ali, Fatima, Hasan and Husain (a.s.) and said: O Allah, these are my Ahle Bayt.

Ibne Abde Barr has written in *Istiab*, which is their most authentic book, that Ali (a.s.) did not remain behind in any battle, in which the Prophet was present, after he migrated to Medina, except for the Battle of Tabuk, when the Holy Prophet (s.a.w.s.) left him in Medina to protect it and his family members, and said: You are to me as Harun was to Musa, except that there is no prophet after me.

He also says that numerous companions of the Prophet have narrated this tradition and this report is most authentic. Saad bin Waqqas has narrated this tradition from the Messenger of Allah (s.a.w.s.). The report of Saad has come down through many channels.

It is also related through Ibne Abbas, Abu Saeed Khudri, Umme Salma, Asma binte Umais, Jabir bin Abdullah and many others; but to mention all of them here would prolong the discussion

Fatima, daughter of Amirul Momineen (a.s.) has narrated from Asma binte Umais that she said: I heard the Messenger of Allah (s.a.w.s.) say to Ali (a.s.): You are to me as Harun was to Musa, except that there is no prophet after me.

According to the report of Ibne Abbas: You are my brother and my companion. Ibne Uqdah Hafiz, who is considered trustworthy by all, has written a large book on the chains of authorities of this tradition. Ibne Hanbal in his *Musnad*, which is like their Sihah, has narrated this tradition from a large number of companions.

In *Tarikh Kamil*, Ibne Athir has narrated this tradition from Muhammad bin Ishaq. Dailami has narrated it from Umar bin Khattab in *Firdosul Akhbaar*. That the Messenger of Allah (s.a.w.s.) said to Imam Ali (a.s.): You are the first of the Muslims and in faith the first of believers. You are in relation to me as Harun was to Musa (a.s.).

Qadi Ali bin Mohsin Tanukhi, an Ahle Sunnat scholar, has narrated this tradition from Amirul Momineen (a.s.), Umar, Saad bin Abi Waqqas, Ibne Masud, Ibne Abbas, Jabir Ansari, Abu Huraira, Abu Saeed Khudri, Jabir bin Samra, Malik bin Huwairath, Baraa bin Azib, Zaid bin Arqam, Abu Rafe, Abdullah bin Aufi, his brother, Zaid, Abu Shariha, Huzaifah bin Usaid, Anas bin Malik, Abu Huraira Aslami, Abu Ayyub Ansari, Aqeel bin Abi Talib, Jaish bin Junada, Muawiyah bin Abu Sufyan, Umme Salma, Asma binte Umais, Saad bin Musayyab, Imam Muhammad Baqir (a.s.), Habib bin Abi Thabit, Fatima bin Ali, Sharjeel bin Saad. All of them have narrated from the Messenger of Allah (s.a.w.s.).

Ibne Hajar has said in *Fathul Bari Sharh Sahih Bukhari* in the explanation of this traditional report that in the report of Ibne Musayyab, the following words are additional that when the Messenger of Allah (s.a.w.s.) said this to Imam Ali (a.s.), Ali said twice: Now, I am satisfied.

He says that in the beginning of the report of Baraa bin Azib and Zaid bin Arqam it is added that the Messenger of Allah

(s.a.w.s.) said to Imam Ali (a.s.): It is necessary that either I should stay in Medina or you. When Imam Ali (a.s.) heard this, he opted to stay in Medina. After that he heard some hypocrites spreading the rumor that the Holy Prophet (s.a.w.s.) left Ali (a.s.) in Medina, because he was disappointed with him.

So Ali (a.s.) followed the Holy Prophet (s.a.w.s.) and told him what the people were saying. The Messenger of Allah (s.a.w.s.) asked: Are you not pleased with the fact that you are to me like Harun was to Musa; except that there is no prophet after me?

After this, Ibne Hajar says: The original tradition is narrated in addition to Saad, through Ali, Umar, Abu Huraira, Ibne Abbas, Jabir bin Abdullah, Baraa bin Azib, Zaid bin Arqam, Abu Saeed Khudri, Anas bin Malik, Jabir bin Samra, Jaish bin Junadah, Muawiyah and Asma binte Umais etc. Ibne Asakir has mentioned all its channels in the biography of Ali. [End of Ibne Hajar's discourse.]

Sayyid Razi in *Nahjul Balagha*, which is accepted by both the sects, has narrated from Imam Ali (a.s.) that the Messenger of Allah (s.a.w.s.) said to him: You hear what I hear, and you see what I see; except that you are not a prophet; on the contrary, you are my vicegerent and your matters are headed in the right direction.

Ibne Abil Hadid, the famous Ahle Sunnat scholar and traditionist, comments on this statement, supporting it through a large number of reports and then says: The proof in Quran and Sunnah that Ali was the vicegerent of the Holy Prophet (s.a.w.s.) is that the Almighty Allah has narrated the statement of Musa (a.s.) that he said:

وَاجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي ﴿٢٩﴾

"And give to me an aider from my family:" (Surah Taha 20:29)

هَارُونَ أَخِي ﴿٣٠﴾

"Harun, my brother," (Surah Taha 20:30)

اشْدُدْ بِهِ أَزْرِي ﴿٣١﴾

"Strengthen my back by him," (Surah Taha 20:31)

وَأَشْرِكْهُ فِي أَمْرِي ﴿٣٢﴾

"And associate him (with me) in my affair," (Surah Taha 20:32)

The Messenger of Allah (s.a.w.s.) has also said in the tradition accepted by all Muslim sects that: You are to me as Harun was Musa, except that there is no prophet after me. Thus, the Holy Prophet (s.a.w.s.) has proved all the ranks and positions for Amirul Momineen (a.s.), which Harun was having in relation to Musa.

Therefore, it is necessary that he should be the vizier of the Holy Prophet (s.a.w.s.), one to strengthen his back and one, who supports his prophethood; and if the Holy Prophet (s.a.w.s.) had not been the last of the prophets, Ali (a.s.) would have definitely shared prophethood with the Holy Prophet (s.a.w.s.).

Ibne Abil Hadid has said in another place in *Sharh Nahjul Balagha* that on the occasion of Shura Imam Ali (a.s.) said to the five persons whom Umar has deemed as equals of Ali (a.s.): Is there anyone among you other than me, regarding whom the Messenger of Allah (s.a.w.s.) said: You are in relation to me as Harun was to Musa; except that there is no prophet after me? All said: No one other than you is as such.

The author of *Sawaiqul Mohriqa* has also approved this tradition, in spite of the fact that his prejudice and bigotry is extreme and he is the worst enemy of Ali (a.s.) and worse than the Khawarij. However, he has refused to believe in the wide

occurrence (*Tawatur*) of this tradition, although no other tradition is as widely reported, because every Ahle Sunnat traditionist has narrated it through numerous companions, who are such that the statement of each of them is considered decisive proof in the primary and secondary matters of religion, as is clear from the style of their books of fundamental beliefs. In most principles of faith, they reason through a tradition present in their six canonical books of traditions, overlooking those widely related traditions narrated through each Imam in Shia channels.

But reasoning the Imamate of Imam Ali (a.s.) is possible through this tradition for many reasons:

First Reason

The clear term of relation (*Manzilah*) in common parlance denotes unconditionality, especially when some traits are excepted. For example, if someone says that so and so person is like me, except that he is a miser. Everyone will understand that he is like him in all perfections, except generosity.

Thus, this statement proves that all the relationships that existed between Harun and Musa should exist between Imam Ali (a.s.) and the Holy Prophet (s.a.w.s.), except for prophethood. It is clearly proved that Caliphate of Ummah was among those relationships, as Musa had said to Harun:

اخْلُفْنِي فِي قَوْمِي

"Take my place among my people." (Surah Araaf 7:142)

Thus, when Musa (a.s.) went away from Bani Israel, Harun (a.s.) acted as his representative; that is why, it is necessary that this condition should be proved for Imam Ali (a.s.) as well and this matter is different from the meaning of prophethood, which has been excepted. If they say that it might denote vicegerency during the Prophet's lifetime, we would reply that the exception

of prophethood after his passing away clearly proves that the implication is general, otherwise exception was not necessary.

Second Reason

Among the ranks of Harun (a.s.) was that he was superior to all the followers of Musa (a.s.) Thus, it is necessary that Imam Ali (a.s.) should also be the most excellent of the followers of the Holy Prophet (s.a.w.s.) and from the aspect of reason, preferring the inferior is wrong as we have concluded previously.

Third Reason

It is clearly proved through widely narrated traditions that the Messenger of Allah (s.a.w.s.) many times reiterated that if some particular relationship had been implied, he would not have declared it on different occasions, as he declared it at the time of closing the doors of everyone in the Masjid, except that of Imam Ali (a.s.). The Messenger of Allah (s.a.w.s.) stated the same at the time of naming Hasan, Husain and Mohsin as the sons of Harun (a.s.): Shabbar, Shabbir and Mushabbar. He issued the same declaration at the time of appointing him as the Caliph in Medina. On the day of Ghadeer Khum, he repeated the same statement when he appointed Imam Ali (a.s.) as his Caliph. Thus, it is proved that it implies all the positions, especially the position of Caliphate.

Fourth Reason

It is well known or rather widely related that whatever has occurred in Bani Israel, the same would occur in the Islamic nation as well, as is mentioned by the author of *Nihaya* etc. that it has come in many traditions that the Holy Prophet (s.a.w.s.) said:

You will tread the path of those who have preceded you, like a pair of shoes, which are equal and like two arrows, equal to each other. It is mentioned in some traditional reports that if those people had entered the lair of a porpoise, you would also follow suit. No incident in Bani Israel was as significant as the incident of the golden calf; therefore, it is necessary that some event should occur in this Ummah as well, resembling that. It is not, except that they forsook following the Caliph and successor of the Prophet and weakened him and the hypocrites dominated him.

This is supported by reports narrated through Shia and Sunni channels; that when Imam Ali (a.s.) was forcibly taken to the Masjid to pledge allegiance to Abu Bakr, Ali (a.s.) turned to the grave of the Messenger of Allah (s.a.w.s.) and recited the verse, in which Harun had complained to Musa (a.s.) regarding the injustice wrought on him by the people. That is the following verse:

ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضْعَفُونِي وَكَادُوا يَقْتُلُونَنِي

"Son of my mother! Surely the people reckoned me weak and had well-nigh slain me." (Surah Araaf 7:150)

Fifth Reason

Some adversaries have stated that successorship and Caliphate of Musa (a.s.) was transferred to the progeny of Harun (a.s.). Thus, among the relationships that Harun has with Musa (a.s.) is also the rank that his descendants were successors and Caliphs of Musa (a.s.). That is why it is necessary that Hasan and Husain (a.s.), who according to the consensus of Shia and Sunni, are named after the sons of Harun, should be the Caliphs of the Messenger of Allah (s.a.w.s.) and their respected father should also have been the Caliph of the Holy Prophet (s.a.w.s.).

According to general consensus and according to all Ahle Sunnat scholars, who have narrated these circumstances,

including Muhammad Shahristani in *Al-Milal wan Nihal* under the discussion of Jews, the rank of prophethood was shared by Musa and Harun (a.s.). Since Musa (a.s.) had said:

وَأَشْرِكْهُ فِي أَمْرِي ﴿٣٢﴾

"And associate him (with me) in my affair," (Surah Taha 20:32)

Thus, Harun was the successor of Musa (a.s.), but during the lifetime of Musa (a.s.), as a result of his passing away that trust was transferred to Joshua, so that he may convey this appointment to Shabbir and Shabbar: sons of Harun (a.s.), because successorship is sometimes permanent and sometimes temporary.

Sixth Reason

The Messenger of Allah (s.a.w.s.) appointed Imam Ali (a.s.) as his Caliph in Medina during the Battle of Tabuk, but it is not known if he ever dismissed him from this post; that is why it is necessary that he should be the Caliph after his passing away also. If we disregard all other relationships, there is no doubt that it proves maximum proximity, love and special choice.

Therefore, it is necessary to give precedence to such a great personality, having such distinctions and spiritual proximity, such merits that are known to the entire world, over those who have no such excellences. Otherwise it would be nothing, but bigotry and denial and also against logic and reason; it is nothing, but a great mistake and defect and cannot be accepted by any rational being.

And (only) Allah guides to the right path.

Section Three: Love of Imam Ali (a.s.) for Allah

Imam Ali (a.s.) loved the Almighty Allah and the Almighty Allah loved him exclusively. This is mentioned on a number of occasions:

First Occasion

In *Jamiul Usul,* it is narrated from *Sahih Tirmidhi* from Anas bin Malik that one day, when a roasted bird was brought to the Holy Prophet (s.a.w.s.) he said: O Allah, send Your most beloved creature to me, so that he may join me in partaking this dish. Thus, Ali (a.s.) arrived and shared the dish with him.

It is mentioned in *Musnad Ahmad Hanbal* from Safina, freed slave of the Holy Prophet (s.a.w.s.) that a lady of Ansar brought two roasted bird placed between two loaves of bread as gift for the Holy Prophet (s.a.w.s.). When she placed it before the Holy Prophet (s.a.w.s.), he prayed: O Allah, bring the most beloved person to Your Prophet. So Ali (a.s.) arrived and called from outside. The Holy Prophet (s.a.w.s.) asked: Who is that? Safina said: It is Ali (a.s.). The Holy Prophet (s.a.w.s.) said: Open the door. Ali (a.s.) entered and shared the fowls with the Messenger of Allah (s.a.w.s.).

Ibne Maghazali Shafei has narrated this tradition through thirty channels. Among them is that Anas bin Malik used to say: A roasted bird was brought to the Holy Prophet (s.a.w.s.) as gift; when it was placed before him, he said: O Allah, send the most beloved person to me, so that he may share this bird with me. I said to myself: O Allah, be it a person from Ansar, but Ali (a.s.) arrived and knocked softly. I asked: Who is that? He replied: Ali. I said the Holy Prophet (s.a.w.s.) is busy. He went away.

When I went to the Holy Prophet (s.a.w.s.), he again said: O Allah, bring the most beloved person to me so that he may share

this bird with me. Again I said to my mind: O Allah, be it a person from Ansar, but again Ali (a.s.) arrived and knocked at the door. I asked: Who is that? He replied: Ali. I said: The Holy Prophet (s.a.w.s.) is busy. He went away again.

When I came to the Prophet, he repeated the same request. Then Ali came again and knocked the door hard. The Holy Prophet (s.a.w.s.) said thrice: Open the door. When I opened the door and the Holy Prophet (s.a.w.s.) saw him, he said thrice: Come. Ali (a.s.) sat down and the two gentlemen consumed that bird.

According to another report, Ibne Hanbal has narrated from Anas that when Imam Ali (a.s.) entered, the Holy Prophet (s.a.w.s.) asked: Why are you late? I prayed to the Almighty Allah three times to send to me His most beloved creatures to share this bird with me; if you had not come the third time also, I would have prayed to Allah naming you to bring you to me. Imam Ali (a.s.) said: O Messenger of Allah (s.a.w.s.), I came three times and every time Anas turned me away.

The Holy Prophet (s.a.w.s.) asked Anas to explain his action. He said: I wanted it to be someone from my community. The Holy Prophet (s.a.w.s.) said: Everyone favors his own community. According to another report, the Holy Prophet (s.a.w.s.) asked: Is there anyone among the Ansar more excellent than Ali?

Sunni and Shia have narrated through proper channels that on the day of Shura, Imam Ali (a.s.) presented various arguments to the members of Shura and among them was this excellence also. All agreed to his veracity. Imam Ali (a.s.) sought the testimony of Anas in this regard, but he said: I don’t remember. Imam Ali (a.s.) said: If you are lying, you will be involved in such leprosy that you will not be able to conceal it in your head gear. After that when he was struck with leprosy, he used to say time and again: It is due to the curse of Ali.

Ibne Marduya has stated in *Manaqib* narrating from Abu Rafe, the freed slave of Ayesha that when that bird was placed

before the Holy Prophet (s.a.w.s.), he said: Alas, if the commander of believers, chief and master of Muslims and leader of the pious had shared this fowl with me. Imam Ali (a.s.) arrived and the Holy Prophet (s.a.w.s.) shared the bird with him.

Akhtab Khwarizmi has also narrated this tradition from Ibne Abbas. As mentioned above, anyone, who is even slightly inclined to justice and he is aware of the books of opponents, he would know that this report is even beyond the limits of widely related; because Tirmidhi in his *Sahih*, Hafiz Abu Nuaim in *Hilyatul Awliya*, Balazari in his *Tarikh*, Kharkoshi in *Sharful Mustafa*, Samani in *Fadhailus Sahaba*, Tabari in *Kitabul Wilayat*, Ibne Yasa in his *Sahih*, Abul Aala in *Musnad*, Ahmad bin Hanbal in *Fadhail*, Qatri in *Ikhtisaad* have narrated it.

Among tradition scholars, Muhammad bin Ishaq, Muhammad bin Yahya Azdi, Mazani, Ibne Shaheen Suddi, Abu Bakr Baihaqi, Malik, Ishaq bin Abdullah bin Abi Talha, Abdul Malik bin Umair, Masud bin Kudam, Dawood bin Ali bin Abdullah bin Abbas and Abu Hatim Raazi have narrated through numerous chains of narrators from Anas, Ibne Abbas, Umme Aiman and Ibne Bata; and Rabana has narrated through two channels. Khatib Abu Bakr has narrated it through seven channels.

Ibne Uqdah Hafiz has written a separate book on this tradition. Among the companions thirty-five persons have narrated this tradition from Anas; ten have narrated it from the Messenger of Allah (s.a.w.s.), in spite of the fact that most of them were inimical to Imam Ali (a.s.) and were keen to conceal his excellence. When the sources of this tradition are proved authentic, it is also an evidence of the Imamate of Ali (a.s.), because the love of Allah and the Prophet does not imply anything, except that that person is superior to all in excellence.

It is also proved that the Almighty Allah is beyond change and it is not possible for Him to attribute someone with excellence without any reason. It is not possible for Him to take anyone as His favorite, if he does not possess merits and good

deeds, because giving precedence to a defective one over a perfect being and making obedience of a sinner obligatory on others and following of an ignorant person by the learned is nothing, but illogical. The Almighty Allah has mentioned this point on a number of occasions in the Holy Quran, for example:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

"Say (O Muhammad): If you love Allah, then follow me, Allah will love you." (Surah Aale Imran 3:31)

And Allah, the Mighty and the High has also said:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

"Surely the most honorable of you with Allah is the one among you most careful (of his duty)." (Surah Hujurat 49:13)

Allah, the Mighty and Sublime, also says that those who fight in the way of Allah are better than those, who don't.

فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً

"Allah has made the strivers with their property and their persons to excel the holders back a (high) degree." (Surah Nisa 4:95)

He also said: Those who have struggled for Allah before the conquest of Mecca are better than those, who accepted faith after it. Moreover, He says in Surah Zilzal:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾

"So he who has done an atom's weight of good shall see it." (Surah Zilzal 99:7)

He said further:

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ ۚ قَلِيلًا مَا تَتَذَكَّرُونَ ﴿٥٨﴾

"And the blind and the seeing are not alike, nor those who believe and do good and the evil-doer; little is it that you are mindful." (Surah Ghafir 40:58)

It is clear that here the implication is about the blindness of the heart. Most verses of the Holy Quran imply this same point. Moreover, it is clearly proved that love of the Holy Prophet (s.a.w.s.) is not like the love of ordinary human beings. Thus, whoever is most beloved to the Prophet would be the most excellent of the people, but the Holy Prophet (s.a.w.s.) is excepted from this rule according to the consensus and also because he himself has issued this statement. Proving of excellence leads to eligibility for Caliphate as was mentioned a number of times before. Adversaries and bigoted persons have raised two objections to this reasoning:

First Objection

Perhaps the implication of the favorite creature is in eating that fowl. But everyone, who is familiar with Arabic language and has even the least knowledge of contexts, knows that it is against the apparent connotation and far from the actual meaning of the word; and in the view of Arab scholars it is an established rule that omission of related points and not being restricted to any condition is the proof of generality. And in the statement, the word of eating is reply to the order, which has occurred and not that it is the condition of being favorite.

In many traditional reports the condition of eating is not mentioned. In spite of the fact: that being favorite of those who ate from it is or from the aspect of excellence and merit. Thus, our aim is proved in that case also. Or it is from the aspect of needfulness or eligibility and it is invalid, because it is obvious

that among the companions there were many persons more needy and poor than Amirul Momineen (a.s.).

Shaykh Mufeed has given a very convincing reply to this objection: If this meaning is applied, there is no excellence in it. Then why Anas tried so much to keep away Imam Ali (a.s.) and made himself the target of the fury of the Holy Prophet (s.a.w.s.)? It was, only because he wanted this excellence to fall in the share of Ansar. The Holy Prophet (s.a.w.s.) also understood this from the statement of Anas. That is why he said: Everyone is loyal to his community. He also said: Is there anyone among Ansar better than Ali? Thus, if the implication had been what the adversaries claim, he should have said: Ali is having many merits, which you wanted for Ansar.

Moreover, if this possibility had been there, Imam Ali (a.s.) would not have deemed it as proof for his excellence on the occasion of Shura and why they had also accepted it? They could have replied that it does not prove your excellence to make you eligible for Caliphate and Imamate. [End of the statement of Shaykh Mufeed (r.a.).]

We moreover say that if this was not a proof of excellence, why Anas did not testify in order to side with the hypocrites and why he became eligible for the condemnation and curse of Imam Ali (a.s.) and became involved in leprosy?

Second Objection

It is possible that Imam Ali (a.s.) was a favorite creature of God and most excellent of them at that point of time; but later some companions became excellent.

The reply to this objection is same that this implication and generality is opposed to the clear meaning of the words; because the apparent meaning of the word is only that he is most favorite of all the creatures other than the Holy Prophet (s.a.w.s.) in all condition and at all times; even superior to all the prophets and successors and there is neither any condition in the statement nor

outside it. Most former replies are applicable on this juncture; especially the event of Shura.

Most scholars have replied that it is tearing up of compound consensus, because the whole Ummah is undecided whether to give precedence to Imam Ali (a.s.) over all in all conditions and at all times or to give precedence to him in all conditions and all times.

But the fact is that no one from the Ummah accepts this consensus.

It is clear from some traditions of Shia that Jibraeel brought that roasted chicken from Paradise and its context was that the Holy Prophet (s.a.w.s.), in spite of his generosity and kindness, did not allow Anas or anyone else to share that dish, as it is not lawful for any fallible to eat the food of Paradise in this world and that is why the excellence of Imam Ali (a.s.) in this incident becomes the evidence of his infallibility and Imamate.

Second Occasion

It is that excellence and merit, which occurred in the Battle of Khyber as the author of *Jamiul Usul* has narrated from *Sahih Muslim* on the authority of Abu Huraira, who said:

I heard the Holy Prophet (s.a.w.s.) say on the day of the Battle of Khyber: I will give this standard to one, who loves Allah and His Messenger and Allah and His Messenger love him. And Allah will grant victory at his hands. Umar used to remark: I never vied for leadership, except on that day and with this hope I went before the Holy Prophet (s.a.w.s.) that perhaps he would grant this distinction to me.

But the Holy Prophet (s.a.w.s.) called for Ali (a.s.) and after giving him the standard, said: Go, and don't look back till Allah, the Mighty and the High grants victory at your hands. After covering some distance, Imam Ali (a.s.) surveyed the situation and did not look behind. On the contrary, he asked the Holy

Prophet (s.a.w.s.) aloud: On what issue should I fight the opponents? He replied: Fight with them till they admit to the oneness of God and my messengership. When they testify, they would secure their wealth from you rightfully and their account is with the Almighty Allah.

Moreover, the author of *Jamiul Usool* has narrated from *Sahih Bukhari* and *Muslim* on the authority of Salma bin Akwa that Imam Ali (a.s.) did not accompany the Holy Prophet (s.a.w.s.) in the Battle of Khyber, because he was having sore eyes, but when the Holy Prophet (s.a.w.s.) set out, Imam Ali (a.s.) said: How is it that possible that the Holy Prophet (s.a.w.s.) should go out to fight and I don't accompany him? So he set out from Medina and joined the Prophet. On the eve of the conquest of Khyber the Holy Prophet (s.a.w.s.) said:

Tomorrow, I would give the standard to a person or such a one will hold the standard, whom Allah and the Messenger of Allah (s.a.w.s.) love or he said: He loves Allah and His Messenger and the Almighty Allah would grant victory at his hands. Suddenly we saw His Eminence, Ali approach, and we were not expecting him. People said: See Ali (a.s.) is here. So the Messenger of Allah (s.a.w.s.) handed the standard to him and the Almighty Allah granted victory at his hands.

Moreover, it is narrated in *Jamiul Usul* from *Sahih Bukhari* and *Muslim* on the authority of Sahl bin Saad that the Holy Prophet (s.a.w.s.) said on the day of the Battle of Khyber: Tomorrow, I will give the standard to one, on whose hands the Almighty Allah would grant victory; he loves Allah and His Messenger and Allah and His Messenger love him. All the people were in dilemma about who would be given the standard the following day. Next morning, companions came to the Holy Prophet (s.a.w.s.), each hoping that the standard would be given to him, but the Holy Prophet (s.a.w.s.) asked: Where is Ali Ibne Abi Talib (a.s.)? They replied: O Messenger of Allah, he is having sore eyes.

The Holy Prophet (s.a.w.s.) summoned Ali (a.s.), and applied his saliva to him and prayed. Imam Ali (a.s.) was cured immediately as if nothing had been wrong with his eyes. Then the Holy Prophet (s.a.w.s.) gave the standard to him. Imam Ali (a.s.) said: I will fight them till they adopt the religion I follow. The Holy Prophet (s.a.w.s.) said: Proceed at a slow gait and when you reach their fort, call them to Islam and guidance and inform them of the obligations that Islam lays on them from the rights of the Almighty Allah. By God, if Allah guides even one person through you, it is better for you than red haired camels.

Red-haired camels were considered very valuable in Arabia according to the report of Saad bin Abi Waqqas, in which the excellence is mentioned, which was quoted in the discussion of Hadith Manzilah.

Thalabi has narrated in the interpretation of the verse:

وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا ﴿٢﴾

"And keep you on a right way," (Surah Fath 48:2)

The Holy Prophet (s.a.w.s.) besieged the fort of Khyber till provisions ran out among the Muslim fighters. So he gave the standard to Umar and sent him with a group of companions to fight the people of Khyber. When he confronted them, Umar and his men fled from the battlefield. He blamed his men of cowardice while they accused him of being a coward. The Holy Prophet (s.a.w.s.) was having a headache that day, so he did not come out.

Then Abu Bakr took the standard in order to fight the enemies, but he also fled along with his men.

Then Umar went to fight the second time and returned defeated. When this information reached the Messenger of Allah (s.a.w.s.), he said:

By Allah, tomorrow, I will give the standard to one, who loves Allah and His Messenger and Allah and His Messenger

love him and he will conquer the fort through force. At that time Imam Ali (a.s.) was not present in the army. The following morning, Abu Bakr, Umar and some persons of Quraish craned their necks in the hope that perhaps they would get the standard; but the Holy Prophet (s.a.w.s.) sent Salman bin Akwa and called Ali (a.s.) and he arrived in a short time astride a camel. He came to the Messenger of Allah (s.a.w.s.) and knelt his camel down, but due to extreme discomfort, a red cloth was tied over his eyes.

Salma says: I held the hand of Ali and brought him to the Holy Prophet (s.a.w.s.). The Holy Prophet (s.a.w.s.) asked: What's the matter? He replied: I am having sore eyes. He said: Come here, and he applied his saliva and he was cured immediately. After that as long as long as he was alive, he never suffered from sore eyes. Then the Holy Prophet (s.a.w.s.) gave him the standard and sent him to fight.

Ibne Maghazali has narrated from Abu Huraira that after taking the standard Ali (a.s.), set out immediately. I followed him and without stopping anywhere we reached the fort of Khyber and he fixed his standard before it.

A Rabbi came on the parapet wall and asked: Who are you? He replied: I am Ali Ibne Abi Talib (a.s.). He said to his companions: In the name of the God who revealed Taurat to Musa, this man would defeat you all.

According to the report of Thalabi, etc., His Eminence took the standard, when he was wearing a purple robe. When he came below the fort, Marhab came out as usual wearing a helmet of a hollowed rock. He intoned a war poem to cow down his opponent, but was replied by Imam Ali (a.s.) with some couplets of valor, who then stepped forward to exchange blows with him.

Imam Ali (a.s.) delivered such a blow that the helmet, rock and head of the accursed man was split into two and the blade reached up to his teeth. When the Jews witnessed this scene, they fled into the fort and barricaded themselves inside. The fort's gate comprised of a stone slab with a hole in its center. Imam Ali (a.s.) kept his miraculous hand in that aperture and

jerked it in such way that the whole fort shook. Then he uprooted that gate and using it as a shield walked a hundred steps ahead. After that he threw that gate behind and it fell forty yards away. Forty men from companions tried to overturn it, but they failed. It was so heavy that forty men were needed to open and close it.

Many extraordinary miraculous acts were displayed by Imam Ali (a.s.) in that battle. Shia and Sunni tradition scholars have narrated them through numerous channels.

I have mentioned some of them in *Hayatul Quloob*; but here our aim is only to prove the love of Allah and His Messenger towards Imam Ali (a.s.). Moreover, the usurpers of Caliphate of His Eminence had taken to flight in that battle, but in spite of that they occupied the seat of Caliphate and vied for the distinction of leadership.

All these things are clearly mentioned through numerous channels by Bukhari, Muslim and Tirmidhi; Ibne Maghazali has reported it through twelve channels. Ahmad bin Hanbal has narrated it through a number of authorities. Thalabi has also quoted it through various reporters.

Muhammad bin Yahya Azdi, Muhammad bin Jarir Tabari and Waqidi; Muhammad bin Ishaq and Baihaqi in *Dalailun Nubuwwah*; Hafiz Abu Nuaim in *Hilyatul Awliya* and Athimi in *Kitab Itiqad*; Dailami in *Firdosul Akhbaar* have quoted the same event through numerous reporters from Imam Ali (a.s.), Umar, Abdullah bin Umar, Sahl bin Saad, Salma bin Akwa, Abu Saeed Khudri, Jabir Ansari and hundreds of companions. Most have narrated that first the standard was given to Abu Bakr and Umar and both took to flight. Some have mentioned Uthman as well. Upon the command of the Prophet, Hassan bin Thabit composed some couplets in praise of Imam Ali (a.s.), which are quite famous.

Just as the real event of the Battle of Khyber is widely related, in the same way, these distinctions are also widely related (*Mutawatir*). However, it is possible to argue from it the

eligibility for Caliphate of Imam Ali (a.s.) from two clear aspects in such way that no sane person can deny it.

First Reason

It is clear to every wise individual that if it implied real love, in which they consider all Muslims as partners of Imam Ali (a.s.) in every way, the companions - in spite of cowardice and weakness, which was a specialty of most of them as their life was very precious to them - they would not have aspired for the standard, they would not have been so jealous of Imam Ali (a.s.), the poets would not have mentioned it in their couplets of praise and Imam Ali (a.s.) would not have mentioned it in his excellence.

Thus, it clearly implies that Imam Ali (a.s.) was eligible for the love of Allah and His Messenger and these two are necessary requirements of infallibility, and infallibility is the necessary requirement of Imamate as mentioned previously. We can mention this reasoning in another way as well and say that either it implies love from all aspects or love in general; and love in general is there for every believer depending on his faith and making it special for one person is meaningless, but love from all aspects necessarily requires infallibility. On the contrary, a method even superior to infallibility, because to be imbued with a original quality necessitates that one should not like it from that aspect, and even if we disregard all those ranks, even then there is no doubt that this is a great excellence for Imam Ali (a.s.). Thus, preferring someone else over Imam Ali (a.s.) is in fact preference of the inferior and it is impossible from one, who is wise and knowing.

Second Reason

After some contemplation, it will be clear to any intelligent being that when the standard was first given to Abu Bakr and

then to Umar and both of them fled from the battlefield and after being disappointed by their flight, he should have said:

Tomorrow, I will give the standard to that one, who is having these qualities and that victory would be achieved at his hands. Thus, it is necessary that such a person should be having those qualities exclusively; and those who took to flight should not have these qualities. If instead the Holy Prophet (s.a.w.s.) said:

I will give the standard to one, who is a Meccan and a Quraishite; this statement would have been in opposition to the rule of eloquence, because these two qualities were present in those who were previously given the standard. That is why it is proved that neither Abu Bakr and Umar loved Allah and His Messenger nor Allah and His Messenger loved them; and there is no doubt that this not only negates the position of Caliphate and Imamate, on the contrary, it negates faith. How is it possible for a believer not to love Allah and His Messenger; although the Almighty Allah says:

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

"And those who believe are stronger in love for Allah." (Surah Baqarah 2:165)

That is: Those who believe and whose love for Allah is much more than the love those idolaters have for idols. Moreover, this leads us to conclude that the Almighty Allah should not have accepted any of their obedience, because He loves those who fight Jihad in His way. He has also stated:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

"Surely Allah loves those who turn much (to Him), and He loves those who purify themselves." (Surah Baqarah 2:222)

Hence, their Jihad and repentance will not have been accepted through polytheism and they will not be purified of

polytheism as it should be. Moreover, it is necessary that they were neither patient, nor pious, or relying, the doers of good, equitable, because the Almighty Allah has mentioned His love for such people in a number of verses. If they were imbued with any such quality, Allah would definitely have loved them.

So they must be from the group, which Allah does not love. Like the dishonest, disbelievers, unjust, arrogant, squanderers and materialists etc.; those who exceed limits and spread mischief in the earth, the sinners and transgressors, etc. from whom the Almighty Allah has kept away His love. Now, one, who is as such, how he could be eligible for Imamate of Ummah and Caliphate of the Prophet?

Thus, Caliphate would be exclusive for Amirul Momineen (a.s.) by collective consensus as was mentioned before. It is possible for us to collect these two reasonings into a single perfect reasoning and say that if complete love implies in all conditions and from all aspects; even then Imamate is proved in favor of Imam Ali (a.s.) as was realized previously. If absolute love is aimed, it proves the lowly position of the opponents of Imam Ali (a.s.) as we mentioned above.

The Almighty Allah has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾

"O, you who believe! whoever from among you turns back from his religion, then Allah will bring a people, He shall love them and they shall love Him, lowly before the believers, mighty against the unbelievers, they shall strive hard in Allah's way and shall not fear the censure of any censurer; this is

Allah's grace, He gives it to whom He pleases, and Allah is Ample-giving, Knowing." (Surah Maidah 5:54)

It is clear through traditions mentioned previously that this group, whose qualities the Almighty Allah has mentioned in this verse, are Amirul Momineen (a.s.) and his companions, who fought Talha, Zubair, Muawiyah and Khawarij, because the Holy Prophet (s.a.w.s.) has described Imam Ali (a.s.) in good terms and he is imbued with most of the good qualities mentioned and this verse; especially: "He shall love them and they shall love Him." And except for Imam Ali (a.s.), these qualities had not come together in anyone else; and each of those qualities were present to such perfection that no one can deny.

Through Ahle Sunnat sources, it is narrated from Ammar, Huzaifah and Ibne Abbas that this verse was revealed about Imam Ali (a.s.). This tradition also supports the statement, which the author of *Jamiul Usul* has quoted from *Sunan Abu Dawood* and *Sahih Tirmidhi* on the authority of Imam Ali (a.s.) that he said: During the Battle of Hudaibiyah, leaders of idolaters approached us and said: Some of our lads and slaves have fled to you, in order to escape service; so return them to us.

The Holy Prophet (s.a.w.s.) became angry and said: Desist from disobedience of Allah or He would send such people to you, who would strike off your heads and Almighty Allah has tested their hearts for piety. Some companions asked: O Messenger of Allah (s.a.w.s.), who are they? The Holy Prophet (s.a.w.s.) replied: Among them is one repairing my shoes.

Now, since Imam Ali (a.s.) was responsible for all issues connected to the personal needs of the Holy Prophet (s.a.w.s.) during journeys, at that time, the Holy Prophet (s.a.w.s.) had given his shoes to Imam Ali (a.s.) for repairing.

Abdullah bin Ahmad bin Hanbal has mentioned this tradition in *Musnad* through many channels; and it is mentioned in some reports as follows: O people of Quraish, give up this stance or I will send to you one, whose heart the Almighty Allah has tested for faith. He would slay you only for the sake of

religion. They asked: Is it Abu Bakr? No he replied. They asked: Is it Umar? No he replied, it is one repairing my shoes in that room.

According to another report it is narrated from Abu Saeed Khudri that the Messenger of Allah (s.a.w.s.) said: There is someone among you, who will fight for the interpretation of Quran like I fought for its revelation. Abu Bakr asked: Is it me, O Messenger of Allah (s.a.w.s.)? No, he replied. Umar asked: Is it me, O Messenger of Allah (s.a.w.s.)? No, he replied, it is the one repairing my shoes.

Third: Different Occasions

Those different traditions, which are recorded on this topic among the authentic books of Ahle Sunnat: In *Jamiul Usul*, it is narrated from *Sahih Tirmidhi* on the authority of Baraa bin Azib that the Messenger of Allah (s.a.w.s.) sent two armies to Yemen; one commanded by Imam Ali (a.s.) and the other by Khalid bin Walid; and the Holy Prophet (s.a.w.s.) said: If it comes to fighting Ali is the commander of the both the armies.

Thus, Imam Ali (a.s.) conquered one fort and from the booty of that fort he kept aside a slave girl for himself. Khalid complained about Imam Ali (a.s.) to the Messenger of Allah (s.a.w.s.) in a letter. Baraa bin Azib carried that letter to the Holy Prophet (s.a.w.s.). When he read that communication, he became infuriated and said: What do you think of one, who loves Allah and His Messenger and Allah and His Messenger love him? I (Baraa) said: I seek refuge of Allah from the fury of the Almighty Allah and His Messenger; I have done nothing wrong, except that I carried this letter to you.

This matter is mentioned in *Sahih Tirmidhi* also, but with the addition that the Holy Prophet (s.a.w.s.) said: The share of Ali in the fifth of the spoils is more than what he has taken. Ibne Abil Hadid has also mentioned this incident and said: Khalid bin Walid said to four other persons to complain about Ali to the

Prophet; three of them followed his advice and the Messenger of Allah (s.a.w.s.) turned away from them in disgust. When Buraid Aslami, the fourth, submitted his complain, the Messenger of Allah (s.a.w.s.) was so infuriated that his complexion changed and he repeatedly said: Leave Ali to me; indeed Ali is from me and I am from Ali and he is the guardian of every believer after me. The share of Ali in the fifth of the spoils is more than what he has taken.

After that Ibne Abil Hadid says: Ahmad has narrated this tradition through many channels in his *Musnad*; and most tradition scholars have also narrated this tradition. Moreover, it is narrated from *Sahih Tirmidhi* in *Jamiul Usul* that the Holy Prophet (s.a.w.s.) said: Ali is from me and I am from Ali and none can carry my communication, except I or Ali. Anyone possessing the least wisdom would agree that this tradition clearly proves the Caliphate of Ali.

It is narrated from *Kitab Marifat* of Ibrahim bin Saeed Thaqafi that Jabir Ansari used to say that when Amirul Momineen (a.s.) conquered the fort of Khyber, the Holy Prophet (s.a.w.s.) said:

If there was no risk that people would say the same, which was said regarding Isa (a.s.), I would have indeed issued such statements regarding you that you won't pass any people, except that they would pick dust of your feet and collect water from washing of your hands and seek cure from it. Only this much is sufficient that you are from me and I am from you; you are my heir and I am your heir. You are in relation to me like Harun was to Musa (a.s.), except that there is no prophet after me.

You will fulfill my responsibilities and fight on my Sunnah; you will be the most proximate to me in hereafter and be my successor on Hauz Kauthar. You will be the first to meet me at Hauz Kauthar. You are the first of those who don the robe of Paradise with me. You are the first to enter Paradise with me. Your Shia will be with faces illuminated and bright and be with

me on pulpits of light. I will intercede for them and they would be my neighbors in Paradise.

One, who fights with you, has in fact fought with me and one, who is at peace with you, is at peace with me. Your secret is my secret and your apparent is my apparent. Your sons are my sons. You will fulfill my promises and the truth is with you and the truth is there in your tongue and the truth is in your heart and the truth is on your forehead. Faith is mingled with your flesh and blood like it is blended with my flesh and blood. Your enemy will not reach Hauz Kauthar and your friend will not be absent from Hauz Kauthar. They will reach Hauz Kauthar with you.

On hearing this, Imam Ali (a.s.) performed a prostration of thanks and said: I praise that God, who rewarded me with faith and taught me the Quran and made me the beloved of the best of the creatures and the last of the prophets only as a mercy upon me and because of His love for me. Then the Holy Prophet (s.a.w.s.) said: O Ali, if you had not been there, the believers would not have been recognized after you.

Section Four: Special Position of Imam Ali (a.s.)

Exclusive brotherhood of Imam Ali (a.s.) with the Holy Prophet (s.a.w.s.) and being the confidante of his secrets and in all matters.

This section is divided into a number of parts:

Part One: Brotherhood with the Prophet

It is narrated from *Sahih Tirmidhi* in *Jamiul Usul* that when the Holy Prophet (s.a.w.s.) established brotherhood between the companions, Imam Ali (a.s.) came to him weeping and said: O Messenger of Allah (s.a.w.s.), you established brotherhood among your companions, but did not make me anyone's brother. The Holy Prophet (s.a.w.s.) said: You are my brother in the world and the hereafter.

Abu Tufayl has narrated that at the time of his death when Umar formed the Shura committee comprising of Ali, Uthman, Talha, Zubair, Abdur Rahman and Saad bin Abi Waqqas; Imam Ali (a.s.) adjured them in the name of God and asked: Is there anyone among you other than me with whom the Messenger of Allah (s.a.w.s.) established brotherhood? All said: No one is there as such, except you.

Ibne Abde Barr says: It is narrated through many channels that Imam Ali (a.s.) used to say: I am the servant of God and the brother of the Messenger of Allah (s.a.w.s.) and no one other than a liar can make this assertion. Establishment of brotherhood is a widely related incident. In his *Musnad*, Ibne Hanbal has narrated it through six chains of narrators from a group of companions.

Ibne Maghazali has narrated it through eight chains of narrators. Ibne Sabbagh Maliki in *Fusulul Muhimma* has

narrated it from Ibne Abbas. The conclusion of all these reports is that the Holy Prophet (s.a.w.s.) established brotherhood between persons having similar traits: like Abu Bakr and Umar; Uthman and Abdur Rahman bin Auf; Talha and Zubair and Salman and Abuzar; and similarly between other companions, but Imam Ali (a.s.) was not joined with anyone, so he was distressed. The Holy Prophet (s.a.w.s.) said: I saved you for myself. Then he held the hand of Ali and said: Ali is from me and I am from him. He is in relation to me as Harun was to Musa (a.s.).

These reports clearly show that Imam Ali (a.s.) was the most superior of companions and he did not have any equal to be joined in brotherhood with anyone; hence he must be equal to the Prophet in Imamate and rulership.

It is mentioned in *Musnad Ahmad* through many numerous channels from Jabir Ansari that the Holy Prophet (s.a.w.s.) used to say: I saw inscribed on the gate of Paradise: Muhammad is the Messenger of Allah and Ali is the brother of the Messenger of Allah and this was inscribed two thousand years before the creation of the heavens.

Part Two: Bearer of secrets of Allah and the Messenger

Imam Ali (a.s.) was the bearer of the secrets of Allah and the Messenger. Ibne Shiruya has written in *Firdos* quoting from Ibne Abbas that the Holy Prophet (s.a.w.s.) said: Ali Ibne Abi Talib (a.s.) is the bearer of my secrets.

It is narrated from Jabir in *Sahih Tirmidhi*, *Musnad Abul Alaa*, *Manaqib Ibne Marduya* and *Fadhail Samani* and in all books that on the day of the conquest of Taif, the Holy Prophet (s.a.w.s.) spoke in confidence with Imam Ali (a.s.) for a long time. Umar said to Abu Bakr: How long has the Prophet conferred with his cousin!

According to the report of Tirmidhi; which the authors of *Jamiul Usul* and *Mishkat* have narrated regarding conferring of the Prophet with Imam Ali (a.s.), when he came to know that people were talking about it, he said: I did not confer with Ali; it was Allah who conferred with him.

Ibne Athir has narrated this same report in *Nihaya*; and Ibne Abil Hadid has quoted from *Musnad Ahmad bin Hanbal* in *Sharh Nahjul Balagha*. It is reported in *Musnad Ahmad bin Hanbal*, *Manaqib Ibne Marduya* and all books of Shia and Sunni that the Holy Prophet (s.a.w.s.) said in his last moment: Call my beloved (*Habib*) to me.

According to another report, he said: Call my friend (*Khalil*) to me. So people summoned Abu Bakr; when the Holy Prophet (s.a.w.s.) saw him, he turned away and said: Call my friend (*Khalil*) to me. People summoned Umar, but the Holy Prophet (s.a.w.s.) turned away from him as well and said: Call my friend (*Khalil*) to me. Ayesha said: The Messenger wants Ali. Now, people called Ali (a.s.) and when he arrived, the Prophet took him under his cover and spoke to him privately till he departed for the divine abode.

Part Three: Closing the doors of Companions

Sunni and Shia have extensively narrated that when the Muhajireen moved to Medina; they constructed their houses adjacent to the Masjid and made their doors facing the Masjid and some people used to sleep inside the mosque. So the Messenger of Allah (s.a.w.s.) asked Maaz bin Jabal to announce: The Messenger of Allah (s.a.w.s.) commands you to close all the doors of your houses, except that of Ali. There was a lot of protest from the people. When the Holy Prophet (s.a.w.s.) learnt of their statements, he recited a sermon, after which he said: I swear by Allah, neither have to closed these door nor allowed the door of Ali to remain open; on the contrary, Allah commanded me to that and I obeyed Him.

Ahmad bin Hanbal has written about this matter in his *Musnad*; Abul Alaa in his *Musnad*, author of *Khasais Alawiya*, Samani in his *Fadhail*, Abu Nuaim in *Hilya*; and others have also narrated this tradition through thirty prominent companions of the Prophet. Ibne Abil Hadid says that Ahmad Hanbal narrated this in his *Musnad* through many chains. Ibne Hajar has also narrated from Ahmad. Ibne Athir in *Nihaya* has narrated that when it was announced that except for the Holy Prophet (s.a.w.s.) and progeny of the Prophet, all should leave the Masjid, we came out from there dragging our things. Till date the traces of the door of Ali (a.s.), which remained in the Masjid of the Prophet, is present.

The author of *Jamiul Usul* has narrated from *Sahih Tirmidhi* that the Messenger of Allah (s.a.w.s.) said to Imam Ali (a.s.): It is not lawful for anyone to become ritually impure through sex (*Junub*), except me and you. No other excellence can be imagined greater than this.

Part Four: Breaking of Idols

Sunni and Shia have extensively narrated that when the Holy Prophet (s.a.w.s.) wanted to dislodge and break the idols of Quraish from the roof of the Kaaba, he hoisted Imam Ali (a.s.) on his shoulders to accomplish this.

Thus, Ahmad in his *Musnad* and Abul Alaa Musuli have narrated from the author of *Tarikh Baghdad* and Zafrani in *Fadhail*; Khatib Khwarizmi in *Arbaeen*; Nazari in *Khasais* and in addition to them a large number of scholars have narrated from Jabir that he said:

We entered Mecca with the Messenger of Allah (s.a.w.s.). The idolaters of Quraish had installed 360 idols around the Kaaba. The Holy Prophet (s.a.w.s.) ordered that all of them should be toppled. A huge idol was installed on the roof of the Kaaba and it was called Hubal. When the Holy Prophet (s.a.w.s.)

noticed it, he said: Ali, it is necessary that either I climb on you or you climb on me to topple Hubal.

Imam Ali (a.s.) said: You climb on me. Imam Ali (a.s.) says: When the Holy Prophet (s.a.w.s.) stepped on my shoulders, I could not support him due to the weight of messengership and majesty of prophethood. The Holy Prophet (s.a.w.s.) smiled and stepped down. Then he asked me to climb on his shoulders. Ali (a.s.) says: When I climbed on the Holy Prophet (s.a.w.s.), I became so elevated that if I wanted I could have touched the heavens. I pulled down and toppled Hubal then jumped down without receiving any harm.

This distinction is the greatest of all, because till a person is not like the Prophet in loftiness and majesty, he cannot place his foot on the blessed shoulder of the Prophet. It is mentioned in the books of adversaries that when the Holy Prophet (s.a.w.s.) intended to get up, he held the hand of Ali and when he sat down he placed his hand on Ali. Nazari has narrated in *Khasais* that when the Holy Prophet (s.a.w.s.) sneezed, Imam Ali (a.s.) used to say: May Allah exalt your mention.

The Holy Prophet (s.a.w.s.) used to respond: May Almighty Allah raises your step over your enemies. When the Holy Prophet (s.a.w.s.) was angry, no one other than Amirul Momineen (a.s.), could dare speak to him. Ayesha says: I saw the Holy Prophet (s.a.w.s.) take Ali in his arms, kiss him and say twice: My father be sacrificed on you, O single martyr; and when Ali was not present, he called him the beloved of Allah and His Messenger.

Ibne Hajar has also narrated this from Ayesha in the first volume of his book. Through a large number of traditions, it is narrated in Sihah books of Ahle Sunnat that the Holy Prophet (s.a.w.s.) used to say often: Ali is from me and I am from Ali; and none fulfills my promises except Ali.

Ibne Abde Barr has narrated in *Istiab* that in the year after Hijra the Holy Prophet (s.a.w.s.) married to Ali his daughter, who was the chief of the ladies of the world like Lady Maryam,

daughter of Imran and the mother of Prophet Isa (a.s.) and told her: I have married you to one, who is the Sayyid and leader of all the creatures in the world and the hereafter. Indeed his Islam is having precedence to that of all companions and his knowledge is greater than that of all the people. Asma binte Umais says that when the Holy Prophet (s.a.w.s.) entrusted these two great personalities to each other, His Eminence prayed much for them and did not make anyone else share his supplication. He prayed for Ali (a.s.) just as he invoked in favor of Fatima.

Moreover, it is narrated from Muttalib bin Abdullah that the Holy Prophet (s.a.w.s.) addressed some people from Thaqif when they came to meet him and said: Are you prepared to accept Islam or shall I send to you one, who is from me? Or he said: One, who is like my life; thus, he will strike off your necks, take your sons as prisoners and confiscate your property as spoils? Umar says: I swear by Allah, I never aspired for leadership, except on that day and I was puffing up my chest that perhaps he would say: It is him, but he turned to Ali, held his hand and said: It is him.

The author says: Since that fellow lacked faith and had no belief in Almighty Allah, he did not have any qualms in swearing falsely; because he took the same oath during the Battle of Khyber and other times. Thus, it is necessary that one of the statements was a greater lie; and since he was absolutely shameless, he did not care if people learnt that he was lying and that he was most greedy for Caliphate. If they say that he implied that he could not find its eligibility in himself, it is true; but in that case, he should not have aspired even on those occasions.

In *Jamiul Usul,* it is narrated from *Sahih Nasai*, in *Mishkat*, it is narrated from *Sahih Tirmidhi* that Abu Bakr and Umar proposed for the hand of Fatima, but the Holy Prophet (s.a.w.s.) did not accept under the pretext that she was too young, but when Ali (a.s.) proposed, he accepted it, and married her to Ali. There are many more traditions than we can compile in this treatise that the Holy Prophet (s.a.w.s.) always preferred Ali

(a.s.). Even those intellectuals, who have the slightest inclination to justice, know that when some ruler gives preference to a particular person, and seeks help and cooperation from him in every mater and regards him as the confidante of his secrets and in every condition and in every gathering exaggerates in extolling his praise; he has in fact selected and prepared him for his Caliphate and this is the first proof of rulership and successorship instead of saying that he is my successor; especially when such acts are committed by one about whom it is known and proved that he is loved by the Almighty Allah; and that love is not as a result of worldly matters and human relations. Thus, these things must be the foremost proof of the Caliphate of Ali (a.s.).

Section Five: Truth is always with Amirul Momineen (a.s.)

It is proved from traditions accepted by the Sunnis that truth is always with Amirul Momineen (a.s.) and he never separates from truth. In *Manaqib Khwarizmi*, it is narrated from Abu Laila that the Holy Prophet (s.a.w.s.) said: After me, a mischief would arise; at that time it is obligatory for you to take the side of Ali Ibne Abi Talib (a.s.) as he is the discriminator of truth and falsehood.

It is narrated from Ibne Umar that the Holy Prophet (s.a.w.s.) said: One, who has dissociated from Ali has dissociated from me and one, who has dissociated from me has dissociated from Allah.

It is narrated from Abu Ayyub Ansari that the Holy Prophet (s.a.w.s.) said to Ammar: If you see Ali heading in one direction and everyone else heading in another, you must follow Ali leaving everyone else, as Ali will not take you to misguidance or leave you unguided.

It is narrated from Abuzar from Umme Salma that the Holy Prophet (s.a.w.s.) said: Ali is with truth and the truth is with him. These two will not separate from each other till they meet me at Hauz Kauthar. A tradition on the same topic is narrated from Ayesha as well.

Ibne Abil Hadid says: It is proved authentic for me that the Holy Prophet (s.a.w.s.) said: Ali is with truth and truth is with him, wherever he turns. In reply to the reasoning that Allamah Hilli has presented in *Kashful Haqq*, Muhammad Shahristani says: No one doubts that truth is with Ali and Ali is with truth that it should need reasoning.

Ibne Hajar Nasibi has narrated from Tibrani in *Sawaiq* and he narrates from Umme Salma that she said: I heard the Holy Prophet (s.a.w.s.) say: Ali is with Quran and Quran is with Ali.

These two will not separate till they reach to me at Hauz Kauthar.

Ibne Marduya has also narrated through multiple channels from Umme Salma and Ayesha, a traditional report on the same point. The author of *Fadhailus Sahaba* has also narrated from Ayesha.

In *Firdosul Akhbaar,* it is narrated from the Holy Prophet (s.a.w.s.) that he said: May Allah have mercy on Ali; O Allah, turn the truth wherever Ali turns. No one from the adversaries is capable of denying these traditions. When these points are proved the Imamate of Imam Ali (a.s.) is also proved from many aspects:

First Aspect

This matter proves the infallibility of Amirul Momineen (a.s.) and we already know that infallibility is the proof of Imamate.

Second Aspect

It proves the excellence of Imam Ali (a.s.) and giving precedence to the inferior over the superior is illogical.

Third Aspect

It is proved from widely related traditions and famous sermons of Imam Ali (a.s.) narrated by Shia as well as Sunni scholars, that Imam Ali (a.s.) never approved the Caliphate of the Three Caliphs and he attributed oppression and injustice to them and complained of their atrocities. Thus, when these people are opposed to Imam Ali (a.s.), it is necessary that they would be enemies of truth, tyrants, oppressors and disbelievers. Though complaining of Imam Ali (a.s.) is not needful of proof, but we

will prove it nevertheless from some traditions of the canonical books of Ahle Sunnat.

The author of *Jamiul Usul* has narrated from *Sahih Bukhari, Muslim, Tirmidhi, Nasai,* and *Sunan Abu Dawood* on the authority of Malik bin Aws that Imam Ali (a.s.) and Abbas came to Umar and demanded the inheritance of the Prophet.

Umar said: When the Holy Prophet (s.a.w.s.) passed away, Abu Bakr said: I am the successor of the Prophet. Thus, you (Abbas) came and demanded the inheritance of your nephew and he (Ali) demanded the share of his wife. Abu Bakr said: The Messenger of Allah (s.a.w.s.) stated: We prophets, do not leave any inheritance and what we leave is Sadaqah. You called him a liar, sinner, deceiver and dishonest, although Allah knows; that he was truthful, righteous and a follower of truth. After Abu Bakr died, I said that I am the successor of the Messenger of Allah (s.a.w.s.) and Abu Bakr. You people called me also a liar, deceiver, dishonest and sinner, although Allah knows that I am truthful, righteous and a follower of truth. Thus, I took over the Caliphate. Now, you two have united to demand your inheritance.

In this tradition, which is mentioned in the five Sihah books, according to the confession of their own Caliph, Imam Ali (a.s.) considered those two hypocrites as liars, sinners, deceivers and traitors. Then how he could have approved their Imamate and pledged allegiance to them?

Moreover, Ahle Sunnat justify the Caliphate of Abu Bakr as consensus of the Ummah; but if Imam Ali (a.s.) and Abbas were not included, how is that consensus proved?

As the author of *Jamiul Usul* has narrated from *Sahih Muslim* and *Bukhari;* that Ayesha used to say: Fatima, daughter of the Messenger of Allah (s.a.w.s.) and Abbas came to Abu Bakr and demanded their share of inheritance and the estate of Fadak and Khyber. Abu Bakr said: I heard the Holy Prophet (s.a.w.s.) say: We prophets do not leave any inheritance.

Whatever we leave is Sadaqah, so Aale Muhammad (a.s.) cannot take anything from it and I will not act against the Prophet.

So, when the taxes of Medina arrived, Umar gave it to Ali and Abbas and Ali (a.s.) spent it. When the taxes of Fadak and Khyber arrived, Umar kept it aside and did not give it to them.

It is mentioned in another report that Lady Fatima (s.a.) was disappointed and she went away from Abu Bakr and never spoke to him again till she passed away. Imam Ali (a.s.) buried her at night and did not inform Abu Bakr about her funeral prayers.

Ayesha also used to say that as long as Fatima was alive, Ali was trusted and respected by the people; when Fatima passed away, people turned away from Ali and did not accord any concession to him; and Fatima lived for six months after the passing away of the Prophet.

Thus, Zuhri asked the reporter: Did Ali not pay allegiance to Abu Bakr for six months? He replied: By Allah, neither Ali, nor any member of the Bani Hashim clan paid allegiance to Abu Bakr till Ali did.

When Ali observed that people have turned away from him, he became inclined to make amends with Abu Bakr. He sent a message to Abu Bakr to come and meet him, but not to bring anyone else with him; implying Umar as he was aware of Umar's harshness. Umar said to Abu Bakr: Don't go alone. Abu Bakr said: By Allah, I will definitely go, what can they do? He came to Ali's house where all members of the Bani Hashim clan had gathered.

Imam Ali (a.s.) arose and recited a sermon, in which he mentioned his excellence and rights, till the stone-hearted Abu Bakr wept. When Imam Ali (a.s.) concluded, Abu Bakr arose and delivered a sermon and mentioned his illogical excuse about Fadak and after the Zuhr prayer Ali paid allegiance as needed.

Now, any sane person, who contemplates on this tradition, would become aware that even according to their own admission, consensus was not complete on the Caliphate of Abu

Bakr for a period of six months, neither freely nor under compulsion. And throughout this period, their authority on taxes and Islamic rulership was nothing, but tyranny and a mistake. If at last, the reconciliation did take place, it was after all options were exhausted and it was only due to fear, lack of supporters and excess of enemies. Such consensus and such allegiance can occur in favor of every tyrant and oppressive ruler. But we shall mention the conclusion of this discussion in the section about indictments, if Allah wills.

Ahmad bin Athim Kufi, who is one of the most reliable historian and tradition scholars of Ahle Sunnat, says in his *History*: Muawiyah wrote a letter to Ali (a.s.) as follows:

So to say: Jealousy has ten parts, nine of which are present in you and one part is shared by all the people, because after the Messenger of Allah (s.a.w.s.), the leadership of this Ummah did fall into anyone's share, but that you were jealous and condemning to him and we became aware of this. As a result of your anger, unfavorable statements, loud sighs and restraining people from the allegiance of Caliphs, they dragged you like a refractory camel to pay allegiance, till you gave it under duress…and so on.

Amirul Momineen (a.s.) replied as follows: I received your letter, in which you mentioned my jealousy to the Caliphs, my avoidance of pledging allegiance to them and my denial of their Caliphate. I do not offer any excuse of those things neither to you nor anyone else, because when the Messenger of Allah (s.a.w.s.) passed away, a dispute arose in his nation. Quraish said that there should be a ruler from among us and Ansar claimed that a ruler should be there from us.

Quraish said: His Eminence, Muhammad is from among us, therefore, we are more deserving for Caliphate. So the Ansar surrendered Wilayat and rulership to Quraish due to their relationship to Prophet and we, who were the Ahle Bayt of Prophet, were more deserving of Caliphate than all others.

When people paid allegiance to Abu Bakr, your father Abu Sufyan approached me and said: You are more deserving of this. I will help you against those, who oppose you in this matter; and if you want, I can fill the streets of Medina with infantry and cavalry to fight Abu Qahafa; but I did not accept this offer as it would have created discord among Muslims.

Ibne Abil Hadid has narrated from Kulaini that when Imam Ali (a.s.) decided to march to Basra, he delivered a sermon after divine praise and invoking blessings on Prophet and said: When the Almighty Allah took His Messenger to the eternal abode, Quraish usurped the Caliphate from us and prevented us from the right, we were more deserving of, than everyone else.

So, I realized that being patient on this atrocity was better than creating discord among Muslims and their bloodshed. People had recently embraced Islam and religion was in motion and had not achieved stability till that time. It would have gone disarray at the slightest incitement. So they took over the Caliphate and made elaborate arrangements to strengthen their position. At last they met their end.

Moreover, it is narrated through many channels that Ali (a.s.) often used to say: O Allah, repay Quraish for preventing my rights and usurping my share; that is Caliphate. According to another report, he said: I seek help from You with regard to Quraish; indeed they disregarded my relationship and usurped my rights; and in order to dispute with me, they reached consensus on one, to whom I was superior.

When Ali (a.s.) makes such complains about them, it is clear that he did not approve them and they also did not favor him.

The author of *Mishkat* has narrated from their Sihah books that none loves Ali, except the believer and none is inimical to him, except the hypocrite.

It is narrated from Abu Salma in *Sahih Tirmidhi* that we did not recognize the hypocrites, except through their hatred for Ali

(a.s.). It is narrated in *Istiab* that the Messenger of Allah (s.a.w.s.) said: One, who loves Ali, has loved me and one, who is inimical to Ali, is inimical to me. One, who has caused hurt to Ali, has caused hurt to me and one, who causes hurt to me, has caused hurt to Allah. Allah says:

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٥٧﴾

"Surely (as for) those who speak evil things of Allah and His Apostle, Allah has cursed them in this world and the hereafter, and He has prepared for them a chastisement bringing disgrace." (Surah Ahzab 33:57)

One, who is as such, cannot be deserving of Imamate and Caliphate.

Section Six: Superiority of Imam Ali (a.s.) over all companions as confessed by Ahle Sunnat

In addition to all the traditions, Ibne Abil Hadid, a great Ahle Sunnat scholar, says that the superiority of Ali (a.s.) is an ancient belief, which most companions and companions of companions have accepted; like Ammar, Miqdad, Abuzar, Salman, Jabir bin Abdullah, Ubayy bin Kaab, Huzaifah, Buraidah, Abu Ayyub, Sahl bin Hunaif, Abul Shahim bin Haitan, Khuzaimah bin Thabit, Abu Tufayl, Abbas bin Abdul Muttalib and all Bani Abbas, Bani Hashim and Bani Abdul Muttalib.

Zubair also believed in it previously, but afterwards recanted and a group of Bani Umayyah people also admitted to it; like Khalid bin Saeed bin Aas, Umar bin Abdul Aziz.

Thalabi, who is a great commentator of Ahle Sunnat, has narrated that in the prominent companion, Ibne Masud's version of Quran, this verse was as follows:

"Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Muhammad ***and the descendants of Imran above the nations." (Surah Aale Imran 3:33)***

Ibne Hajar Nasibi has narrated from Fakhre Razi in *Sawaiqul Mohriqa* that Ahle Bayt of the Prophet are similar to the Messenger of Allah (s.a.w.s.) in five aspects:

1- In salutation, as the Almighty Allah said: Peace on you, O Prophet, and said: Peaceon Aale Yasin.

2- In invoking blessings on them in Tashahud.

3- In purity, as He said: Taha, that is O pure one and He said: And to purify you with thorough purification.

4- In unlawfulness of Sadaqah.

5- In love, as He said: Follow me if you love Allah and he said:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

"Say: I do not ask of you any reward for it, but love for my near relatives." (Surah Shura 42:23)

Ibne Abil Hadid says: The excellence of Ali is narrated through so many channels that to deny it, is blatant shamelessness. Then he said: What can I say regarding that great personality, whose excellence is confessed even by his enemies and whose foes failed to conceal his merits.

Obviously, Bani Umayyah became the rulers of the whole world and tried their utmost to conceal the luminosity of Ali (a.s.). They fabricated many traditions to vilify Ali (a.s.) and his near kindred. They imprecated him from the pulpits; imprisoned and eliminated his followers; fabricated elaborate traditions to restrain people from narrating traditions, which prove the excellence of Ali (a.s.); till they made it unlawful to utter his name.

However, as much they endeavored as much his name became famous and lofty and his honor became exalted; like Musk, that no matter how much you conceal it, its fragrance spreads all around; or like the sun, which cannot be concealed by the palm of the hand. Or like the clear day, which though not seen by a single pair of eyes, is seen by many eyes. What can I say about the excellence of one, who is the owner of all perfection and in whom all perfections culminate? He was the initiator of all perfections and source of all merits. He had precedence over everyone else. After him, whoever is having any excellence, it is received only from him.

It is clear that the greatest is divine knowledge and recognition of God, but whoever has recognized Allah, he has done so only through him. Through his explanation, he has

raised the standard of divine recognition in the field of guidance. The candle of theology was kindled by him on the path of God. His role in teaching the divine sciences illuminated the path for seekers of knowledge. Though the Mutazila are masters of expertise in logic and knowledge, but in this also they are students of Ali (a.s.).

Ashaira are also among his followers, because their proponent Abul Hasan Ashari, was a student of Abu Ali Jubai, a Mutazila Shaykh and the teacher of Mutazila is Wasil Ibne Ata, a student of Abu Hashim Abdullah bin Muhammad bin Hanfiyyah who was the student of his father and he, in turn, was the student of Amirul Momineen (a.s.). The attribution of Imamiyah and Zaidiyyah to His Eminence is clear.

Science of Quranic exegesis is one of the most important sciences of religion and that science is only derived from Ali (a.s.). Ibne Abbas, the foremost teacher of Quranic exegesis was in fact the student of Ali (a.s.). When Ibne Abbas was asked how his knowledge was in relation to that of his cousin, he replied: Like a drop of water in comparison to the ocean.

In the same way, in the science of Gnosticism, which is a major science in all sects of Islam; invariably all series (*Silsila*) of Sufism end at Ali (a.s.).

Shibli, Junaid, Sirri, Abu Yazid Bastami, Maruf Karkhi etc; all were proud to connect themselves without any break to Ali Ibne Abi Talib (a.s.).

Another important science is that of Arabic grammar; as everyone is aware, this field of knowledge was also initiated by Ali (a.s.). The foremost teacher of this science, Abul Aswad Duali got his expertise from none other than Imam Ali (a.s.), who had framed the rules of Arabic language and grammar. One of them being that the parts of speech are: nouns, verbs and articles. He also divided the words into common and proper nouns. He was the one, who framed the rules of diacritics. Active and passive nouns, adjectives and adverbs being the other parts of speech, which were duly specified by Imam Ali (a.s.).

These rules should be regarded as miracles. And if human perfections and divine excellences are observed in Ali (a.s.), one realizes what his true status is and what was the source of his drive?

The valor of Imam Ali (a.s.) was such that it makes the valor of all who came after him as nothing and he is remembered by all who came after him. His feats of bravery, in fields of battle are so well known that all his confrontations would remain famed till Judgment Day. He was such a stalwart that he never fled from the battlefield and he was never cowed down by any army and no stalwart confronted him and won. He never delivered a blow, which could have necessitated another blow. Whoever he slew, the people of his community felt proud that he was killed at the hands of Ali. As happened in the case of Amr bin Abde Wudd, when he was slain by Ali (a.s.) and the sister of Amr recited the following couplets in response:

If someone else had been the slayer of Amr, I would have mourned him as long as I lived; but since his slayer is that unique stalwart, who is prominent in valor and bravery, there is no disgrace in being killed by him. His father was the ruler of Mecca.

Whoever was able to confront Ali and survive, he used to boast about it as long as he lived.

One day, Muawiyah woke up to find Abdullah Ibne Zubair standing at his feet. Abdullah said: O chief, if I wanted, I could have slain you. Muawiyah said: Do you claim to be valiant? He replied: Can you deny my valor, though I confronted Ali in the battle? Muawiyah said: If it were true, he would have slain you and your father with his left hand while his right hand fought others.

According to universal consensus, Ali (a.s.) uprooted the gate of Khyber single-handed, which a number of people failed to move together. He moved a rock from over the well, which all the men of the army failed to do. The generosity of Imam Ali (a.s.) is so famous that we don’t need to reiterate that he fasted

the days and spent the nights in hunger and gave his share to others. That is why Surah Hal Ataa was revealed, as well as the following verse:

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً

"(As for) those: who spend their property by night and by day; secretly and openly." (Surah Baqarah 2:274)

…was revealed about him.

It is narrated that Imam Ali (a.s.) drew water to such an extent in the orchard of some Jew that his hands got injured and he gave in charity, whatever he earned from it and himself tied a stone to his belly to suppress the pangs of hunger. According to narrations, Imam Ali (a.s.) was the most generous of all the people and had scaled such a limit in generosity and charity that Allah liked and preferred it. He never said no to anyone, who asked him for something.

So much so that a hypocrite once turned away from him and went to Muawiyah, who was deadliest enemy of the Imam and who tried his utmost to make allegations and pick faults in him. That hypocrite said: I am coming from the greatest miser of the world. Muawiyah said: Woe on you; you call him a miser? If he had a house of gold and a house of silver, he first gives everything from gold till nothing remains. He is so generous that he gives in charity rooms full of wealth; then sweeps them and recites Prayer there.

He was so generous that he used to address worldly wealth: Deceive others not me; I have divorced you irrevocably. Inspite of the fact that the whole world was under his control; when he left this world, he did not leave anything in inheritance, except knowledge and kindness.

Thus, Imam Ali (a.s.) was the most knowledgeable and most forgiving of the people even to those who oppressed him and harbored evil intentions against him as is known from his conduct with his worst opponents, like Marwan bin Hakam,

Abdullah bin Zubair and Saeed bin Aas, when he defeated them in the Battle of Jamal and they fell prisoners at his hands. He released all of them; neither remaining inimical to them nor taking any revenge. In spite of the fact that Abdullah Ibne Zubair used to condemn him before everyone and call him mean and foolish; but when he was brought as a prisoner, Ali (a.s.) released him saying: Go away, so that I don’t see you ever again; and he did nothing else.

Whatever Ayesha did with Ali (a.s.) is known to all. However, when he emerged victorious over her, he dealt with her with utmost kindness and mercy. People of Basra confronted Ali (a.s.) and his progeny and called him names and cursed him, but when he was victorious, he gave them security and did not allow their property and children to be destroyed.

How Imam Ali (a.s.) dealt with Muawiyah in the Battle of Siffeen is clear. First Muawiyah’s army captured access to water supply and denied it to the forces of the Imam, but when the Imam gained control over it, his companions suggested that they should deny water to the opponents, so that they perish of thirst and there is no need to fight them in battle.

But Ali (a.s.) said: By Allah, I will not do what they have done and my sharp sword would make us needless of it. Then he told his men to give them access to water, but continue to struggle in the path of Allah. So his enemies and friends are perfectly aware that Imam Ali (a.s.) is the chief of those who fight the holy war; on the contrary, Jihad is exclusive to him and it does not merit anyone other than him. It’s no use prolonging this subject, because the Jihad of Ali (a.s.) is among the widely related issues of Islam.

As for eloquence - His Eminence was the chief of rhetoricians and teacher of orators. Balghani has said regarding the discourse of the Imam that: It is lower than the discourse of God and higher than the discourse of all creatures.

A man became aloof from Imam Ali (a.s.) and went to Muawiyah and said: I am coming from one, who is most helpless

in discourse. Muawiyah said: Woe on you, you are calling him helpless; by Allah, no one other than him opened the way of eloquence for Quraish and the rules and regulations of oratory were not taught by anyone else.

As for nice behavior and good humor; it is well known about Ali (a.s.) that the opponents, on the pretext of this quality, tried to pick faults with him. Amr bin Aas used are say that he smiles and cracks jokes too often. Amr based this on the excuse of Umar, which he presented for not giving Caliphate to Ali (a.s.). He claimed that he was a joker!

Saasa bin Sauhan and other Shia say in description of Imam Ali (a.s.): When he was in our company, he behaved as if he was one of us; he came wherever we called him and lent ear to whatever we said; sat wherever we asked him to. In spite of this, we were so much overawed as if a sword hung over our head.

One day Muawiyah said to Qays bin Saad: May Allah have mercy on Ali, he was very humorous and good natured. Qays said: Yes, he was as such and the Messenger of Allah (s.a.w.s.) was also like that with the companions, if you meant it to be praise. If however, you intended to condemn him, by Allah the awe of Imam Ali (a.s.), in spite of good nature and humor was more than anyone else's; and it was the awe of piety and not like an awe exuded by you for the degraded people of Shaam. Ali's awe can be seen even today in his friends and devotees; in the same way, malice and ill talk is still there in his opponents.

As for piety and abstemiousness, Ali (a.s.) was the chief of the pious and all the pious are sincere to the Imam. He never ate to satiation and his food and dress was simpler than that of everyone else. He lived on pieces of dry bread and kept the bag containing his bread, sealed; lest his children may not add oil to it.

Sometimes he patched his garments with a piece of leather and sometimes with a palm leaf. The Imam's garments were usually of coarse material. If its sleeve was long, he cut it and then sewed it up again and its threads hung over his hands till it

lasted. He rarely ate anything with bread; and if at all, it was only some vinegar or a grain of salt; and if upgraded further, it was vegetable or more often camel milk. He rarely ate meat, and he used to say: Don't make your stomach the graveyard of animals.

In spite of this, the Imam's strength was more than that of anyone else. Except for Shaam, which was under Muawiyah's control, taxes from all Muslim provinces came to him and he distributed them among the people.

As for worship and devotions: Imam Ali (a.s.) was ahead of all others in prayer and fasting. People learnt to be regular in Midnight Prayer and other recommended ritual prayers and increased their certainty in religion through him. How is it possible to describe the devotional aspect of one, who was such that during the Battle of Siffeen, a mat was laid amidst the rows for him to continue his prayers? As the battle raged, arrows fell to his left and right, but he paid no heed, till he concluded his devotions.

The Imam's forehead resembled the camel's knee due to his continuous prostrations in prayers. If one takes note of his sincerity and humility to Almighty Allah and his humiliation before the majesty of Almighty God as seen in his supplications, one would realize what sincerity the Imam possessed and from which heart and tongue those words issued.

Imam Zainul Abideen (a.s.), who had attained a very lofty position in worship, was asked by someone what the status of his worship was as compared to that of his grandfather. He replied: Same as the worship of my grandfather with regard to the worship of the Messenger of Allah (s.a.w.s.).

As for recitation of Quran: Ali (a.s.) was the point of reference for everyone in this matter and all have consensus that during the lifetime of the Messenger of Allah (s.a.w.s.), no one knew about Quran more than him and no one had committed the whole Quran to memory. The first to compile and write the Quran was Amirul Momineen (a.s.). If one refers to books of

Quranic recitation one realizes that all teachers of Qiraat are the students of Imam Ali (a.s.) and recitation of all ends with him and all seek refuge in him.

Determination

Ali's view was the best and his planning most proper. Every Caliph and ruler referred to him in all problems. Ali (a.s.) saved Umar from destruction and calamity befell Uthman for opposing the practice of the Prophet. If he had accepted the advice of Imam Ali (a.s.), he would have saved himself from death. Detractors of the Imam say that Ali was not having any insight and diplomacy; it is so, because he was absolutely loyal to the Shariah and did not take any step that was opposed to religion. He himself says that if I had not been loyal to piety, I would have been the most cunning person in the world.

While the condition of other Caliphs was such that they acted according to what was best in their interests, whether it was in accordance to the Shariah or not and it is clear that one, who follows perfectly the laws of Shariah, his world would be disciplined as compared to one, who does not care for religion.

Politics and Rulership

The politics of the Imam was so faithful to the command of Allah that he did not give any concession to any of his relatives; then how was it possible for him to give concession to others? It is clear from the way Ali (a.s.) conducted with his brother, Aqil.

The qualities, which we described, are human qualities; thus, it becomes clear that Amirul Momineen (a.s.) was foremost in those qualities and the Imam of the whole world. How can we describe that lofty person, to whom his enemies are inclined, inspite of denying prophethood and inspite of communal prejudice to him? Rulers of infidel countries engrave his picture

in their worship places. Some Turkish kings and Buwayhid rulers engraved his picture on their swords for good luck.

What can I say about that lofty personality with whom everyone wants to be associated? So much so that the bravest of the people consider him to be their leader and associate themselves with him; that during the Battle of Uhad, people heard angels call out from the sky: There is no brave youth, except Ali and there is no worthy sword, except Zulfiqar.

What shall I say about that lofty man, whose father, Abu Talib was the chief of Batha, Shaykh of Quraish and ruler of Mecca? It is said that there were few, who are so great in spite of being in such poverty and straitened circumstances. Since his boyhood till his youth, he was responsible for the personal security of the Messenger of Allah (s.a.w.s.) and he guarded the Prophet from idolaters and infidels. As long as he was alive, the Holy Prophet (s.a.w.s.) was not compelled to leave his hometown in fear, but after he passed away, the Almighty Allah commanded the Holy Prophet (s.a.w.s.) to migrate from Mecca as there was no helper and protector for him there anymore.

Thus, the respected father of Amirul Momineen (a.s.) was having such majesty and glory and his cousin is the last of the prophets and chief of divine messengers; his brother is Ja'far, who flies in the company of angels; his wife is the chief of the ladies of the world. His two sons are the chief of the youths of Paradise. His ancestors are same as that of the Holy Prophet (s.a.w.s.). His mothers are the mothers of the best of creatures. Their flesh and blood is joined to the flesh and blood of the Imam and their light was joined to the spiritual effulgence of the Holy Prophet (s.a.w.s.) since before the creation of Adam, till the loins of Abdul Muttalib.

In his loins, the effulgence split into Abdullah and Abu Talib. Through one was created the mercy for the worlds and through the other the master of the universe; through one was created the warner and through the other, guide. What shall I say about one, who achieved precedence over all and who accepted

faith when all were in idolatry? No one has any precedence over him in monotheism. Imam Ali (a.s.) waved the standard of the Messenger of Allah (s.a.w.s.) in the world.

Most tradition scholars agree that the first to accept the call of the Holy Prophet (s.a.w.s.) was Amirul Momineen (a.s.) and he brought faith in him and never went against it. None had doubted this, except two persons or one and Amirul Momineen (a.s.) himself used to say: I am the Great Truthful one (*Siddiq Akbar*) and I am the First Discriminator (*Faruq Awwal*). I accepted faith before all and prayed the ritual prayer first of all.

One, who ponders on the tradition, would consider all the above points accurate. Whatever we mentioned so far is only a fraction of the sum total of the excellence of Ali (a.s.) and were we to explain his excellence in detail, we would in addition to this, book require another bulky volume. [End Ibne Abil Hadid's statement].

Though, our scholars have written a thousand times more, we added his statement only to serve as proof for the adversaries. The most obvious excellence of Imam Ali (a.s.) is that even his enemies confess that he was the best; but since inspite of this, they give precedence to others in Caliphate, we say that no ignorance is greater than this.

More astonishing is that even though he admits that Imam Ali (a.s.) was more worthy for Caliphate, he goes and to say that he never objected to the Caliphate of Abu Bakr and Umar; that he left people in deviation and ignorance and himself retired into seclusion, though they themselves have mentioned the complaints of Amirul Momineen (a.s.) against those hypocrites and that he repeatedly said:

"They usurped my rights; they oppressed me and severed my relationship."

If Ali (a.s.) had willingly left the Caliphate for them and their Caliphate was valid, why did such a lofty personality highlight the allegations and innovations of his own imams?

Moreover, the Caliphate of God and the major Imamate are divine posts and not worldly positions or temporal property, from which, one can become aloof and leave it for one not deserving of it.

Thus, it is clear for every rational being that when a lofty personality, imbued with these perfections and excellence, is present in the Ummah, another person, lacking these qualities cannot take over the Caliphate. If Allah and Prophet appoint him as Caliph, it will be an extremely absurd act, as they cannot entrust Caliphate to such fellows and make a worthy person their subject so that his obedience should be necessary for him.

If their appointment was by people, it is clear that this was based on the allegiance of ignorance and due to prejudice and enmity, they became aloof from the rightful Caliph and did not support their Imam in taking over his rights; that is why hypocrites and oppressors dominated them. Like the Bani Israel, who labeled Harun as weak and adopted the worship of the calf. The Almighty Allah says:

سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٧﴾

"And they who act unjustly shall know to what final place of turning they shall turn back." (Surah Shoara 26:227)

Section Seven: Reports of Ahle Sunnat canonical books declaring the Imamate of Imam Ali (a.s.)

There are quite a few traditional reports, which the adversaries have included in their canonical books, which are clear declarations of Imamate, however, they either overlook them or try to justify them. Since the study of all those reports is beyond the scope of this treatise, we shall only mention only a few of them.

Thalabi, the famous Ahle Sunnat commentator has narrated from Abil Humra, servant of the Holy Prophet (s.a.w.s.) that His Eminence used to say: On the night of Meraj, I saw written on the edge of Arsh: There is no god, except Allah; Muhammad is the Messenger of Allah; I supported and helped him through Ali.

Moreover, it is narrated from Jabir that the Holy Prophet (s.a.w.s.) said to Ali (a.s.): All people are from different trees and you and I are from a single tree.

The author of *Mishkat* has narrated from *Musnad Hanbal* that the Holy Prophet (s.a.w.s.) said to Ali (a.s.): You have a similarity with Prophet Isa (a.s.); Jews were so inimical to him that they made allegations against his mother and Christians loved him so much that they proved a rank for him, which he himself was not pleased with; that is they called him God or son of God.

Amirul Momineen (a.s.) also said: Two groups of people will be destroyed regarding me: Friends, who resort to excess in devotion to me and the enemies, who makes allegations against me.

Moreover, it is narrated from *Musnad*, on the authority of Umme Salma that the Holy Prophet (s.a.w.s.) said: One, who abuses Ali, has abused me.

Ibne Abil Hadid has written in *Sharh Nahjul Balagha* that if Ali (a.s.) wants to boast of his excellence and enumerates his merits, in spite of the eloquence, which Almighty Allah has given exclusively to him and even if all Arab rhetoricians help him, even then they would not be able to reach to the tenth of what the Messenger of Allah (s.a.w.s.) has said regarding him.

I do not imply those well known traditional reports, which the Imamiyah employ to prove his Imamate. Like for example the tradition of Ghadeer, Manzilah, event of Surah Baraat, incident of the Messenger of Allah (s.a.w.s.) conferring in secret with Imam Ali (a.s.); the story of Khyber; the report of *Dawat Zul Ashira*, when the Holy Prophet (s.a.w.s.) gathered his relatives and said the one first to believe in me would be my successor and Caliph; and Ali (a.s.) was the first to declare belief in him.

On the contrary, my implication is about the special reports, which imams and leaders of prophetic traditions have narrated in praise of Ali (a.s.) and they do not narrate even a thousandth part in favor of others.

I narrate some traditions narrated by scholars of traditions not accused of Shiaism. On the contrary, most of them consider some companion to be superior to Ali (a.s.). That is why the tradition they narrate results in satisfaction, which is not possible from anyone else.

After that Ibne Abil Hadid has narrated twenty-four traditions, from which we will quote a few in this discussion.

Tradition One

Hafiz Abu Nuaim has narrated in *Hilyatul Awliya*, and Ahmad bin Hanbal in *Musnad* that the Holy Prophet (s.a.w.s.) said to Ali: O Ali, without any doubt, the Almighty Allah has embellished you with an honor He has not bestowed on anyone; which may make them preferred by Allah and which is the embellishment of the pious and righteous: it is piety and

abstemiousness; the Almighty Allah has reserved it for you such that you do not reduce anything from the world and the world does not reduce anything from you; and He has bestowed you with love for poor; thus, you are satisfied that they be your followers and they are pleased with your leadership.

At the end of this report, Ahmad Hanbal adds: Thus, glad tidings for one, who is devoted to you and who testifies you and woe on the one, who is inimical to you and who falsifies you.

Tradition Two

It is narrated from *Musnad Ahmad* that the Holy Prophet (s.a.w.s.) said to the people from Thaqif: Do you accept Islam or should I send to you a person, who is from me?

He also mentioned the aspiration of Umar to be that person as mentioned previously. After that he said: Ahmad narrates in *Kitab Fadhail Ali* that I will send to you one, who is like my self. Abuzar said: At that time, I was in my chamber. I saw Umar approach and place his hand on my back. I felt the coldness of his hand. He asked: Who has the Prophet meant by this? I said: He does not imply you; he implies one, who is repairing his shoes. That is Ali Ibne Abi Talib (a.s.).

Tradition Three

Hafiz Abu Nuaim has narrated from Abu Huraira in *Hilyatul Awliya* that the Holy Prophet (s.a.w.s.) said: Doubtlessly, the Almighty Allah has made an oath to me regarding Ali. I said: O Messenger of Allah (s.a.w.s.), please mention it to me. He said: Without any doubt, Ali is the sign of the way of guidance, the Imam of My saints and there is effulgence for one, who obeys Me and he is that word, which I have made incumbent on the pious. It is a hint to the following verse:

وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَىٰ

"And made them keep the word of guarding (against evil)." (Surah Fath 48:26)

One, who is in favor of him, without any doubt, he has been devoted to Me. One, who has obeyed him, has in fact obeyed Me. So give this glad tiding to Ali. I said: My Lord, I have conveyed the glad tiding to him and he said: I am the servant of God and am subject to His power; if He punishes me, it is due to my sins and He would not be unjust to me. If He fulfills the promise He has made to me, then He is more worthy of doing that. Then the Holy Prophet (s.a.w.s.) said: I prayed for Ali and said: My Lord, bestow polish to his heart and make it an excuse of having faith in You, the Almighty Allah said: I have done that. However, I have made him exclusive with such calamities and trials, which I have not given to anyone else.

I said: My Lord, he is my brother and companion. He said: It has passed through My knowledge that he would be such that through him I would test the people.

Moreover, Hafiz has narrated through authentic chains of narrators from Anas that the Holy Prophet (s.a.w.s.) said: Without any doubt, the Almighty Allah made an oath to me regarding Ali that he is the standard of guidance and faith and he is the Imam and chief of my friends and an effulgence of all, who obey me. On Judgment Day Ali, he is my confidante and standard bearer. The key to the treasures of the favors of my Lord would be with Ali.

Tradition Four

Ahmad bin Hanbal has said in *Musnad* and Ahmad Baihaqi in his *Sahih* has narrated from the Holy Prophet (s.a.w.s.) that one, who wants to see Nuh (a.s.) in his determination, Ibrahim in forbearance, Musa (a.s.) in his intelligence and Isa (a.s.) in his worship, should glance at Ali. Then he says on behalf of the

Shia: The apparent connotation of the tradition proves that Ali is a partner of those prophets in these qualities and there is no doubt that those prophets are superior to Abu Bakr and all the companions; and the equal of the superior is also superior Thus, it is a must that Ali (a.s.) should also be superior to all companions.

Tradition Five

Abu Nuaim has narrated in *Hilyatul Awliya* and Ahmad bin Hanbal in *Musnad*, has narrated from the Holy Prophet (s.a.w.s.) that one, who likes to live like me and die like me; and that he holds the branch of red rubies; which the Almighty Allah has created in such a way that He said: Be and it was; thus, he should be attached to the Wilayat Ali Ibne Abi Talib (a.s.).

Tradition Six

It is narrated from *Musnad Ahmad* that on the day of Arafah, the Holy Prophet (s.a.w.s.) came out at Asr and said: Without any doubt, the Almighty Allah has generally boasted about you with the angels and forgave the sins of all and especially prided over Ali and forgave his sins. I make one statement and I do not favor my relatives unduly; without any doubt, the successful and completely successful and the deserving of success is one, who is devoted to Ali during his lifetime and after his passing away.

Tradition Seven

Ahmad Hanbal has narrated in *Kitab Fadhail* and *Musnad* that the Holy Prophet (s.a.w.s.) used to say: The first to be summoned on Judgment Day is me. I will stand to the right under the shade of the throne and a robe will be placed on me. After that all the prophets would be summoned one after another and made to stand to the right of the Arsh and dressed in robes.

Then Ali Ibne Abi Talib (a.s.) would be summoned due to the proximity he has to me and due to the rank he has in my view. They would hand over my standard, Liwaul Hamd to Ali (a.s.) and Adam and all those after him, would be under that standard.

After that he addressed Ali: So you will come with the standard and stand between me and Ibrahim Khalil. They will dress you up in a robe as well and the caller from Arsh would announce: How righteous and pious is your father, Ibrahim (a.s.); and what a best and righteous brother is your brother, Ali (a.s.). O Ali, be glad that you are called when I am called, enrobed when I am enrobed and bestowed when I am bestowed.

Tradition Eight

Hafiz has narrated in *Hilyatul Awliya* from Anas bin Malik that one day the Holy Prophet (s.a.w.s.) asked for water to make ablution. He arose and prayed two units of prayer and then said: The first to enter this door is the Imam of the pious, chief of the Muslims, ruler of believers and the seal of successors; one, who will lead to Paradise those, whose faces, hands and feet are illuminated.

Anas says: I said: O Allah, be it someone from Ansar, but I concealed this prayer. Ali (a.s.) came and the Holy Prophet (s.a.w.s.) asked: Who has come? I replied: It is Ali. The Holy Prophet (s.a.w.s.) arose happily and embraced him and wiped sweat from his face. Ali (a.s.) said: I observe that today you are doing something you never did before? He replied: Why should I not? Whereas you will convey my message to people and make them hear my call. After me you will explain that, in which they differ.

Tradition Nine

Moreover, Hafiz Abu Nuaim has narrated in *Hilyatul Awliya* from Ayesha that the Holy Prophet (s.a.w.s.) said: Call

for me the chief of the Arabs. I asked: Are you not the chief of the Arabs? He said: I am the chief of all humanity and Ali is the chief of the Arabs. Ali arrived at that point. The Holy Prophet (s.a.w.s.) summoned the Ansar and said: O people of Ansar, do you want that I should guide you to something, which if you remain attached to, you will never go astray? All said: Yes, O Messenger of Allah (s.a.w.s.). He said: It is this Ali. Be devoted to him for the sake of my friendship and accord honor to him due to my rank. Without any doubt, it was Jibraeel, who instructed me to deliver this message.

Tradition Ten

Hafiz Abu Nuaim has narrated in *Hilyatul Awliya* that one day, when Ali (a.s.) arrived, the Holy Prophet (s.a.w.s.) remarked: Welcome to the chief of believers and Imam of pious. Companions asked Ali: How do you thank for this bounty? He replied: I thank for all bounties, which Almighty Allah has bestowed and I ask Him to give me Taufeeq to thank for what He has bestowed and to enhance the reward He has given me.

Tradition Eleven

Hafiz Abu Nuaim has narrated in *Hilyatul Awliya*, that the Holy Prophet (s.a.w.s.) said: One, who likes to live like me and die like me and to be settled in the Garden of Eden, which My Lord has planted; it is necessary to be devoted to Ali (a.s.) after me and to be friendly to his friends and after me he should follow the Imams; as without any doubt, this is my progeny and they are created from my dust; and they are given my knowledge and understanding. Thus, woe on those who falsify him after me and who severs my relationship with him. May Allah not allow my intercession for such people.

Tradition Twelve

It is narrated from *Musnad Ahmad, Kitab Fadhail* and author of *Firdosul Akhbaar* that the Holy Prophet (s.a.w.s.) said: I and Ali were effulgence with the Almighty Allah fourteen thousand years before the creation of Adam. When the Almighty Allah created Adam, he split that light into two: I was one part and Ali, another. It is further added in *Firdos*: We continued to be transferred through the loins till we reached the loins of Abdul Muttalib: Thus, prophethood was given to me and successorship to Ali.

Tradition Thirteen

Ahmad has narrated in *Musnad* that the Messenger of Allah (s.a.w.s.) said to Ali: To glance at you is a worship act. You are the chief and leader; one, who loves you, has loved me; and my lover is the lover of Allah; your enemy is my enemy and my enemy is the enemy of Allah; woe on one, who is inimical to you.

Tradition Fourteen

Moreover, Ahmad has narrated in *Kitabul Fadhail* that on the eve of Battle of Badr, the Holy Prophet (s.a.w.s.) asked: Who would bring us water? Everyone refused, but Ali picked up a skin and said that he will. It was a very dark night. He came to a very deep well and climbed into it. The Almighty Allah ordered Jibraeel, Israfeel and Mikaeel to be prepared to help and protect Muhammad and his brother. They came down from the heavens with such fervor that whoever heard their sound became terrified. When they reached that well, they saluted Amirul Momineen (a.s.) due to his awe and honor.

Moreover, Ahmad his narrated this tradition from another channel as well from Anas and added at the end: The Holy

Prophet (s.a.w.s.) said: On Judgment Day, a camel of Paradise would be brought for you and you will mount it; your thigh would be touching my thigh till you and I enter Paradise.

Tradition Fifteen

Ahmad has narrated in *Kitabul Fadhail* that the Holy Prophet (s.a.w.s.) recited a sermon: O people, I make bequest to you regarding the love of my self, my brother and my cousin, Ali Ibne Abi Talib (a.s.). None loves him, but a believer and none are inimical to him, except a hypocrite. One, who has loved him, without any doubt, he has loved me. One is inimical to him, without any doubt he is inimical to me; and one, who is inimical to me, would be punished with Hellfire by the Almighty Allah.

Tradition Sixteen

It is narrated from Ahmad bin Hanbal in *Kitabul Fadhail* that the Holy Prophet (s.a.w.s.) said: The Almighty Allah has bestowed five things to Ali, which are more precious to me than the world and all it has:

First Thing

Ali is in my place of reclining till the Almighty Allah completes the accounting of people.

Second Thing

The Standard of Praise (*Liwaul Hamd*) would be held by him and Adam and his progeny would be under it.

Third Thing

He would stand at Hauz Kauthar with me and give water to those he recognizes as his followers.

Fourth Thing

He would keep my privies hidden and consign me to my tomb.

Fifth Thing

I don't fear he would ever return to infidelity after belief and be a fornicator after being chaste.

Tradition Seventeen

It is narrated from Abu Nuaim's *Hilyatul Awliya* that the Holy Prophet (s.a.w.s.) said: O Ali, I have precedence over you for prophethood, because there is no prophet after me; you will dispute with the people after me: and you have priority over them in seven aspects; and no one from Quraish can dispute you in that. You are the first to have brought faith in the Almighty Allah; you will fulfill the covenant of Allah the most; you will stage the most uprisings for Almighty Allah; you are the most equitable; you are the most just among the subjects; you are the most wise and expert in judging cases. Your excellence is greatest in the view of Almighty Allah.

Tradition Eighteen

It is narrated in *Musnad Ahmad* that Lady Fatima (s.a.) said to the Holy Prophet (s.a.w.s.): You married me to a very poor man. His Eminence said: I married you to one, who was first to embrace Islam, whose forbearance was most and whose

knowledge is more than that of anyone else. Do you not know that the Almighty Allah looked the folks of at the earth and chose your husband from them?

Tradition Nineteen

Ibne Abil Hadid has narrated from *Tafsir Thalabi* that on his return from Battle of Hunain, when Surah Nasr was revealed, the Holy Prophet (s.a.w.s.) excessively intoned: Glory be to God and I seek the forgiveness of Allah; then he said: O Ali, what Allah had promised to me occurred; Mecca was conquered and people entered the religion of Allah in hordes. Without any doubt, no one is worthier than you to succeed me; and the priority, which you have on all and as a result of the relationship, which you have to me; you are my son-in-law and the best of the women of the world is married to you. Before that the favors of Abu Talib and his rights are proved for me as mentioned in Quran. I am very much concerned to repay his favors through his son.

After narrating the traditions, Ibne Abil Hadid says: I have mentioned those traditions here as most groups deviated from His Eminence attribute arrogance to him when they see him reiterating the favors that Almighty Allah has bestowed on him. Some companions also made such claims. When people suggested to Umar: Hand over the command of the army to Ali. He said: He is too proud to accept this position from me. Zaid bin Thabit also used to say: We did not see anyone prouder than Ali and Usamah.

That is why we have quoted these traditions that people should become aware that one, who was having such rank in the view of the Holy Prophet (s.a.w.s.) and regarding whom the Prophet has issued such statements, even if he goes up to the sky and boasts with the angels, he is worthy of it and he should not be criticized for it.

In spite of this, Amirul Momineen (a.s.) never expressed arrogance in his words and behavior and his grace, nobility, manners and humility was much more than others; so much so that his adversaries criticized him for being too humorous. Now and then when such statements were issued from the Imam, they were due to the fervor raging in his breast and the deep sigh he took was due to unprecedented circumstances or to thank for divine bounties bestowed on him. It was a warning for those ignorant ones, who did not accept his excellence.

Moreover, enjoining good and forbidding evil was obligatory on the Imam; that he should express some of his merits so that people may not have invalid beliefs regarding him and do not give precedence to others. The Almighty Allah has prohibited this:

أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهِدِّي إِلَّا أَنْ يُهْدَىٰ ۖ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾

"Is He then, Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge?" (Surah Yunus 10:35)

So far was the translation of Ibne Abil Hadid's discourse.

The author says: The Almighty Allah had cast a veil on the hearing, sight and hearts of the adversaries and He makes the word of truth to issue from their tongue, so that the proof of the Shia is exhausted on them.

Therefore, it is amazing that this fellow (Ibne Abil Hadid), in spite of narrating those excellences, testifying to their veracity, admitting that not even a thousandth of these merits are narrated about others, confessing to the merits of His Eminence from all aspects and accepting his victimization, he considers it obligatory on His Eminence to inform others of his excellence and to declare their defects.

He reasons from this verse, which clearly proves that when the more learned is present, the Imamate of less learned is not lawful; however, in spite of this, he considers them (the first three caliphs) as imams and rulers over Ali (a.s.) for twenty-five years.

إِنَّ هَٰذَا لَشَيْءٌ عُجَابٌ ﴿٥﴾

"A strange thing is this, to be sure!" (Surah Saad 38:5)

We should also know that the adversaries cannot deny or express doubt in the veracity of traditions, which I have quoted in this and the previous sections, because traditions narrated from their Sihah books are accepted by all and their authenticity cannot be denied.

Traditions quoted from other books of Ahle Sunnat are also penned by the most well known of their scholars. *Musnad Ahmad Hanbal*, whose author is the one of their four Imams and founder of one of their schools of jurisprudence; then are the books of Hafiz Abu Nuaim, which all have regarded as authentic.

Then there is Thalabi, who is their famous commentator through whom they narrate in all their commentaries. The remaining books, from which we have quoted, all are their famous books; on the contrary, the reliability of most of their authors is more than that of the authors of their Sihah books.

However, since those six persons were most prejudiced, they regard their books as more authentic. The traditions, through which we reason, are universally accepted and all Shia and Sunni scholar have narrated them. Traditions, which they bring to counter us are only some fabricated sayings having absolutely no trace in our books; and are clearly fakes.

One, who is having even the least equitability, knows that most traditions, which we have mentioned here, and which their prominent scholars have declared to be authentic, clearly prove the correctness of Imamate, because Imamate in parlance of

tradition and Quran evidently implies greater rulership and one, who is the self of the Prophet, he cannot be the subject of anyone else.

The nineteenth tradition in many ways clearly proves Imamate and usurpation of Caliphate and the elders, who are imbued with the well known qualities of prophets and all remain under his standard and his rank should be between the Holy Prophet (s.a.w.s.) and Prophet Ibrahim (a.s.) he cannot be subject to every wicked and accursed one, whose allegiance only some hypocrites had pledged.

The tradition of *Wudhu* is also such that most terms and words used in it prove the Imamate of Ali (a.s.). Especially the terms of Imam of the pious, chief of the Muslims, ruler of the believers and seal of the vicegerents; because it is clear that successorship denotes representation of Prophet and rulership and guidance of the Ummah, as successorship of all prophets was having this same implication.

Moreover, the Holy Prophet (s.a.w.s.) did not leave any son, whom he should have appointed a legatee and he left no property, regarding which he should have made a bequest. Especially according to Ahle Sunnat channels, which say that His Eminence did not leave any inheritance.

Traditions of successorship of Imam Ali (a.s.) are widely related (too many). Ibne Abil Hadid has quoted a large number of couplets of most companions, which speak of successorship.

Moreover, the last tradition clearly proves the Imamate of Imam Ali (a.s.), because fulfilling the functions of prophethood on behalf of the Prophet and conveying his message to the people means that regarding whatever they hear from him, they should be certain that it is truly the statement of the Prophet as if directly listening from him. Moreover, since Ali is in fact the self and soul of the Holy Prophet (s.a.w.s.), therefore, his voice is in fact the voice of the Prophet. Furthermore at the time of dispute in the Ummah the stating of truth is the function of the Imam.

In the ninth tradition, being the chief and leader of the Arabs and his love being cause of eternal guidance is loftier than the rank of Imamate.

The tenth tradition also clearly proves Imamate from the same aspects mentioned above.

The eleventh tradition clearly proves the Imamate of Imam Ali (a.s.) and his noble descendants.

The twelfth tradition, from the aspect of successorship and being imbued with exclusive merits is a proof of Imamate.

The eighteenth tradition proves that Amirul Momineen (a.s.) is most superior to the creatures other than the Messenger of Allah (s.a.w.s.), and this is the perfect proof of Imamate as mentioned before.

The last and the nineteenth tradition proves that the Holy Prophet (s.a.w.s.) appointed him for Caliphate and it is clear that the Holy Prophet (s.a.w.s.) never did anything without the command of Allah and Almighty Allah never refused any request of His Messenger. Thus, until the Holy Prophet (s.a.w.s.) had not heard this matter from the Almighty Allah repeatedly, he would not have announced it publicly.

The remaining traditions prove the prominence of Ali (a.s.) and giving precedence to the inferior over the superior is invalid rationally. If a prejudiced person disputes regarding each of these traditions, there is no doubt that all traditions together convey irrefutable proof of the right of Imamate of Ali (a.s.). One blinded by prejudice, would not accept any fact in the world.

وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ ﴿٤٠﴾

“And to whomsoever Allah does not give light, he has no light.” (Surah Nur 24:40)

Section Eight: Indictments of those who usurped the right of Imam Ali (a.s.)

An account of the indictments of those who usurped the rights of Imam Ali (a.s.) and explanation that they were not worthy of Imamate. Thus, truth was exclusive to Amirul Momineen (a.s.), because according to consensus of those who were present, truth was between them and Imam Ali (a.s.) and when the Caliphate of that is proved invalid, the Caliphate of Imam Ali (a.s.) is proved true and there are a few issues regarding this:

Part One: Indictments of Abu Bakr

There are numerous indictments for him; however, in this book we shall mention only a few of them.

First Indictment: No important Duty delegated to him

The first is that all important responsibilities that fell on the Holy Prophet (s.a.w.s.), he delegated them to senior companions; but he never delegated any task to Abu Bakr, except the duty of reciting Surah Baraat to the Meccans. When Abu Bakr set out to deliver the verses, Jibraeel descended and said to the Holy Prophet (s.a.w.s.):

The Almighty Allah says: None can deliver your message, except you yourself or one, who is from you. So, Amirul Momineen (a.s.) pursued Abu Bakr and after taking the verses from him, sent him back to Medina. Imam Ali (a.s.) then recited those verses to Meccans during the Hajj season. Now, it is clear that the Holy Prophet (s.a.w.s.) never did anything without divine revelation; thus, the command to first give the verses to Abu Bakr and then to take them back had no wisdom, except to highlight that Abu Bakr is not worthy of Caliphate and rulership.

What some prejudiced persons have narrated that Abu Bakr was not dismissed from the rulership of society and he accompanied Ali (a.s.) to Mecca, is not mentioned in most of their reliable traditional reports; but the contrary is mentioned, although it is no consequence. And what some have said that when an elder of a tribe took an oath, it was necessary that the elders of that same tribe should break that oath, is also a spurious statement, not present in their reliable books.

Ibne Abil Hadid has also admitted that it is not well known among Arabs; on the contrary, it is an interpretation invented by those who are prejudiced in favor of Abu Bakr; and if this

custom had been prevalent, the Holy Prophet (s.a.w.s.) would have definitely been aware of it and he would not have sent Abu Bakr in the first place and if it was unknown to the Prophet, it should have been known to Abu Bakr, Umar and others conversant with customs of Jahiliyya and it was necessary for them to inform the Prophet that sending of Abu Bakr was against principle.

If it was true, when Abu Bakr returned terrified and disappointed, the Holy Prophet (s.a.w.s.) should have explained it to him; but it is not mentioned in any traditional reports that he offered any excuse for it. On the contrary, the Holy Prophet (s.a.w.s.) only said by way of explanation: Jibraeel came and said: None can convey your message, except one, who is from you

More astonishing is delegation of Abu Bakr to lead prayers, which it is not proved that it was according to the command of the Prophet; but the contrary is proved and in view of Ahle Sunnat themselves, every sinner and tyrant can lead the prayers; yet they consider it to be a proof of the Caliphate of Abu Bakr whereas they don't regard the dismissal of Abu Bakr and appointment of Ali (a.s.) in his stead as a matter of excellence for Amirul Momineen (a.s.).

Second Indictment: Failure to join the army of Usamah

The Messenger of Allah (s.a.w.s.) appointed Usamah bin Zaid as commander-in-chief of the armed forces and ordered some companions including Abu Bakr and Umar to submit to his commands instructing them to march to Rome. His Eminence invoked curse on those, who failed to join the army of Usamah. However, Abu Bakr and Umar did not enlist and they became eligible for curse, because it is clearly proved from contexts that the aim of the Holy Prophet (s.a.w.s.) in sending off Usamah's army immediately was to ensure that Medina is free of

hypocrites and opponents, so that Caliphate is taken over by his successor.

These issues are narrated through different channels and are present in books of history, biography and their reliable texts. As Ibne Abil Hadid has quoted from the book of Ahmad bin Abdul Aziz that Abdullah bin Abdur Rahman used to say that during his terminal illness, the Holy Prophet (s.a.w.s.) appointed Usamah as the commander of an army, which comprised of most Muhajireen and Ansar including Abu Bakr, Umar, Ubaidah bin Jarrah, Abdur Rahman bin Auf, Talha and Zubair. Usamah was ordered to march forward and attack Mutah, where his father was martyred. He was told to fight a battle in the valley of Palestine. However, Usamah and his army delayed and the Prophet's health sometimes took a serious turn and sometimes improved, but he stressed that they should march without any delay.

Usamah said: May my parents be sacrificed on you, do you permit me to stay in Medina for some days till Almighty Allah bestows cure to you? The Holy Prophet (s.a.w.s.) said: Leave Medina immediately and depart with the favor of Allah. Usamah said: O Messenger of Allah (s.a.w.s.), if I go leaving you in his condition, my heart would remain aggrieved about you. The Messenger of Allah (s.a.w.s.) said: March forward with help and peace.

Usamah said: I detest leaving you in this condition and then inquiring about it from others. The Holy Prophet (s.a.w.s.) said: March forward and obey me. Then the illness of the Holy Prophet (s.a.w.s.) intensified. Usamah arose to head out from Medina. When the Prophet regained consciousness, he asked about Usamah's army and he was told that he was preparing for march. He again said: Send the army of Usamah immediately, and may Allah curse those, who do not join the army of Usamah. The Prophet repeated this again and again.

Thus, Usamah raised the standard and marched forward and the companions preceded him till they camped at Jarf on the

outskirts of Medina. Among the forces were Abu Bakr, Umar and most leaders of Muhajireen and Ansar. At that time Umme Ayman sent someone to call Usamah back to Medina as the Messenger of Allah (s.a.w.s.) was on the verge of death. When Usamah got this information he took up the standard and entered Medina. He planted the standard at the door of the Prophet and the Messenger of Allah (s.a.w.s.) had departed for his heavenly abode at that very moment.

As long as Abu Bakr and Umar lived, they addressed Usamah as chief. Waqidi, Balazari, Muhammad Ishaq, Zuhri, Hilal bin Aamir and most Ahle Sunnat historians and tradition scholar have admitted that Abu Bakr and Umar were enrolled in the forces of Usamah and they say that when Abu Bakr conveyed the news of his Caliphate to Usamah, he said:

I and this army with me, have not appointed you as the ruler, on the contrary, the Holy Prophet (s.a.w.s.) appointed me as commander over you and did not dismiss me till he passed away. You and your companion (Umar) turned away without my permission. Nothing was concealed from the Holy Prophet (s.a.w.s.) and he recognized me and you very well. He appointed me as your commander and did not make you ruler over me.

Abu Bakr wanted to relinquish the Caliphate, but Umar did not allow that. Usamah then came back and standing at the entrance of the Masjid appealed: I am astonished at one, on whom the Holy Prophet (s.a.w.s.) appointed me as chief; he has dismissed me and is claiming to be *my* chief.

Muhammad Shahristani, in his book of *Milal wan Nihal*, under the explanation of differences, which cropped up among the companions, has said as follows: Another point of contention was that the Holy Prophet (s.a.w.s.) announced: Join the army of Usamah, may Allah curse one, who fails to join the army of Usamah. Some said: It is incumbent on us to obey the command of the Prophet and Usamah has gone out of Medina under the command of the Prophet and some said: The illness of the Prophet has taken a turn for the worse and we cannot bear to

leave him in this condition; so we shall wait and see how the Prophet’s illness turns.

I have collected a large number of traditions regarding every aspect of this matter from books of adversaries in my book of *Biharul Anwar*.

This incident proves the invalidity of the Caliphate of those three usurpers from three aspects:

First aspect: The Holy Prophet (s.a.w.s.) appointed a commander over them and did not dismiss him. They were under his command till the Holy Prophet (s.a.w.s.) passed away. Thus, when they were subject to the command of Usamah and according to consensus, he was not the Caliph; on the contrary, he was bound to obey the Caliph; therefore, it is necessary that these persons also should not be Caliphs; on the contrary, it was incumbent to submit to the commands of the Caliph.

Second aspect: They failed to join the army of Usamah and according to the statement of the Holy Prophet (s.a.w.s.), those who do not join the army of Usamah would be worthy of curse, so how can such a person become Caliph?

Third aspect: They did not obey the command of the Messenger of Allah (s.a.w.s.); and one, who does this, is not a believer according to the following verse:

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِنْهُمْ مِنْ بَعْدِ ذَٰلِكَ ۚ وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ ﴿٤٧﴾

“And they say: We believe in Allah and in the apostle and we obey; then a party of them turns back after this, and these are not believers.” (Surah Nur 24:47)

Third Indictment: Atrocities on Ahle Bayt (a.s.)

An account of atrocities; which he, Umar and other hypocrites wrought on Ahle Bayt of purity and chastity in usurping Caliphate from them.

We shall first mention in brief, the reports of Shia narrated through Ahle Bayt (a.s.) and righteous companions. After that we will present well known reports regarding each issue of that incident present in the books of adversaries, so that it becomes clear that the Caliphate, for which they have argued consensus and allegiance is in fact proof of their infidelity and not their excellence.

In *Ihtijaaj*, Shaykh Tabarsi has through authentic traditional reports, widely related in Shia books, narrated that when the illness of the Prophet intensified, he summoned the Ansar and leaning on Imam Ali (a.s.) and Abbas came out of his house and then leaning on a pillar of the Masjid delivered a sermon and advised the people regarding his Ahle Bayt.

He said: No Prophet left without leaving a successor in the community and I leave among you two important things: the Book of Allah and my Ahle Bayt. Allah would destroy one, who trespasses on them. Then he made a bequest in favor of the Ansar that they should be given concessions. Then he summoned Usamah and laid great emphasis that he should leave Medina immediately as was mentioned above.

Then the Holy Prophet (s.a.w.s.) returned to his chamber and Usamah took his army out of Medina and camped at a distance of one Farsakh from Medina. The first to oppose joining the army of Usamah were Abu Bakr, Umar and Abu Ubaidah bin Jarrah. So, people joined the army. After that the illness of the Prophet intensified and Saad bin Ubaada also fell ill. When it was the forenoon of Monday the Messenger of Allah (s.a.w.s.) moved to the abode of the hereafter and two days had passed since the setting out of the army. When this terrible news reached the army, most people returned to Medina and a great

tumult occurred. Abu Bakr came to the entrance of the Masjid mounted on a camel and called out: O people, why are you so distressed? If Muhammad has passed away, the Lord of Muhammad has not passed away. Then he recited this verse:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا

"And Muhammad is no more than an apostle; the apostles have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least." (Surah Aale Imran 3:144)

Ansar gathered around Saad bin Ubadah and took him to Saqifah Bani Saada in order to pledge allegiance to him. When Umar received this information, he told Abu Bakr of it and both hastened to Saqifah taking along their ally Abu Ubaidah. A large of number of Ansar had gathered in Saqifah and Saad was lying there, as he was extremely ill. Argument ensued between them and those people, till Abu Bakr said to Ansar: I give you the option to pay allegiance to anyone of them (Abu Ubaidah and Umar) as I have preferred them for Caliph.

Umar and Abu Ubaidah said: It is not proper for us to get precedence over you as you embraced Islam before us and you were the companion in the cave. Therefore, you are more worthy of Caliphate. Ansar used to say: We fear lest a person gets Caliphate, who is neither from us nor you. So we appoint a ruler from us and you may appoint a ruler from yourself.

Abu Bakr mentioned the excellence of both, the Muhajireen and Ansar and then said: Let the Muhajireen be the rulers and you be ministers. Habbab bin Mundhir Ansari said: People of Ansar, be patient as the Muhajireen are in your house and under

your protection and no one dares to oppose you. If they don’t approve your rulership, let there be a ruler from us and a ruler from them. Umar said: This is not possible! Arabs will never accept you as rulers, whereas the Holy Prophet (s.a.w.s.) is not from you. On the contrary, they would approve the Caliphate of that group, to which the Holy Prophet (s.a.w.s.) belonged and who can dispute with us regarding this, while we are the tribe and clan of the Prophet? Only that one would dispute with us, who intends to put himself into peril and to create a mischief.

Then Habbab made similar statement and said: They have submitted to your commands through your sword and I will strike my sword against one, who denies my statement. Abu Ubaidah arose and spoke much. Bashir bin Saad, a leader of Ansar from Aws tribe, due to jealousy became inclined to Quraish, because the Ansar wanted Caliphate for Saad bin Ubadah who was from Khazraj, so Bashir instigated the people to accept the allegiance of Muhajireen, that is why dispute arose among the Ansar and the Muhajireen emerged victorious.

Abu Bakr said: These two elders of Quraish (Umar and Abu Ubaidah) are present before you; you may choose anyone of them. Umar and Abu Ubaidah according to the pact, which they had entered into, said: We cannot accept Caliphate in your presence; extend your hand so that we may pledge allegiance to you. Bashir said: I am also with you.

When the Aws tribe heard the statement of Bashir they also started paying allegiance to Abu Bakr and crowded so much that Saad bin Ubadah was almost trampled to death.

Saad said: You have killed me. Umar said: Kill Saad, may Allah kill him. Qays, son of Saad attacked Umar and catching hold of his beard said: O son of Zahhak, are you not the same who is terrified and anxious in battles and is a raging lion in times of peace? If you harm even a strand of my father’s hair, I will not allow single tooth to remain in your mouth.

Abu Bakr said: O Umar, be gentle and patient, because it is the most beneficial option. Saad said: O son of Zahhak, if by

Allah, I had been competent enough to get up, you would have heard my call expelling you from Medina and you would have joined those among whom you were degraded. You have dared against me at this moment. People of Khazraj, take me out of this place of mischief. People carried him to his house.

Abu Bakr sent a message to him: People have paid allegiance to me; you also come and pledge allegiance to me. He said: No, by Allah, I will not pay allegiance till I don't empty my quiver against you and I don't color the point of my spear with your blood. As long as there is strength in hand, I will wield the sword on you, along with those who follow me from my community and family. By Allah, if all jinns and men gather, I will not pay allegiance to you two disobedient ones, till I meet my Lord.

So they conveyed his reply to Abu Bakr and Umar. Umar said: We must extract allegiance from him. Bashir Ibne Saad said: He has refused to pay allegiance and he will never pay it even if he is killed. And he will not be killed till Aws and Khazraj are killed. Leave him to his devices and his lack of allegiance is not harmful to you.

So they accepted this and left Saad alone. He did not pray behind them and did not obey their commands. If he had been able to mobilize supporters, he would have definitely fought them and this continued till Abu Bakr died and Umar became the Caliph. Since he was not safe from the mischief of Umar, he moved to Shaam and died there without pledging allegiance to anyone. The cause of his death was that he was shot with arrows during night and it was claimed that Jinns have killed Saad. Some say that Umar bribed Muhammad bin Salma Ansari and he eliminated Saad.

It is narrated from Amirul Momineen (a.s.) that Mughira bin Shoba killed him. Thus, Ansar and others present in Medina paid allegiance to Abu Bakr. At that time Imam Ali (a.s.) was busy in the funeral rituals of the Messenger of Allah (s.a.w.s.).

Qays bin Hilali says: I heard from Salman that when the Holy Prophet (s.a.w.s.) departed to his heavenly abode and people did what they did. Abu Bakr, Umar and Abu Ubaidah bin Jarrah disputed with Ansar through the argument, which Imam Ali (a.s.) should have used and it was that: O people of Ansar, Quraish is more deserving for Caliphate, since the Holy Prophet (s.a.w.s.) is from Quraish and Muhajireen are better than you, because Allah has mentioned them in Quran before Ansar and given precedence to them and the Holy Prophet (s.a.w.s.) has said that the Imams are from Quraish. Salman says that I went to Imam Ali (a.s.). He was busy with the funeral bath of the Holy Prophet (s.a.w.s.), because His Eminence has willed that no one, other than Ali should give the funeral bath to him.

Ali (a.s.) had asked: O Messenger of Allah (s.a.w.s.), who will assist me in giving funeral bath to you? He replied: Jibraeel. So whichever part Ali (a.s.) wanted to wash, Jibraeel turned the body and exposed that part. After funeral and anointing, he summoned me, Abuzar, Miqdad, Fatima, Hasan and Husain. We prayed the funeral prayer of the Prophet behind Amirul Momineen (a.s.). Ayesha was also present in that room, but Jibraeel put a veil over her eyes and she did not see us pray on the Prophet. After that all companions were allowed to come in groups of ten and stand around the Messenger and Imam Ali (a.s.) was reciting this verse:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۚ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

"Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation." (Surah Ahzab 33:56)

So they used to recite the Salawat and then leave the room, till all Muhajireen and Ansar completed this procedure. However, the true prayer was only what was recited first of all. If they had been informed about it, they would have definitely

wanted that Abu Bakr to lead the prayers. Salman then says: I informed Imam Ali (a.s.) about what the hypocrites had colluded on, while Ali (a.s.) was busy with the funeral rituals. I said: Abu Bakr is seated on the pulpit and people are dying to pledge allegiance to him.

Imam (a.s.) said: O Salman, do you know; when he mounted the pulpit, who was the first to pledge allegiance to him? I (Salman) said: No, but the first to give allegiance in Saqifah was Bashir bin Saad, after that Abu Ubaidah Jarrah and then Umar and then Saalim, the freed slave of Huzaifah and then Maaz bin Jabal pledged. The Imam said: I don't mean that; what I mean is the one, who pledge allegiance to him when he was mounted on the pulpit.

Salman said: I don't know, but I saw an old man, leaning on his staff and there was a mark of prostration on his forehead. It seemed as if he was an ardent worshipper. He was the first to approach Abu Bakr when he mounted the throne and he wept and said: Thanks to Allah; I did not leave the world without seeing you in this position. Extend your hand. Abu Bakr extended his hand. He paid allegiance to him and said: This day is like the day of Adam. Then he turned and left the Masjid. Imam (a.s.) asked: O Salman, did you recognize who he was? I said: No, but I found his statements very repugnant and it seemed as if he was rejoicing the passing away of the Messenger of Allah (s.a.w.s.).

Ali (a.s.) said: He was Shaitan (l.a.); the Holy Prophet (s.a.w.s.) had informed me that the accursed Iblis and leaders of his companions conferred on the day of Ghadeer, when the Holy Prophet (s.a.w.s.) appointed me on Caliphate according to the command of Allah and informed them that I was more superior for them than their own selves and also asked them to pass this information to those who were not present there. They said: This is a mercified and infallible nation and you and we would not be able to gain control over it, because after their Prophet, these people have become aware of their refuge and Imam. So Shaitan turned away from them disappointed.

Imam Ali (a.s.) said: After that the Holy Prophet (s.a.w.s.) said: When I pass away people would pledge allegiance to Abu Bakr in the awning of Bani Saidah. Then they will come to the Masjid and one, who pledges allegiance to him on my pulpit first of all, would be Shaitan in form of an old pious worshipper and he would utter these words and then after coming out of the Masjid, would gather all the Satans and his followers. All of them would prostrate to him and say: O our chief, are you the one, who got Adam expelled from Paradise. The accursed Shaitan would reply: Which nation has not become deviated after its prophet? You were saying that I have no control over them. Now, you have seen, how I instigated them to oppose their Prophet and this is the meaning of the following verse:

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ ﴿٢٠﴾

"And certainly the Shaitan found true his conjecture concerning them, so they follow him, except a party of the believers." (Surah Saba 34:20)

Salman says that in the evening, Imam Ali (a.s.) mounted Lady Fatima (s.a.) on a mule and taking the hands of Hasan and Husain went to each house of the folks of Badr from all the Muhajireen and Ansar and reminded them of his right of Imamate and Caliphate and sought their help, but none accepted, except for forty-four persons; according to another report; only twenty-four persons.

Imam Ali (a.s.) said: If you truthful, you shave your head and meet me in the morning with arms and pay allegiance to me on the condition that you would help be till your last breath. In the morning none came, except Salman, Abuzar, Miqdad and Ammar. According to another report instead of Ammar, the name of Zubair is mentioned. Imam (a.s.) repeated this procedure for three nights, but none came, except those four.

When the Imam became certain that they were making excuses and they would not support him, he retired to his residence and began to compile the Quran and did not come out till he had accomplished his task. Till that time Quran was scattered on pieces of skin, wood, paper and bones. Abu Bakr sent a message to Imam Ali (a.s.) to come and pay allegiance to him. The Imam said: I have made an oath that I will not leave the house, except for prayers till I do not compile the whole Quran.

So they waited for some days and Imam Ali (a.s.) gathered the Quran, wrapped it up in a cloth, sealed it and brought it to the Masjid when Abu Bakr was seated there with his companions, and he (Ali) called out: O people, when the Holy Prophet (s.a.w.s.) passed away, I was busy with his final rites; after that I compiled the Quran in this way. No verse was revealed, except that the Messenger of Allah (s.a.w.s.) read it out to me and explained its interpretation. On Judgment Day, you cannot claim that you were ignorant of it; that I did not ask for your help, remind you of my rights and guide you to the book of Allah.

Umar said: As much Quran we have is sufficient for us and we don’t need yours. His Eminence said: You will not see this Quran till the Mahdi from my descendants shows it. After that he returned home. Umar said to Abu Bakr: Call Ali to pay allegiance to you and as long as he does not do that we are not safe. So Abu Bakr sent the message: Come to the Caliph of the Messenger of Allah (s.a.w.s.). Imam Ali (a.s.) said: Glory be to Allah, how soon have you attributed falsehood to the Messenger of Allah (s.a.w.s.). Abu Bakr and those around him all know that the Messenger and Allah did not appoint anyone as Caliph, except me.

Then he sent the message for the second time: Come to Abu Bakr, the chief of believers. His Eminence was astounded and he said: Glory be to Allah, only a short while passed since the departure of Prophet and Abu Bakr himself knows that no one is deserving of this title, except me and he was the seventh of those whom the Messenger of Allah (s.a.w.s.) had ordered to address

me with the title of Amirul Momineen; so he and his companion asked: Has the Almighty Allah commanded this?

He replied: Indeed it is truly from Allah and His messenger; and he is the chief of believers and leader of Muslims, the owner of knowledge, the foremost of those having illuminated countenance. On Judgment Day, the Almighty Allah would place him on the Siraat Bridge so that he may send his friends to Paradise and his enemies to Hell.

When people conveyed this to Abu Bakr, those hypocrites fell silent that day. So Imam Ali (a.s.) on that night took Lady Fatima (s.a.), Hasan and Husain (a.s.) to the houses of the companions to exhaust the proof and asked them for help and support, but except for those four, no one responded.

After that Umar said to Abu Bakr: Why don’t you send someone to summon Ali and those few to pay allegiance to you as all have paid allegiance to you except them? Abu Bakr asked: Whom should I send? Umar replied: I will send Qunfudh; he is extremely harsh, wicked and shameless and is from Bani Saidah tribe. So they sent him with some men. When they came to Fatima’s house, Imam Ali (a.s.) did not permit them to enter. So Qunfudh and his men returned and said that they did not allow us entry.

Umar said: Enter the house without permission. When they went, Lady Fatima (s.a.) adjured them not to enter without her permission. Qunfudh remained there and his men returned with this update. Umar became infuriated and he said: What do we have to do with the statement of women?

Then he ordered his men to take firewood and accompany him; and he himself also carried firewood and piled it at the door of Ahle Bayt (a.s.). Amirul Momineen (a.s.), Fatima, Hasan, Husain and all members of Ahle Bayt were inside. Umar called out: O Ali, come out and pledge allegiance to the Caliph of the Messenger of Allah (s.a.w.s.), otherwise I will torch your place.

Fatima (s.a.) asked: Umar, what do you want from us? He replied: Open the door or I will burn down your place. Fatima said: Umar, do you not fear Allah? Do you want to enter my house forcibly? Umar did not turn back; he called for fire and set fire to the door. Fatima wailed: O father, O Messenger of Allah! Umar hit the point of his sword at the side of Fatima and lashed at her hand. Fatima addressed her respected father: Abu Bakr and Umar have committed a great aggression against your Ahle Bayt.

Amirul Momineen (a.s.) was enraged; he rushed at Umar, caught his collar and felled him down in such a way that his nose was fractured. Then he caught his neck and wanted to kill him, but he remembered the bequest of the Prophet that he was to adopt patience and not to fight them; so he released him and said: O son of Zahaka, by that God, who exalted the Holy Prophet (s.a.w.s.) with prophethood, if this matter had not been destined by Allah and the Holy Prophet (s.a.w.s.) had not taken oath about it from me, you know that you could not have entered my house without my permission.

So Umar called the army for his help and they barged into the house of Amirul Momineen (a.s.) and he raised his sword. When Qunfudh saw that the lion of God had picked up his sword, he feared that he would not leave any of them alive; he came running to Abu Bakr and reported the matter. Abu Bakr said: If Ali does not come out, you all enter the house and apprehend him and if he resists, burn down his place. So the shameless Qunfudh and his men entered the house and surrounding him from all sides snatched his sword, put a rope around his neck and dragged him out.

According to the report of Ibne Abbas, Khalid attacked him with his sword. Imam Ali (a.s.) snatched his sword and tried to hit him with it, but he adjured the Imam and he threw down the sword. Umar sent a message to Qunfudh that if Fatima prevents you from taking Ali out, don’t pay any heed; attack her and keep her away. When Amirul Momineen (a.s.) was dragged up to the door of the house, Lady Fatima (s.a.) came to prevent them from

taking Ali out. The tyrant Qunfudh pulled the door so hard and hit the side of Fatima in such a way that her rib was fractured and she miscarried the child she was carrying at that time, whom the Holy Prophet (s.a.w.s.) had named as Mohsin.

Yet Lady Fatima (s.a.) continued to resist till Qunfudh lashed at her arm and it was also injured. It was as a result of those blows that Lady Fatima (s.a.) died. At the time she passed away, a bruise from that beating was still there on her. They brought out Amirul Momineen (a.s.) in that manner to Abu Bakr. Umar stood with a naked sword and Khalid bin Walid, Abu Ubaidah, Saalim, Maaz bin Jabal, Mughira bin Shoba, Usaid bin Khazir, Bashir bin Saad and all hypocrites stood at the door of Abu Bakr fully armed and equipped.

Sulaym bin Qays says: I asked Salman: Did they enter Fatima's house without permission? He replied: Yes, by Allah and the head of Fatima was not even veiled. She was wailing: O father, O Messenger of Allah (s.a.w.s.), you departed from us yesterday and today Abu Bakr and Umar are behaving in this manner with your Ahle Bayt. I saw Abu Bakr and all around him weep, except Umar, Khalid and Mughira.

Umar was saying: We have nothing to do with the opinion of women. When they brought Ali to Abu Bakr, he said: By God, if I was having my sword with me, you will not have been able to overcome me; by Allah I don't condemn you for fighting me. If those forty persons, who had pledged allegiance to me had not broken it; I would have annihilated all of you; but may Allah curse those who pledged allegiance to me and then broke it.

When Abu Bakr saw this, he requested them to leave Ali alone. Imam Ali (a.s.) said: O Abu Bakr, how soon you have started opposing the Messenger of Allah (s.a.w.s.) and harassing his Ahle Bayt? On what basis do you summon people for your allegiance? Did you not yesterday pay allegiance to me on the command of Allah and His Messenger? Umar said: Forget all this; we will not leave you till you don't give allegiance. He said: What will you do if I refuse? He replied: We will kill you

in degradation. Ali (a.s.) said: Then you would have killed the servant of Allah and brother of His Messenger.

According to the report of Ibne Abbas, Umar said: Servant of Allah, yes, but we don’t accept your being the brother of the Messenger. Imam Ali (a.s.) asked: Do you deny that the Messenger of Allah (s.a.w.s.) deemed me as his brother? He replied: Yes. Imam Ali (a.s.) glanced at the companions and said: O group of Muhajireen and Ansar, I adjure you, did you not hear the Messenger of Allah (s.a.w.s.) say on the day of Ghadeer what he said regarding me? And what he said in Battle of Tabuk?

After that he publicly explained all that the Holy Prophet (s.a.w.s.) had said in his favor and all companions admitted having heard all that from the Messenger of Allah (s.a.w.s.). Abu Bakr feared lest people should extend their support to Ali, so he took the initiative and said: Whatever you said is true and we heard it and we remember it; but we heard the Prophet say: Allah has exalted us, Ahle Bayt and chosen the hereafter for us over the world and has not gathered prophethood and Caliphate among us. Is there anyone, who testifies for us in this matter? Umar said: The Caliph of the Messenger of Allah (s.a.w.s.) has said the truth and I also heard it.

Then Abu Ubaidah, Saalim, the freed slave of Huzaifah and Maaz bin Jabal also swore. Imam Ali (a.s.) said: You five had entered into a pact and kept its document in the Kaaba to the effect that if the Messenger of Allah (s.a.w.s.) passes away or is killed you will not allow his Caliphate to his Ahle Bayt (a.s.) and this tradition was also fabricated by you that day.

“How do you know we had signed that pact?” asked Abu Bakr. Imam Ali (a.s.) said: O Zubair, Salman, Abuzar and Miqdad, I ask you in the name of Allah and Islam, did you not hear the Messenger of Allah (s.a.w.s.) naming these five and saying that they have joined that pact and drawn that document? All of them said: Yes, we have heard thus; then Ali (a.s.) asked the Prophet: O Messenger of Allah (s.a.w.s.), what should I do if

they act like this? He replied: If you find supporters, fight them, and if you cannot, keep yourself secure and do not allow yourself to be killed.

Amirul Momineen (a.s.) said: If those forty men, who had pledged allegiance to me had been loyal to that pledge, I would have definitely fought Jihad with them only for the sake of Allah. By Allah, this Caliphate, which Abu Bakr and Umar have usurped from me, will not fall into the share of any of their descendants till Judgment Day and the falsehood you have attributed to the Messenger of Allah (s.a.w.s.) is proved false by the following verse of Quran:

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۖ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا

"Or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom." (Surah Nisa 4:54)

Imam (a.s.) said: Thus, 'the Book' is prophethood, 'wisdom' is Sunnat and the 'grand kingdom' is Caliphate and we are the children of Ibrahim. Miqdad arose and asked: O Ali, what do you command? By Allah, I shall fight if you say and restrain my hand if you order.

His Eminence said: Miqdad, restrain your hand; recall the covenant of the Prophet and that bequest, which he made to you. Salman says: I arose and said: By the one in whose hand my life is. if I know that I will be able to ward off some peril and endear my faith, I would definitely wield my sword so that truth triumphs. You are dragging in such a humiliating manner one, who is the brother of the Messenger of Allah (s.a.w.s.), his successor, his Caliph and the father of his sons! Be sure if divine chastisement and may you remain despaired of the favor of God.

Then Abuzar arose and said: O those who have become deviated after their Prophet and are degrading themselves due to divine chastisement; the Almighty Allah says:

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾

"Surely, Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations." (Surah Aale Imran 3:33)

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾

"Offspring, one of the other; and Allah is Hearing, Knowing." (Surah Aale Imran 3:34)

Aale Muhammad (a.s.) have the morals of Nuh, Aale Ibrahim are the chosen progeny of Ismail, progeny of the Prophet of the last age. They are Ahle Bayt of prophethood, place of messengership, place of frequenting of angels and these personalities are like the heavens; lofty like mercy of Allah and like mountains, cause of steadfastness of the earth. They are sacred like the Kaaba and Qibla of the folks of the universe; like spring of the drink server a source of knowledge of truth and like the brilliant stars, which guide the creatures. They are the blessed tree, with whose effulgence the Almighty Allah has joined His effulgence.

Prophet Muhammad (s.a.w.s.) is the seal of the prophets and chief and leader of human beings and His Eminence, Ali (a.s.) is the successor and chief of successors, Imam of the pious, chief of illuminated faced ones; he is the great truthful one and the great discriminator. He is the successor of Muhammad, inheritor of his knowledge and superior for believers more than their selves as the Almighty Allah has said:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ ۖ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ۗ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ

"The Prophet has a greater claim on the faithful than they have on themselves, and his wives are (as) their mothers; and the possessors of relationship have the better claim in the ordinance of Allah." (Surah Ahzab 33:6)

Abuzar said: Give precedence to one, the Almighty Allah has preferred and relegate one, whom Allah has relegated. Give the Wilayat and successorship to one, whom Allah has bestowed it.

Umar stood up and said to Abu Bakr. Why are you sitting on this pulpit in vain? Ali wants to fight you and he sits below your pulpit, but he does not rise up to pay allegiance; you descend from the pulpit or order us to slay him. Imam Hasan (a.s.) and Imam Husain (a.s.) were standing behind their respected father; when they heard about killing, they started wailing: O grandfather, O Messenger of Allah!

Amirul Momineen (a.s.) hugged the two and said: Don't cry, by Allah they cannot eliminate your father; they are too lowly to make such an intention. Umme Aiman, the nurse who had reared the Messenger of Allah (s.a.w.s.) arrived and said: O Abu Bakr, how soon have you displayed your jealousy and hypocrisy.

Umar said: What do we have to do with women? And he ordered them to expel her from the Masjid. Buraid Aslami arose and said: You are behaving like this with the brother of the Messenger of Allah (s.a.w.s.) and the father of his sons? All of us in Quraish know you along with your traits; did the Messenger of Allah (s.a.w.s.) not tell you and Abu Bakr: Both off you go and salute him with the title of Amirul Momineen? You two asked: Is it a command of Allah and His Messenger and he replied: Yes?

Abu Bakr said: It happened thus, but after that the Holy Prophet (s.a.w.s.) said: Prophethood and Caliphate do not gather in my Ahle Bayt. Buraidah said: By Allah, the Holy Prophet (s.a.w.s.) did not say this. By Allah, I will not live in the country ruled by you. Umar ordered them to drive out Buraidah with force.

Then Umar said to Ali: O son of Abu Talib, come forward and pay allegiance. Imam (a.s.) asked: What if I don't? Umar said: I will eliminate you. Imam (a.s.) posed this question thrice and got the same reply, till the proof was exhausted on those people. Then Umar raised his hands and without Ali (a.s.) raising his hand Abu Bakr extended his hand, placed his hand on Ali's hand.

According the report of Ibne Abbas, when Umar said: I will eliminate you, Imam Ali (a.s.) said: By Allah, O son of Zahhak, you are not capable of this and you are weaker and wicked that you should do that. Khalid, the hypocrite, drew out his sword and said: By Allah, if you don't pay allegiance, I will eliminate you. Ali (a.s.) caught his collar and he fell down flat, dropping the sword.

Salman says: When they dragged Ali (a.s.) in the Masjid with a rope around his neck he turned to the purified grave of the Messenger of Allah (s.a.w.s.) and said:

ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضْعَفُونِي وَكَادُوا يَقْتُلُونَنِي

"Son of my mother, surely the people reckoned me weak and had well-nigh slain me." (Surah Araaf 7:150)

It was the remark, which Harun had made to Musa after the calf worship of Bani Israel. Then they asked Zubair to give allegiance, but he refused and Umar, Khalid and Mughira with the cooperation of others snatched his sword and broke it. Then they brought him forcibly and he paid allegiance under duress. Salman says: Then they apprehended me and strangled me in

such a way that I was out of breath and in the end, I also gave the allegiance under force.

After that allegiance was taken by force from Abuzar and Miqdad as well and other than Amirul Momineen (a.s.) we four gave allegiance under compulsion; but the refusal of Zubair was much more than us. When he paid allegiance, he said: O son of Zahhaka, by Allah, if this group of sinners had not been there to support you, you could not have compelled me when I am armed. I know your cowardice very well, but some Satan worshippers have supported you, so you take advantage of their support.

Umar became infuriated and said: Are you talking of Zahhaka? Zubair said: Who was she that I could not name her? Zahhaka was a black fornicating slave girl of my grandfather, Abdul Muttalib; she fornicated with your grandfather, Nufail and your father, Khattab was born from it. After the birth of that illegitimate boy, Abdul Muttalib gifted the slave girl to your grandfather and your father is the slave of our grandfather.

So, Abu Bakr made peace between them and they left each other alone at the moment. Sulaym says: I asked Salman, did you pay allegiance to Abu Bakr, without saying anything? Salman replied: After paying allegiance, I said: You have apostasied till Judgment Day. Do you know what you have done with yourself? You adopted the practice of disbelievers, who preceded you and created dissension in this Ummah abandoning the practice of your Prophet, till you removed the Caliphate from its source.

Umar said: Now, that you and your Imam have given allegiance, you may say whatever you like. I said: I heard the Messenger of Allah (s.a.w.s.) say: On you and your companion (Abu Bakr, whose allegiance you have given) are sins equal to all the sins of the Ummah till Judgment Day and the punishment equal to that will be upon you. Umar said: You may say what you like; your Imam has given allegiance while you were not pleased that he was unable to get the Caliphate. I said: I testify

that I read in some heavenly scriptures that among the gates of Hell is a gate named after you, your lineage and traits. He said: You can say what you like as Allah has taken away Caliphate from Ahle Bayt, whom you regarded as your gods other than Almighty Allah. I said: I swear that I heard the exegesis of these verses:

فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ ﴿٢٥﴾

"But on that day shall no one chastise with (anything like) His chastisement," (Surah Fajr 89:25)

وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ ﴿٢٦﴾

"And no one shall bind with (anything like) His binding." (Surah Fajr 89:26)

That this verse is regarding you and that your chastisement is more severe than that of infidels. Umar said: Shut up, you son of a dirty woman! May Allah shut your mouth. Amirul Momineen (a.s.) said: Salman, I adjure you to keep quiet. Salman says: By God, if Amirul Momineen (a.s.) had not commanded me thus, I would have mentioned all verses and traditions that I had heard from the Prophet regarding him and Abu Bakr. When Umar saw that I had fallen quiet, he said: You are their obedient one and their praiser.

Thus, when Abuzar and Miqdad paid allegiance and did not say anything, Umar said: Salman, why don't you also become quiet as your two companions have paid allegiance without saying anything; your love and honor with regard to Ahle Bayt is not more than these two.

Abuzar said: Umar, do you condemn us, because of our love and regard for Aale Muhammad (a.s.)? May Allah curse and He *has* cursed those who are inimical to them and have created innovations regarding them and one, who forcibly usurps their rights and hoist people over them, making people turn on their heels from this religion. Umar said: Amen, may Allah curse

those who oppress them. They had no share in Caliphate; on the contrary, they and others are same. Abuzar asked: Then why did you argue with the Ansar on the basis of proximity of the Prophet?

Amirul Momineen (a.s.) said: Son of Zahhaka, do we have no share in Caliphate? Is Caliphate exclusive for you and Abu Bakr, the son of the debased one; who is the son of the fly-eater? Umar said: Now, that you have paid allegiance, you should restrain from such statements; all have approved my companion and they have not approved you; so what is my fault?

Imam (a.s.) asked: But Allah and the Messenger have not approved anyone other than me; thus, you and your companion; and those who have followed you should expect divine chastisement and degradation. O son of Khattab, woe on you, do you know what you have done? What kind of chastisement have you prepared for yourself and your companion?

Abu Bakr said: O Umar, now, that he have given allegiance and become secure from his mischief, leave him to say what he likes. Imam (a.s.) said: I don’t say anything, except: O Salman, Abuzar, Miqdad and Zubair; I remind you of Allah, you heard the Messenger of Allah (s.a.w.s.) say:

There is a casket of fire in Hell having twelve persons: six from the previous nations and six from this Ummah. That casket is kept in a well of the castle of Hell. There is a stone covering the mouth of that well. When Allah intends to increase the heat of Hell, He commands them to remove the stone from that well; thus, it hikes the flaring of Hell.

So I asked the Prophet in your presence, who those persons are and he said: From the previous nations are: Qabil, son of Adam, who killed his brother, Firon and Nimrod, two men from Bani Israel, one of whom misguided the Jews and another, who deviated the Christians and the sixth of them is Iblis. From this Ummah are Dajjal and the five, who would collude in that accursed pact. They would unite on your enmity and cooperate

with each other to usurp your right; and he even mentioned their names.

Salman says: Thus, the four us testified that we had heard this from the Messenger of Allah (s.a.w.s.). Uthman asked: Did you hear any tradition regarding me? Ali (a.s.) said: Yes, I heard the Prophet cursing you and after that I never heard him recant. Uthman became infuriated and said: What do I have to do you? You neither left me alone during the lifetime of the Prophet nor after his passing away. Zubair said: May Allah humiliate you!

Uthman said: By Allah, I heard the Prophet say that Zubair would be killed as an apostate. Salman said: At that time Amirul Momineen (a.s.) said to me softly: Uthman is right, because after the killing of Uthman, Zubair would pledge allegiance to me and then break the allegiance, apostasies and would be killed. Sulaym says: Salman used to say: After the passing away of the Prophet, except for four persons, everyone apostasied. These persons became like Harun and followers of Harun. Their opponents became like the calf and the followers of calf.

Thus, Ali (a.s.) is like Harun and Abu Bakr is like the calf; Umar is like the Samari. We heard the Prophet say: On Judgment Day, some of my companions would approach me, from those who apparently possess some respectability, in order to cross the Siraat Bridge. When I see them and they see me, I will recognize them and they would recognize me. But they would drive them away from me and I will say: O Allah, they are my companions.

The angels would reply: Do you know what they did after you? They apostasied after you left them. I will say: Take them away. I also heard the Prophet say: They will repeat the acts of Bani Israel exactly; like a pair of shoes and size of arrows, which are of the same size corresponding to each span of hand; because Taurat and the Holy Quran are both written with one hand, one pen and on one scroll and the examples and practices of both the nations are same.

It is narrated from Imam Ja'far Sadiq (a.s.) that when they forcibly brought Amirul Momineen (a.s.) out of the house to compel him to pay allegiance, Lady Fatima (s.a.) also came out and Bani Hashim ladies accompanied her. When Lady Fatima (s.a.) came to the holy grave of the Holy Prophet (s.a.w.s.), she said: Leave my cousin alone, except for that God, who sent Muhammad with truth, I will expose my hair and placing the dress of the Prophet on head stage a protest in the court of Almighty. The she-camel of Salih is not more honorable with Allah than me and her young one is not more honorable than my son. Salman says: I was near the Prophet's grave.

By Allah, I saw the walls of the Masjid rise up leaving their foundation in such a way that if one wanted one could have gone out from under them. I went to Lady Fatima (s.a.) and said: My lady, the Almighty Allah had deemed your father as mercy for the worlds; you don't be a cause of divine chastisement on this Ummah. Fatima went out from the Masjid and the wall returned to their former position raising a cloud of dust, which entered our nostrils.

According to another report, Lady Fatima (s.a.) took Imam Hasan (a.s.) and Imam Husain (a.s.) to the grave of the Holy Prophet (s.a.w.s.) in order curse this nation. Amirul Momineen (a.s.) said to Salman: Go to the daughter of Muhammad, as I see the surroundings of Medina shaking; if she exposes her hair, tears her collar and goes to the grave of her respected father and beseeches in the court of Allah, they will not get any respite and Medina will sink into the earth along with its inhabitants. Salman came to Lady Fatima (s.a.) and said: Ali (a.s.) is asking you to go back and remain there so that you may not be the cause of chastisement on this Ummah. She said: If Ali has said thus, I will return and remain patient.

It is narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that when they were taking Imam Ali (a.s.) forcibly to Abu Bakr and when he reached the purified grave of the Prophet, he recited the following verse:

ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضْعَفُونِي وَكَادُوا يَقْتُلُونَنِي

"Son of my mother, surely the people reckoned me weak and had well-nigh slain me." (Surah Araaf 7:150)

A hand came out of the purified grave of the Prophet, which everyone recognized that it was the Prophet's hand and a voice came out, which all recognized:

أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا

"Do you disbelieve in Him Who created you from dust, then from a small seed, then He made you a perfect man?" (Surah Kahf 18:37)

Moreover, through Shia channels, it is narrated from Imam Ja'far Sadiq (a.s.) and through Ahle Sunnat channels, it is narrated from Zaid bin Wahab that twelve person refused to pay allegiance to Abu Bakr. They were prominent personalities from Muhajireen and Ansar and they also presented irrefutable justification for their stance. From the Muhajireen were Khalid bin Saeed bin Aas from Bani Umayyah; Salman, Abuzar, Miqdad, Ammar and Buraidah Aslami. From the Ansar were Abu Shahim bin Hatiyan, Sahal bin Hunayf, Uthman bin Hunayf, Khuzaimah bin Thabit, Ubayy bin Kaab and Abu Ayyub Ansari.

When Abu Bakr mounted the pulpit, these people counseled among themselves that they should pull Abu Bakr down. Some said: You will be killed and Allah has told you not to intentionally cast yourself into perdition. Then they decided to meet Amirul Momineen (a.s.) and seek his counsel.

They said: O Amirul Momineen (a.s.), you have abandoned the right, for which you were worthier than Abu Bakr, because we heard the Messenger of Allah (s.a.w.s.) say: Ali is with truth and truth is with Ali, wherever he goes. We want to pull down Abu Bakr from the pulpit and we came to ask your opinion about it.

Ali (a.s.) said: If you do that, it would lead to a civil war and you, in comparison to them, are very few. You and they would come with swords to me and they will say: Pay allegiance or we would kill you. At that time, it would be necessary for me to drive them away by force and that would go against the command of the Messenger of Allah (s.a.w.s.), because before his demise, he told me: Soon, the people of my Ummah would plot against you and break their covenant regarding you. You in relation to me are like Harun was to Musa. After me, people of my Ummah would be like Samari and his followers as compared to Harun and his followers.

I asked: Messenger of Allah (s.a.w.s.), what should I do when this happens? He replied: If you get supporters, you fight against them and if you don't, be patient and keep your life secure so that you come to me oppressed. When the Holy Prophet (s.a.w.s.) went to his heavenly abode, I was busy in his final rituals. Then I swore that I will not leave the house, except for prayers, till I don't compile the Quran and then I compiled the whole Quran.

After that I took Fatima, Hasan and Husain and went to the houses of Badr fighters and adjured them to honor my rights. I requested them to help me, but except for four: Salman, Abuzar, Miqdad and Ammar, none responded. Thus, fear Allah and keep quiet, because you know the malice they harbor and you are aware of the enmity they have for Allah, the Messenger and Ahle Bayt of Prophet. All of you go to him together and tell them whatever you heard from the Prophet about them and me, so that proof is complete and no excuse remains; and when they meet the Prophet on Judgment Day, their condition would be deplorable.

On Friday, when Abu Bakr mounted the pulpit of the Prophet and all gathered around him, the first to speak up was Khalid bin Saeed, since he relied on the support of Bani Umayyah. He said: O Abu Bakr, fear Allah. You know that the Messenger of Allah (s.a.w.s.) said in the Battle of Quraiza: O Muhajireen and Ansar, remember that Ali (a.s.) is the Amir and

my Caliph among you and my Lord has advised me and if you don’t remember my advice, you will become disunited and religion would become ambiguous to you and the evil ones from you will be your rulers. Indeed, my Ahle Bayt are the heirs of my office and they will act according to my command after me.

O Allah, whoever from my followers obeys them and remembers my advice about them, please raise them with me and reward them with salvation. O Allah, keep one, who usurps Caliphate from Ahle Bayt (a.s.) deprived from Paradise, whose width is equal to the heavens and the earth. Thus, Umar objected to him and Khalid said much about his lineage and vile acts and then finally observed: You simile in this matter is like Shaitan, as the Almighty Allah has said in Quran:

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٦﴾

“Like the Shaitan when he says to man: Disbelieve, but when he disbelieves, he says: I am surely clear of you; surely I fear Allah, the Lord of the worlds.” (Surah Hashr 59:16)

Thus, the end of those two would be that they would remain in Hell forever and this is the recompense of the unjust.

After that Salman arose and first said in Persian: What have you done? You don’t know what you have done.

Then he said in Arabic: O Abu Bakr, when you encounter a problem you cannot solve, whom will you refer to? What justification do you have for taking precedence over one, who is wiser than you and nearer to the Prophet? He is the most learned about Book of Allah and Sunnah of Prophet and whom the Holy Prophet (s.a.w.s.) accorded precedence during his lifetime and at the time of his death made a bequest to him? You rejected the statement of Prophet, ignored his bequest and broke the covenant made to him.

You invalidated the command of Prophet, who appointed Usamah as commander over you. The aim of the Prophet was to send you all out of Medina lest you create this mischief and it became clear to the whole Ummah that you have not obeyed the Prophet in any matter.

O Abu Bakr, very soon you will die and go into the grave with this deadly sin. Beware as it is not too late. Repent for your acts so that you don't carry the load of sins to the hereafter. Indeed, you also heard what we heard regarding Ali (a.s.) and you also saw what we saw; but all this did not prevent you from taking up the responsibility of this great misdeed.

After that Abuzar arose and said: O Quraish, you have committed a strange vile act; you disregarded the relationship of the Prophet and a large group would apostatize as a result of this and harbor doubts about religion. If you had left the Caliphate for Ahle Bayt of the Prophet, no dissension would have appeared among you. Now, that you have done this, who has power to take over the Caliphate? And a lot of bloodshed will take place in it.

The righteous among you are aware that the Holy Prophet (s.a.w.s.) said that Caliphate is for Ali, after me. After that for my two sons: Hasan and Husain and then for the purified Imams from my progeny. But you rejected the directions of your Prophet, sold your everlasting hereafter in exchange for the temporal world and followed the practice of the past nations, which apostasied after their prophets. Very soon you will see the evil consequences of your evil deeds.

Then Miqdad arose and after dispensing many advices, said: You know well that the allegiance of Ali rests on your neck and the Holy Prophet (s.a.w.s.) put you and Umar under the standard of Usamah, the freed slave of Prophet and under the Chief of Believers, so that such thoughts may not enter your minds. At another time, he put you two under the command of Amr bin Aas, the source of evil and hypocrisy during the Battle

of Zatus Salalil. He was such a hypocrite regarding whom the verse of:

﴿إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾﴾

"Surely your enemy is the one, who shall be without posterity." (Surah Kauthar 108:3)

…was revealed. Thus, the Prophet appointed such a hypocrite over you and other hypocrites. He appointed Umar and you as mace-bearers of that group, but you promoted yourself from this directly to Caliphate? O Abu Bakr, you know well that after the Holy Prophet (s.a.w.s.), Caliphate is the right of Ali Ibne Abi Talib (a.s.). So give that right to him.

After that Buraid Aslami arose and said:

﴿إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾﴾

"Surely we are Allah's and to Him we shall surely return." (Surah Baqarah 2:156)

O Abu Bakr, what harm has truth received from falsehood? Have you forgotten that the Messenger of Allah (s.a.w.s.) ordered us to address Ali as Amirul Momineen (a.s.) and salute him with this appellation? The Holy Prophet (s.a.w.s.) said on a number of occasions that he is the chief of believers and the slayer of unjust. Thus, fear Allah and entrust the right to him, for which he is most eligible.

Ammar stood up and said: O Quraish, Ansar and Muslims; know that the Ahle Bayt of your Prophet are most worthy of Caliphate and more rightful for his heirloom and they can stage an uprising more than all of you regarding issues of religion. They can in a better way, preserve the Ummah of the Prophet. They are the great well wishers of Ummah. So tell your companion, Abu Bakr to return the right to the worthy one, before your matter becomes weak, a great mischief appears and enemies become greedy about you. You should know that Ali is

your guardian after your Prophet and you also know that the Messenger of Allah (s.a.w.s.) discriminated between you and Ali on many occasions.

He closed all the doors opening into the Masjid, except his door. He married his noble daughter, Fatima to him though many asked for her hand. He said: I am the city of wisdom and Ali is its door. Whoever seeks wisdom should approach from that door. You are needful of him in all issues of religion and he is not needful of you in anything, in addition to the precedence he commands, which none of you possess. Thus, why are you inclined to others? Why do you trespass on his rights?

بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿٥٠﴾

"Evil is (this) change for the unjust." (Surah Kahf 18:50)

Now, it was the turn of Ubayy bin Kaab. He arose and said: O Abu Bakr, do not deny the right, which Allah has kept for someone else. Restore the right of those, who deserve. Then he rendered more advices.

Then Khuzaimah got up and said: People, do you not know that the Holy Prophet (s.a.w.s.) deemed my testimony as equal to the testimony of two persons? All said: It is true. Khuzaimah said: I testify having heard the Messenger of Allah (s.a.w.s.) say: My Ahle Bayt separate truth from falsehood and they are the Imams, whose obedience is necessary. I have stated whatever I knew.

مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ

"Nothing is (incumbent) on the Apostle, but to deliver (the message)." (Surah Maidah 5:99)

After him, Abul Shayim got up and said: I testify that the Holy Prophet (s.a.w.s.) on the day of Ghadeer propped up Ali (a.s.) and Ansar said: He did not prop Ali on us, except for Caliphate. Some said: He propped him up, so that people may be

aware that he is the master of those, whose master the Prophet is. We sent a group and they asked the Prophet.

He said: Tell them that after me, Ali is the guardian of believers and he is more concerned about the Ummah than the people. I have told you what I knew. Thus, whoever may like, may believe it and whoever likes may disbelieve; and the Judgment Day is the rendezvous of everyone.

It was now the turn of Suhail bin Hunayf to rise up and after divine praise and benedictions, he said: O Quraish, be my witness as I am testifying for the Holy Prophet (s.a.w.s.) that I saw him between the grave and the pulpit holding the hand of Ali and saying: O people, this Ali is your Imam after me and he is my legatee during my lifetime as well as after my passing away. He will repay my debts and fulfill my promises. He would be the first to shake hands with me at Hauz Kauthar. Thus, glad tidings to one, who follows him and woe on one, who opposes him and does not help him.

Then Uthman bin Hunayf arose and said: I heard the Messenger of Allah (s.a.w.s.) say: My Ahle Bayt are the stars of the earth. So do not take precedence over them; on the contrary, accord priority to them as they are my representatives after me.

Someone arose and asked: O Messenger of Allah (s.a.w.s.), who are your Ahle Bayt? He replied: Ali and the purified ones of his descendants. Thus, O Abu Bakr, do not be the first to deny this statement. Do not be dishonest with the Messenger of Allah (s.a.w.s.) and don’t embezzle what you are entrusted with, while you are aware of truth.

After that Abu Ayyub arose and said: People, fear Allah with regard to the right of Ahle Bayt of your Prophet. Restore the right, which Allah made exclusive for them. Without any doubt, you also heard what your brothers heard that the Prophet often declared: After me, my Ahle Bayt are your Imams.

He used to gesture to Ali (a.s.) and say: He is the chief of the righteous and slayer of the deniers. Allah abandons one, who

abandons Ali and He helps those, who help Ali. So repent in the court of the Almighty from your injustice; doubtlessly Allah accepts repentance and He is the most merciful.

Imam Ja'far Sadiq (a.s.) said: Thus, Abu Bakr became speechless on the pulpit, unable to utter a single word. At last he said: I have become your ruler, but I am not better than you. You can cancel the allegiance, which you pledged to me.

Umar said: O fool, come down! Why are you sitting there when you cannot respond to the arguments of Quraish? By God, I wish to dismiss you from Caliphate and appoint Saalim, the freed slave of Huzaifah. Abu Bakr came down and held the hand of Umar and they went home. After that they did not appear in the Masjid for three days.

On the fourth day, Khalid bin Walid came with a thousand men and asked: Why are you sitting idle? Bani Hashim is vying for Caliphate. Saalim also came with a thousand men and Maaz bin Jabal also came with a thousand men. Thus, army after army arrived, till four thousand hypocrites came out with naked swords, Umar being ahead of all of them, till they entered the Mosque of the Prophet. Umar said: O companions of Ali, by God, if anyone speaks like the previous day, I would strike off his head.

Khalid bin Saeed arose and said: O son of the black slave girl, Zahhaka, are you threatening us with your swords? Do you wish to drive us away with excess of your men? By Allah, our swords are sharper than yours and inspite of our minority we are stronger than you, because the Divine Proof is among us. By Allah, if our Imam had not restrained us from fighting, and his obedience is incumbent on us, we would have definitely fought to make our cause known. Ali (a.s.) said: Khalid, take your seat, the Almighty Allah is aware of your struggle in the path of truth and He will reward you with the best recompense. So he took his seat.

Salman arose and said: God is the greatest, God is the greatest. I heard from the Holy Prophet (s.a.w.s.) and if I have

not heard it, my ears should become deaf. He said: A day will come, when my brother and cousin would be seated in my Masjid with a few of his companions, when suddenly he would be surrounded by a group of hellish people and they will intend to kill him and his companions. There is no doubt that you are those people.

Umar tried to attack Salman and Ali (a.s.) stopped him by catching his collar and threw him down. Then he said: O son Zahhaka, the black woman; if a pact had not been written before and a covenant has not been made to the Holy Prophet (s.a.w.s.), I would have definitely shown you whose supporters are weak and whose numbers is less. Then he said to his companions: Turn back, may Allah have mercy on you. By Allah, I will not enter this Masjid, except in the manner, in which my two brothers, Musa and Harun entered when the companions of Musa said: Go you and your God fight, we are sitting here.

قَالُوا يَا مُوسَىٰ إِنَّا لَنْ نَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا ۖ فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ ﴿٢٤﴾

"They said: O Musa! We shall never enter it so long as they are in it; go therefore, you and your Lord, then fight you both, surely we will here sit down." (Surah Maidah 5:24)

By Allah, I will not enter, except for visiting (Ziyarat) the Messenger of Allah (s.a.w.s.) or when people encounter a difficult problem and I come to give justice to the rightful, because it is not lawful for the Divine Proof appointed by the Messenger of Allah (s.a.w.s.) to leave people in confusion.

We should know that it is a summary of traditional reports mentioned in Shia books of history regarding that tragic event. Most of these points are narrated in books of biography, traditions and history of Ahle Sunnat here and there and I have mentioned some of them in *Biharul Anwar*.

For example, Ibne Abil Hadid says: There are different reports about Saqifah and whatever the Shia say and which a large number of historians have also reported, it is that Imam Ali (a.s.) refused to give allegiance till they brought him by force. Zubair also refused to pay allegiance and said: I will not pledge allegiance to anyone, except to Ali.

In the same way, Abu Sufyan, Khalid bin Saeed, Abbas, uncle of the Messenger and all his sons; Abu Sufyan bin Harith and all Bani Hashim abstained from allegiance. They explain that when Umar came, Zubair pulled out his sword. A group of Ansar and others were accompanying Umar, who said: Take away Zubair's sword and break it. The people did that and afterwards they brought him to Abu Bakr by force. No one, except Imam Ali (a.s.) remained and they did not bring him out, because of regard for Lady Fatima (s.a.). Some say that they brought out Ali (a.s.) also and he paid allegiance to Abu Bakr.

Muhammad bin Jarir Tabari has mentioned a large number of reports that when Ansar saw that they could not get the Caliphate, all of them or some of them said: We will not give allegiance to anyone, except Ali (a.s.). Ali bin Abdul Karim, alias Ibne Athir Mosuli has also in his *Tarikh,* mentioned the same.

Moreover, Ibne Abil Hadid says that after the passing away of the Prophet, Ali (a.s.), who had a firm determination, used to say: I would have indeed fought Jihad. Nasr bin Muzahim has mentioned this in *Kitab Siffeen* and many other historians have also narrated it, but whatever the traditionists and reliable scholars of Ahle Sunnat say is that Ali refused to pay allegiance to Abu Bakr for six months and remain secluded at home. As long as Lady Fatima (s.a.) was alive, he did not pay allegiance to Abu Bakr and he did so only after her passing away.

It is mentioned in *Sahih Bukhari* and *Muslim* that as long as Fatima was alive, Ali has the support of people and after her passing away they forsook him. Thus, Ali paid allegiance and

the period Fatima remained lived after the passing away of her father, was six months.

The author says: It is astounding that in spite of the fact that this learned writer has narrated this tradition from his canonical books and in the beginning said that after the passing away of Fatima, Ali paid allegiance willingly, however, the text of *Sahih Bukhari* and *Muslim* clearly proves that as long as Ali was having supporters, and it was possible to refuse allegiance, he did not pay allegiance. When the people turned away from him and he was disappointed, he paid allegiance at that time.

Moreover, Ibne Abil Hadid has quoted from *Kitab Saqifah* of Ahmad bin Abdul Aziz Jauhari, which he always extols, that when people paid allegiance to Abu Bakr, Zubair, Miqdad and some companions visited Ali and the latter was at Fatima's house, a venue of their mutual consultations. Umar barged into Fatima's house and said: O daughter of Messenger of Allah; no one is dearer to us than your respected father and after him, no one is dearer to us than you. However, by Allah, this does not prevent me from torching your house, if these people gather here.

When Umar bin Khattab went away and they came there, Lady Fatima (s.a.) told them what Umar had said, and added: I am sure he will do what he said. Keep away from this house. So they went away and paid allegiance to Abu Bakr.

Then Ibne Abil Hadid says: It is among the famous statements of Muawiyah that he wrote to Imam Ali (a.s.): Yesterday you mounted your wife on a mule and taking your sons, Hasan and Husain with you, you did not leave any companion of Badr or any elder in faith, but that you went to his door when people had paid allegiance to Abu Bakr and your intention was to mobilize people to fight the companion of the Messenger of Allah; but none accepted your advice, except four or five of them. If you had been worthy, they would have definitely accepted your claim. If I overlook everything you told my father when he tried to instigate you, you said that if you had

forty determined persons, you would have definitely fought Abu Bakr.

Moreover, it is narrated from the book of Jauhari that Salman, Zubair and Ansar wanted to pledge allegiance to Imam Ali (a.s.) and Salman said: You were right in not giving the discretion to Muhajireen, but you committed the mistake of not handing the authority to its source, Imam Ali (a.s.).

According to another report, he said: You did not surrender authority to the Ahle Bayt of the Prophet and if you had done so, never would have two persons differed and you would have lived in prosperity.

Moreover, Jauhari has narrated from Abul Aswad that some persons from Muhajireen became infuriated at the allegiance of Abu Bakr and Ali and Zubair were also angry at it and they entered Fatima’s house amicably. Then Umar came with some people, including Usaid bin Hazir and Salma bin Salama. Lady Fatima (s.a.) protested and adjured them in the name of Allah, but to no avail. They surrounded the house, confiscated the sword of Ali and Zubair and broke them. Then Umar dragged him out, till he paid allegiance to Abu Bakr.

Abu Bakr stood up and through a sermon justified that allegiance was an act, through which a mischief was created and ‘Allah saved us from its evil. I was afraid, lest a mischief should appear. By Allah, I never vied for Caliphate, but people placed this burden on my back, to bear which I don’t have strength and this function cannot be fulfilled by me. On the contrary, I wanted that a person stronger than me should be appointed at my place.’

He offered many such excuses and the Muhajireen accepted. According to another report, he said: Thabit bin Qays was also in the group, which entered Fatima’s house with Umar.

According to another report, Abdur Rahman bin Auf was also present in that group; and Muhammad bin Salma as well and it was he that broke Zubair’s sword.

Then in the book of Jauhari, it is narrated from Salma bin Abdur Rahman that when Abu Bakr mounted the pulpit, Ali and Zubair were in Fatima's house, along with a group of Bani Hashim. Umar came and said: By the God, in whose hand my life is, you are coming out to pay allegiance or I will torch this house over you? Zubair came out with a naked sword. A man from Ansar or Ziyad bin Labid engaged him and he dropped the sword. Abu Bakr called out from the pulpit: Break the sword and they did that. Then Abu Bakr said: Leave them, as Allah will bring them.

Jauhari has said that in another report, it is mentioned that Saad Ibne Abi Waqqas and Miqdad were also present with them in Fatima's house and they had gathered there to pay allegiance to Ali. Thus, Umar arrived and committed arson to the house. At that time Zubair came out with the sword and Lady Fatima (s.a.) also came out weeping and wailing.

Then Jauhari has narrated that Abdullah bin Musa Husaini was asked about the circumstances of Abu Bakr and Umar and he replied: I will reply with the response of Abdullah bin Hasan, when he was asked about them. He said: Fatima was Siddiqa, infallible and the daughter of the Messenger of Allah (s.a.w.s.) and when she passed away, she was infuriated at them; that is why, we are also infuriated at them.

Moreover, it is narrated from Imam Muhammad Baqir (a.s.) that Ibne Abbas used to say: I heard Umar say: After the passing away of the Messenger of Allah, your companion was most superior to all for Caliphate, but we feared him for two things. I asked: What? He replied: Because of his young age and his partiality to the descendants of Abdul Muttalib.

Ibne Abil Hadid says: However, the refusal of Ali to pay allegiance to Abu Bakr till he was dragged out of his house as mentioned before, is recorded by all tradition scholars, historians and biographers and whatever Jauhari has narrated from tradition narrators in this regard is also clear, and all this is authentic and

confirmed. Besides Jauhari, others have also mentioned it so excessively that it cannot be doubted.

Moreover, Jauhari has narrated from Abu Bakr Bahili and Ismail bin Mujahid; and they narrate from Shobi that Abu Bakr asked Umar: Where is Khalid bin Walid? He replied: He is here. Abu Bakr said: Go both of you and get Ali here to pay allegiance. So Umar entered the house and Khalid remained out. Umar said to Zubair: What sword is this? Zubair said: I prepared it for allegiance of Ali. Many people had gathered in that house, like Miqdad and all members of Bani Hashim.

Umar snatched Zubair's sword and broke it against a stone. Then he dragged Zubair out and handed him to Khalid. A huge group was accompanying Khalid, whom Abu Bakr had sent to assist. Then Umar entered the house and said to Amirul Momineen (a.s.): Get up and pay allegiance. Imam (a.s.) refused. He dragged out Ali (a.s.) also and handed him over to Khalid. The hypocrites surrounded them and dragged them through the streets of Medina filled with people and all witnessed this scene. Lady Fatima (s.a.) came out of the house with many ladies of Bani Hashim clan. Shrieks and wails rose up in the atmosphere.

Lady Fatima (s.a.) screamed at Abu Bakr: How soon have you attacked the house of Ahle Bayt of the Messenger? By Allah, I will not speak to you till I meet my Lord. When Ali and Zubair paid allegiance and this mischief ended, Abu Bakr came and sought the intercession of Umar with her and she became pleased with him.

After quoting these traditional reports, Ibne Abil Hadid says: In my view, it is certain that Lady Fatima (s.a.) passed away from the world while she was infuriated at Abu Bakr and Umar and she made a bequest that they should not pray her funeral prayers and this, in the view of our scholars, is a lesser sin, which is forgiven. However, the preferable option was that they should have respected her sanctity.

Moreover, Ibne Abil Hadid says: I used to read out that tradition before my teacher, Abu Ja'far Naqib; that Habbar bin

Aswad speared the litter of Zainab, daughter of the Prophet, which terrified her and the fetus she was carrying at that time was miscarried; that is why the Holy Prophet (s.a.w.s.), on the day of the conquest of Mecca condemned him to death. When I read this tradition, Naqib said: When the Holy Prophet (s.a.w.s.) condemned Habbar to death for being responsible for miscarriage of Zainab, it is clear that if he were alive, he would have made condemned to death, one, who threatened Fatima and caused her miscarriage.

Ibne Abil Hadid says: I asked Naqib: Can I quote you that companions threatened Fatima leading to her to miscarry the fetus named Mohsin? He acted on dissimulation and said: Don't quote me in its favor or against it, because I have reserved my judgment in this matter.

Then Ibne Abil Hadid has quoted from Muhammad bin Jarir Tabari, their reliable historian, the report of Saqifah as we have quoted.

Waqidi has narrated that Umar bin Khattab came to the house of Ali with Usaid Ibne Hazir, Salma bin Aslam and others and said: Come out or I would torch this house over you.

In *Kitab Ghurar*, Ibne Harasa has narrated from Zaid bin Aslam that he said: I was among those who accompanied Umar, carrying firewood to the door of Fatima's house, when Ali and his companions refused to pay allegiance. Umar said: Expel those who are present in your house, or I will burn this house along with its inmates. At that time Ali, Fatima, Hasan, Husain and some companions were present in the house. Fatima asked: Will you burn this house on me and my children? He replied: Yes, I will do that by Allah, or they should come out and pay allegiance.

Ibne Abde Rabb, a famous Ahle Sunnat scholar, says: Ali and Abbas were present in Fatima's house. Abu Bakr said to Umar: If they refuse to come here, fight them. Umar came with firewood to burn down Fatima's house. Fatima said: Son of Khattab, do you want to burn down my house? He replied: Yes.

Then Ibne Hadid has narrated the circumstances of Saqifah, as was mentioned above, but it is more reliable that he said: Bani Hashim gathered in the house of Ali, and Zubair was also there, because he considered himself to be from Bani Hashim and Amirul Momineen (a.s.) used to say: Zubair was always with us, Ahle Bayt (a.s.), till his sons reached maturity and turned him away from us.

Thus, Umar came to Fatima's house with some people including Usaid and Salma. Umar said: Come and pay allegiance, but they refused. Zubair emerged with a naked sword. Umar said: Apprehend this dog. Salma bin Aslam snatched his sword and hit it at the wall, breaking it. Then they dragged Zubair and Ali to Abu Bakr and Bani Hashim accompanied them. Imam Ali (a.s.) was saying: I am the servant of Allah and brother of His Messenger.

When they brought him to Abu Bakr and ordered him to pay allegiance, he said: I am more worthy of this and I will not pay allegiance to you. On the contrary, *you all* pay allegiance to me. You took this Caliphate from Ansar on the pretext of proximity to Prophet and I argue with you with the same. If you fear Allah, observe justice and accept our right as the Ansar accepted your right, or you are deliberately committing oppression and have occupied the seat of Caliphate.

Umar said: We will not leave you, till you don't pay allegiance. Ali (a.s.) said: You two have hatched a nice conspiracy. Today you are demanding allegiance for him, so that tomorrow he may turn this Caliphate to you. By Allah, I will not obey you and I will not pay allegiance to him. Abu Bakr said: I will not force you, if you are unwilling.

Abu Ubaid said: O Abul Hasan, you are young and they are elders of your community, you don't have the experience that they have. Abu Bakr is more capable of fulfilling this responsibility. So, you accept his Caliphate and if you survive and reach old age, you will become worthy of it due to the

excellence you have and as a result of those struggles you have undertaken.

Ali (a.s.) said: O Muhajireen people, fear Allah and don't take away the rulership of Muhammad to your families and don't drive away Ahle Bayt from their position and right. O Muhajireen, by Allah, we Ahle Bayt are more worthy of this matter than you, because it is necessary that a person should be present among you, who recites and understands the Book of Allah; who is having deep knowledge about religion of Allah and is aware of the Sunnah of the Messenger of Allah (s.a.w.s.) and who can administer the affairs of subjects. By Allah, all these capabilities are present among us. Thus, do not desire that which would take you away from rightfulness.

Bashir bin Saad said: If Ansar had heard these statements from you before allegiance, even two persons would not have differed regarding you; but they have already given allegiance to Abu Bakr. So Ali (a.s.) returned home and remain secluded there till Fatima passed away. At that time he paid allegiance to Abu Bakr.

Then he quotes from *Kitab Saqifah* from Imam Muhammad Baqir (a.s.) that Ali (a.s.) put Fatima on a mount at night and went to the houses of Ansar, soliciting their help, but they did not respond.

They said: O daughter of Messenger of Allah (s.a.w.s.), we have paid allegiance to that person. If your cousin had delivered this discourse before, we would not have sidelined him in favor of someone else. Ali (a.s.) said: Should I have left the body of the Messenger of Allah (s.a.w.s.) at home and come to demand Caliphate before performing his last rites? Lady Fatima (s.a.) said: Whatever my cousin did was right and the Almighty Allah would inform them of the act, which those people have committed.

Muhammad bin Muslim bin Qutaibah, a great scholar and historian of Ahle Sunnat, in his *History*, has described the incident of Saqifah as mentioned before, but it is more detailed;

till he says: When Abu Bakr learned that some people have not paid allegiance to him and they are gathered in Ali’s house, he sent Umar to summon them. When they refused, Umar called for firewood and said: By one, in whose hand the life of Umar is, either you come out or I’ll burn down this house with you in it.

People said: Lady Fatima (s.a.) is present there. Umar said: I will burn it even if she is present. So all came out and paid allegiance, but Ali said: I have taken oath that I will not leave the house till I have not compiled the Quran. Lady Fatima (s.a.) stood at the door and said: I have not seen any community more wicked than you. You left the body of the Messenger of Allah (s.a.w.s.) and usurped the Caliphate without our permission.

Umar came to Abu Bakr and said: Ali refuses allegiance. Will you allow him to remain at home? Abu Bakr asked Qunfudh to bring Ali. Qunfudh went and said: The Caliph of the Messenger of Allah is calling you. Ali said: How soon you have attributed falsehood to the Messenger of Allah (s.a.w.s.)! When this was reported to Abu Bakr, he wept and said: Go and tell him that the chief of believers is calling him. When he said this, Ali (a.s.) said: How nice! He claims something, which is not possible for him.

When Qunfudh brought this message, Abu Bakr again wept. Now, Umar stood up and taking some men with him came to Fatima’s house and knocked at the door. When Fatima heard them, she began to weep. She wailed: O Messenger of Allah, What all we had to suffer at the hands of the son of Khattab and the son of Qahafa after you! When people heard the wails of Fatima, they turned back weeping and their hearts were about to break.

However, Umar remained there with some people till he brought Ali out and took him to Abu Bakr. He told Ali to pay allegiance to Abu Bakr. Ali said: What if I don’t? He replied: By God, I will strike off your head. Ali said: In that case you would have killed a servant of Allah and brother of His Messenger. He said: Servant of Allah is all right, but brother of the Messenger?

No! Abu Bakr was speechless at this time. Umar asked him: What do you order about Ali? He replied: I cannot force him in any matter as long as Fatima is at his side. Thus, Ali (a.s.) went to the grave of the Holy Prophet (s.a.w.s.) and pleaded:

ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضْعَفُونِي وَكَادُوا يَقْتُلُونَنِي

"Son of my mother, surely the people reckoned me weak and had well-nigh slain me." (Surah Araaf 7:150)

Umar said: Let us go to Fatima's house as we have angered her. When they sought permission to enter, Fatima did not allow. So they came to Ali (a.s.) and requested him to intercede on their behalf. Ali (a.s.) asked Fatima to allow them and he covered the face of Fatima, When they came in, Fatima turned away from them and faced the wall. They greeted her, but she did not respond.

Abu Bakr said: O beloved daughter of Messenger of Allah, I am more concerned about the kindred of the Prophet than I am concerned with my kindred. Do you think that after recognizing you and being aware of your right I will not give you the inheritance of the Prophet? The fact is that I heard the Prophet say: We are the community of prophets; we don't leave any inheritance; whatever we leave is Sadaqah. Lady Fatima (s.a.) asked: Will you admit if I narrate a tradition from the Messenger of Allah (s.a.w.s.)?

Yes, they replied. She said: I adjure you, did you not hear the Prophet say: Fatima's pleasure is my pleasure and Fatima's displeasure is my displeasure. One, who is devoted to my daughter, Fatima, is in fact, devoted to me. And one, who has pleased Fatima, has, in fact, pleased me. And one, who angers Fatima, has, in fact, angered me? They said: Yes, we heard this from the Messenger of Allah (s.a.w.s.).

Fatima said: Thus, I make Allah and the angels as witnesses that you have angered me and not pleased me. If I meet the Messenger of Allah (s.a.w.s.), I will complain to him about you.

Abu Bakr said: O Fatima, I seek Allah's refuge from divine anger and you. Abu Bakr wept so much that he was on the verge of death. Lady Fatima (s.a.) said: By Allah, I will invoke curse on you in every ritual prayer. Abu Bakr said: I will pray for you in every ritual prayer.

Then he came out weeping and said to the people: Each of you goes to his wife and sleeps in a happy mood, but you left me in these circumstances. I am not in need of your allegiance. You all may recant my allegiance. People said: O Caliph of Messenger of Allah (s.a.w.s.), this will only remain established with you. If you resign from this post, the religion of Allah will not be established. Abu Bakr said: If there was no risk that the Firm Handle (Urwatul Wuthqa) Islam had declined, I will not have passed a single night with your allegiance after listening to the statements of Fatima.

Thus, Ali did not pay allegiance as long as Fatima was alive; and she was alive for seventy-five days after the passing away of her father. Balazari, a famous Ahle Sunnat traditionist and historian, who is also very much bigoted, he has narrated that when Abu Bakr summoned Ali (a.s.) to pay allegiance and the latter did not accept, Umar came with firewood to burn down the house.

Lady Fatima (s.a.) came to the door and said: O son of Khattab, will you burn down the house, when I am inside it? He replied: Yes and what your father has brought (Islam) is stronger. So, Ali (a.s.) came out and paid allegiance. Ibrahim bin Saeed Thaqafi, who is considered reliable by both sects, narrates from Imam Ja'far Sadiq (a.s.) that Amirul Momineen (a.s.) did not pay allegiance to Abu Bakr till smoke did not rise up from the house. Moreover, Balazari has narrated from Ibne Abbas that:

During Abu Bakr's allegiance, when Ali (a.s.) refused to pay it, he sent Umar bin Khattab to him, saying: Bring Ali to me in the most severe and worst manner possible. On the way, Ali (a.s.) and Umar had an altercation. Ali (a.s.) said to Umar: Milk

the camel of Caliphate, your share is secure. By Allah, your greed for assuring rulership for Abu Bakr is there, because he will nominate you as his successor…

Ibrahim Thaqafi has narrated from Zuhri that Ali (a.s.) did not pay allegiance, but after six months and people oppressed him much after the passing away of Fatima. Also, Ibrahim has narrated that the Aslam tribe refused to pay allegiance to Abu Bakr and said: As long as Buraidah does not pay allegiance, we will also not pay allegiance, because the Holy Prophet (s.a.w.s.) had told Buraidah that: After me Ali is your Wali.

Thus, Amirul Momineen (a.s.) said: They gave me two choices: one is that I should pay allegiance to them and they may usurp my rights; two that I should undertake an armed confrontation with them and that people may apostatize from religion, but I chose the first option that even if I should be oppressed, people should not turn away from religion.

Additionally, it is narrated from Adi bin Hatim that he said: I was never as merciful on anyone as I was to Ali. When they dragged him by his collar to Abu Bakr and the latter demanded him to pledge allegiance, Ali said: What if I don't? He replied: I will cut off your head. Ali (a.s.) raised his head to the sky and said: O Allah, be a witness. Then he raised his hand and they were satisfied with that allegiance.

The author says: O seeker of truth and certainty! Know that the best argument of the opponents is that all companions reached consensus (*Ijma*) on his Caliphate and that consensus is proof. Thus, it is necessary that his Caliphate should be valid. The opponents have themselves defined consensus (*Ijma*) to be an agreement of all scholars (*Mujtahids*) of the time on an issue. There are a lot of doubts and debates in this consensus.

First Discussion

The opponents have mentioned many contradictory points in their books of the fundamentals of religion:

First Contradiction

Whether investigation about such issue is possible or impossible?

Second Contradiction

Whether such a consensus has ever been established or not?

Third Contradiction

Whether on establishment of such a matter, it becomes a proof of an issue or not?

Fourth Contradiction

If it did occur, does it reach to the level of widely related reports (*Tawatur*) or not and in each of those matters, many contradictions and disputes have arisen.

Thus, as a result of consensus, the proof of Abu Bakr's Imamate depends on proving true these issues. When Ahle Sunnat are not unanimous on these issues, how can they argue on the basis of it? After that what is the guarantee that those who reached consensus on this, will remain firm on it till their death? Is it a condition of its validity or not? And the dispute whether consensus alone is proof or some basis is necessary for it? And is that basis proof?

The basis they mention is jurisprudential analogy. That the leadership of the world and religion should be derived from analogy of prayers, which is invalid due to many reasons:

First Reason

Imamiyah scholars have proved through many Shia and Sunni channels that leading of prayers by Abu Bakr was not by the command of Prophet; it was according to the directions of Ayesha; and when the Holy Prophet (s.a.w.s.) learnt of this, inspite of weakness, he came to the Masjid leaning on Ali and Fazl bin Abbas or Abdullah and after ordering Abu Bakr to leave the Mihrab, himself led the prayers in sitting position.

As reported by Urwah in *Sahih Bukhari*: "Allah's Apostle felt a bit relieved and came out and Abu Bakr was leading the people. When Abu Bakr saw the Prophet, he retreated, but the Prophet beckoned him to remain there. Allah's Apostle sat beside Abu Bakr. Abu Bakr was following the prayer of Allah's Apostle and the people were following the prayer of Abu Bakr."

Second Reason

It is invalid to consider analogy as binding proof and some Ahle Sunnat scholars, Zahiriya and all Mutazila do not regard analogy as binding proof and they mention many strong arguments against its validity.

Third Reason

In fact, a binding proof is binding only when it should be a cause and in that cause the branch should be like the root. However, in this issue, such a possibility is missing, because they consider leadership of Prayer possible for every righteous and sinful person; and they consider justice, valor and being a Quraishite necessary for Caliphate along with other conditions.

Moreover, leadership of congregation is a matter, in which excess of knowledge is not required and valor and planning in the matter of subject is also not necessary and since Caliphate is the rulership in all matters of the world and religion; that is why

excess of knowledge and many other conditions are required, from which even one condition was not present in Abu Bakr, Umar and Uthman. In every matter, they used to be caught in a quagmire like fools and seek help from Ali (a.s.) and other companions.

The claim of some hypocrites that the Holy Prophet (s.a.w.s.) chose him for our religion; so we should adopt him for our worldly affairs; is nothing, but falsehood and a mistake and their researchers, like the author of *Sharh Tajrid*, have defined Imamate as rulership of religion and world of the Ummah. If this was an evidence of Imamate, why he did not use this evidence against the Ansar and based his claim only on his relationship to the Prophet?

Fourth Reason

If analogy is binding proof, it is a binding proof in secondary matters and not on fundamental issues; and even if we were to accept that; we say that since the Holy Prophet (s.a.w.s.) appointed Ali (a.s.) as his Caliph in Medina during the battle of Tabuk and after that he did not dismiss him - and when Ali (a.s.) was the Caliph in Medina, he must have been Caliph in all other places as well, because no one claims he was ever dismissed - this argument is stronger than theirs, because Caliphate of Medina was Caliphate of religion and the world, as opposed to leading the Prayer.

Second Discussion

It is clear from previous traditional reports what type of a consensus their consensus was? That is Saad bin Ubadah and all his companions were out of this consensus and they definitely did not pledge allegiance to Abu Bakr. Ahle Bayt of the Prophet and all Bani Hashim also did not pay allegiance for six months; and those who apparently paid, they did so only after the

opponents burnt down the house of prophethood and wielded their swords.

Thus, if a tyrant gains domination and a group of transgressors supports him due to greed; does he become a Caliph of Messenger of Allah (s.a.w.s.) and his obedience becomes obligatory on all people of excellence and knowledge? We all know that allegiance for Bakhte Nassar, Nimrod, Shaddad and Musailima Kazzab was also established by this infamy.

If they say that first consensus was not established, but after six months when Ali (a.s.) paid the allegiance at that time the consensus was established we will say that it is also invalid. On the contrary, it is evident that Saad bin Ubadah and his sons were not included in this allegiance as Ibne Abde Barr has written in *Istiab* under the biography of Abu Bakr that people paid allegiance to Abu Bakr in Saqifah Bani Saadah, on the day the Messenger of Allah (s.a.w.s.) passed away; the next day, which was Tuesday; public allegiance took place, but Saad bin Ubadah and a group from Khazraj and a group of Quraish refused to pay allegiance to him.

Moreover, Ibne Barr has mentioned in the same book and Ibne Hajar Asqalani has written in *Isabah* that Saad neither paid allegiance to Abu Bakr nor Umar and they were unable to force him as they had used force on others in taking allegiance, because his Khazraj tribe was very numerous and strong. They feared its mischief.

When Umar became the Caliph; one day he met Saad and said: Either you join our allegiance or leave this town. Saad said: It is unlawful for me to live in a town, whose ruler you are! Then he moved to Shaam as he was having many supporters in the outskirts of Damascus. He lived with each family for a week and every week he moved from one village to another. One day someone shot an arrow at him, which proved fatal.

The author of *Rauzatus Safa* says: Saad did not pay allegiance to Abu Bakr and instead moved to Shaam. After

sometime he was killed by the plot of a very prominent person of the Muslim community, and it is clear who he is implying.

Balazari has mentioned in his *Tarikh* that Umar ordered Khalid bin Walid and Muhammad bin Muslima Ansari to eliminate Saad. Each of them shot an arrow at him and he died. People were made to believe that a Jinni had killed him. They fabricated a couplet and attributed it to the Jinn.

Their according respects to Ali (a.s.) till their last moments is reported in widely related narrations and whatever Ali (a.s.) had written in reply to Muawiyah, clearly proves that Imam (a.s.) did not pay allegiance willingly.

Third Discussion

Even if it is supposed that allegiance was established after six months, how could they exercise power on Muslim lives, honor and property and send out battalions to the surrounding areas, before its establishment and without any proof?

Moreover, it is clear that Ahle Sunnat have defined consensus to be a general agreement of all and one and at the same time. If it is not possible in one time, it is possible that after the latters give allegiance the former may change their opinion. Thus, how the consensus of Abu Bakr, which was established gradually, be valid?

It is amazing that when many latter-day Ahle Sunnat scholars, like Mulla Saaduddin author of *Maqasid,* the author of *Mawafiq* and Sayyid Sharif observed that relying on such a consensus was humiliating, they became aloof from it and said:

When achievement of Imamate, willingly and by allegiance, was proved, there is no need of consensus of all intellectuals, because no rational or textual evidence supports it. On the contrary, only allegiance of one or two important persons is sufficient to prove Imamate and to demand obedience of people. Because we know that in spite of capability in religion, they

were content with this much in Imamate. As the appointment of Umar by Abu Bakr and appointment of Uthman by Abdur Rahman; and even consensus of those who present in Medina is not necessary for their appointment; what to say of the consensus of whole Ummah and scholars of all areas? And no one refuted their statements on this issue. On the contrary, by this time the Ansar also agreed to it.

Mulla Saaduddin has said in *Sharh Maqasid* that there are many evidences of the Caliphate of Abu Bakr:

First Evidence

It is the consensus of people having a say, even if it took place after hesitation of some of them, as they narrate that the Ansar said: Let there be a chief from us and a chief from you and Abu Sufyan said: O sons of Abde Manaf, have you accepted that the ruler be from Bani Teem. I will fill up the streets with cavalry and infantry.

In *Sahih Bukhari* etc. it is mentioned in the Book of Companions that allegiance by Ali took place after a long gap of time. Abu Bakr’s sending of Umar and Abu Ubaidah to Ali is a subtle message, which reliable scholars have narrated through correct chains of narrators. It comprises of a heated exchange between two sides and some harshness of Umar. They narrate that after Ali paid allegiance and was leaving, he said: May you be blessed in the matter, which pleased you and made me distressed.

They narrate that people paid allegiance to Abu Bakr, and Ali, Zubair, Miqdad, Salman and Abuzar refused. Then the following day Ali (a.s.) came and paid allegiance. It is worth noting that he issued a statement similar to what the author of *Mawafiq* has reported.

Fakhre Razi says in *Nihayatul Uqool* that consensus on Caliphate of Abu Bakr did not take place during his lifetime; it was completed after his death during the Caliphate of Umar,

when Saad bin Ubadah was killed. Sane and religious persons should note how Shaitan dominated Ahle Sunnat scholars; that in avoiding the humiliation of consensus, they cast themselves into a greater evil; like a person escapes from the fry pan and throws himself into the fire.

Thus, when the consensus is not established, how it can prove the validity of that allegiance? Because it is known from the reports of Saqifah that it was based on the rivalry of Aws and Khazraj tribes and also on the pact, which took place between Abu Bakr and Umar that the latter should make Abu Bakr as the Caliph and then Abu Bakr should appoint Umar as Caliph after him.

If not giving allegiance of that group makes the consensus invalid how their lack of denial can be known? And when they considered allegiance of one person sufficient, then why, in spite of thousands of people pledging allegiance, did they refuse to pay it? It can also be said that imamate of Abu Bakr was established in absence of consensus of ordinary people of Ummah, because it is mentioned in their Sihah books that no one from Bani Hashim paid allegiance for six months and all allegiance makers were included in them, although consensus of Ahle Bayt (a.s.) is decisive proof from the aspect of the widely related tradition that: I leave among you two heavy things; and on account of the following famous tradition that: The simile of my Ahle Bayt is like the simile of the Ark of Nuh.

The author of *Kashaf* has, in spite of severe prejudice narrated that the Messenger of Allah (s.a.w.s.) said: Fatima is my soul and her two sons are fruits of my heart and her husband is the light of my eyes and Imams from her progeny are trustees of my Lord; and they are connections between God and His creatures and those who are attached to it, receive salvation and one, who avoids it, is destroyed and he falls into Hell.

It is extremely astonishing of those scholars, who in spite of claiming that knowledge, integrity and justice is required for establishing the leadership of religion and world, regard as

sufficient, the allegiance of one person only to make it obligatory for all to obey him, even if all the people of excellence, knowledge and reform are on the other side.

If one person testifies that a dirham of Zaid is payable on Amr, his testimony is not accepted, but in the matter of Imamate, they are content on allegiance of only one person. That is why they regard the profligate Yazid and accursed Walid - who made Quran as target of his archery - as Caliphs of God, whose obedience was incumbent on all. We wish they will be called on Judgment Day according to the verse of:

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ

"(Remember) the day when We will call every people with their Imam." (Surah Isra 17:71)

They should be raised with such an Imam and should share in his vile deeds.

Fourth Discussion

In the traditions mentioned above and by admission of famous Ahle Sunnat scholars, it was proved that for a long time - for at least six months - there was dispute between His Eminence, Amirul Momineen (a.s.) and Abu Bakr regarding Caliphate and Imam Ali (a.s.) condemned him and his Caliphate and attributed injustice and oppression to him.

Therefore, they should either admit that the basis of his Caliphate was on falsehood and oppression or confess that Imam Ali (a.s.) was in the wrong till that time; and he was disowned by his imam and he denied the imamate of the rightful imam due to bigotry. Thus, it is necessary that one of them lacked capability of Caliphate.

Most great Ahle Sunnat scholars have accepted the correctness of the tradition that the Messenger of Allah (s.a.w.s.)

said: Ali is with the truth and the truth is with Ali and the truth turns in the direction he turns.

Ghazzali has also inspite of his prejudice, said in *Ihyaul Uloom* that never has anyone with insight related a single mistake in any matter to Ali. Ahle Sunnat scholars have narrated in their Sihah books that after the Holy Prophet (s.a.w.s.), Ali is the judge and ruler of this Ummah.

As Zamakhshari has said and Ibne Abil Hadid in *Sharh Nahjul Balagha* has narrated from Yahya bin Saeed Hanbali that he said: I was present with Ismail bin Ali Hanbali, the leader of Hanbalis in Baghdad, when a follower of his school approached him. He had lent some money to a man from Kufa. Ismail asked: Have you recovered your money? He replied: I have despaired of it, because on the day of Ghadeer, I went to the tomb of Imam Ali (a.s.), hoping to recover my money, but there I witnessed such a condition that I forgot my money altogether. People were openly condemning and criticizing the companions.

Ismail said: So what is their sin? By Allah, they did not have this audacity till the owner of that grave himself initiated this. He was asked: Who is the owner of that grave? He replied: Ali Ibne Abi Talib (a.s.). That person was shocked and he asked: Is Ali responsible for this? Ismail replied: Yes, by Allah. That man asked: If Ali was right, why do we believe in the imamate of Abu Bakr and Umar; and if he was wrong, why do we accept him as Imam?

The narrator says: When Ismail heard this, he arose from his place in haste saying: May Allah curse Ismail, the illegitimate born, if he knows the reply to this question. Then he retired into his house.

Fifth Discussion

Once we have learnt that the evidence of their Caliphate is a good consensus, we would from the same traditions, which are proofs of their consensus, prove the lack of eligibility of their

Caliphs. On the contrary, prove their denial and hypocrisy. Because it is proved from their and our traditional reports that Umar by the order of Abu Bakr and for his pleasure intended to burn down the house of Ahle Bayt (a.s.) of prophethood; which was surrounded by revelation, and which was a place of the descent of angels.

Amirul Momineen, Fatima, Hasan and Husain (a.s.) were present in that house and Umar terrorized, warned and harassed them. He made them angry and fearful. On the contrary, it is learnt from authentic traditional reports that Lady Fatima (s.a.) was threatened and also hit at her side. He injured her with the point of sword and she suffered miscarriage; and she passed away while she was angry with them (Abu Bakr and Umar).

The author of *Jamiul Usul* has narrated from *Sahih Tirmidhi* from Anas that the Holy Prophet (s.a.w.s.) said: Four women are the most excellent in the universe: Maryam, daughter of Imran, Khadija, daughter of Khuwailad, Fatima, daughter of Muhammad and Asiya, wife of Firon. Then he narrates from *Sahih Tirmidhi* from Jami bin Umair that he said: I went to Ayesha with my paternal aunt (father's sister) and she asked Ayesha: Who was the dear most female to the Holy Prophet (s.a.w.s.)? She replied: Fatima. She asked: Who was the dear most male for him? She replied: Her husband.

A traditional report of the same meaning is also narrated from Buraidah. It is mentioned in all Sihah books of Ahle Sunnat on the authority of Huzaifah bin Shahab that the Holy Prophet (s.a.w.s.) said: Fatima is a part of me; one, who distresses her, in fact distresses me and one, who hurts her, hurts me. One, who harasses her, in fact harasses me.

It is narrated from Tirmidhi that His Eminence said: Fatima is the best of the ladies of Paradise. According the report of Ayesha she is the best of the ladies of believers or she is the best of the ladies of this Ummah. Moreover, according to the report of Tirmidhi it is narrated from Ayesha that she said: I have not seen anyone more resembling the Prophet in manners, than

Fatima. When she came to the Prophet, he stood up, kissed her and seated her in his place and when the Prophet went to her, she stood up, kissed him and seated him in her place.

Moreover, it is narrated from Zaid Ibne Arqam in *Sahih Tirmidhi* that the Messenger of Allah (s.a.w.s.) said to Ali, Fatima, Hasan and Husain (a.s.): I am at war with one, who is at war with you and I am at peace with one, who is at peace with you.

It is also narrated from Huzaifah in *Sahih Tirmidhi* that he said: I sought my mother's permission to visit the Holy Prophet (s.a.w.s.), pray the Maghrib Prayer behind him and request him to seek forgiveness for us. I came to the Prophet and prayed the Maghrib and Isha with him. When the Holy Prophet (s.a.w.s.) concluded the prayer, I followed him. He heard me and asked: Are you Huzaifah? I replied: Yes. He asked: What do you want? May Allah forgive you and your mother. Today an angel came to me, who had never landed on the earth before; he had sought the Lord's permission to visit and greet me. He gave me the glad tiding that Fatima is the best of the ladies of Paradise and Hasan and Husain are the best of the youths of Paradise.

Moreover, it is narrated that the Messenger of Allah (s.a.w.s.) said: You must accept whatever tradition Huzaifah narrates to you. Thalabi has narrated from the Messenger of Allah (s.a.w.s.) that Hasan and Husain are the two gems of the Arsh of the Almighty.

In *Jamiul Usul,* it is narrated from *Sahih Bukhari, Muslim* and *Tirmidhi* that Baraa reports: I saw the Messenger of Allah (s.a.w.s.) carrying Hasan bin Ali on his shoulders and saying: O Allah, I love him (this boy), so You also please love him. It is narrated from all companions that Baraa reported: The Holy Prophet (s.a.w.s.) glanced at Hasan and Husain and said: O Allah, I love these two; thus, You also love them.

It is narrated from Tirmidhi from Anas that people asked the Messenger of Allah (s.a.w.s.): Who are the most beloved to you from your family members? He replied: Hasan and Husain.

He used to tell Fatima: Call my sons. Then he kissed them and took them in his arms. Moreover, it is narrated from Tirmidhi that Abu Huraira reported: The Holy Prophet (s.a.w.s.) put his hand around the neck of Imam Hasan (a.s.) and said: O Lord, I love him, so You also love him and love one, who is devoted to him.

Similar traditions are mentioned in *Bukhari* and *Muslim* also. Furthermore, it is narrated from Usamah in *Tirmidhi* that the Holy Prophet (s.a.w.s.) placed Hasan and Husain on his knees and said: They are my sons and the sons of my daughter. O Lord, I love them; so, You also love them and love those, who are devoted to them.

Then Tirmidhi has narrated from Yaala bin Murra that the Holy Prophet (s.a.w.s.) said: Husain is from me and I am from Husain; O Allah, love those, who are devoted to Husain and Husain is a tribe from the tribes.

Tirmidhi has also narrated from Abu Saeed Khudri that the Holy Prophet (s.a.w.s.) said: Hasan and Husain are two Sayyids and the best of the youths of Paradise.

Bukhari, Muslim, and Tirmidhi have narrated from Ibne Umar that the Messenger of Allah (s.a.w.s.) said: Hasan and Husain are my two basils.

Traditions of the excellence of these noble personalities are much more than what can be collected in this treatise.

It is mentioned in widely narrated traditions that causing distress to Imam Ali (a.s.) is in fact causing distress to the Holy Prophet (s.a.w.s.) and causing distress to the Holy Prophet (s.a.w.s.) is same as causing distress to Almighty Allah; and Allah has said that those who cause distress to Him and His Messenger, He has cursed them in the world and the hereafter and has prepared a debasing chastisement for them.

Hence, it is clear that those who caused distress to these persons are accursed in the world and hereafter and counted among those who make war against Almighty Allah and the

Prophet and they are people of disbelief and misfortune; then how they deserve Imamate?

Fourth Indictment: Usurpation of Fadak

That monumental calamity, which occurred by the usurpation of Fadak at the hands of Abu Bakr and Umar

First, we will narrate the incident in brief through Shia sources and after that quote from books of Ahle Sunnat to support it, so that may be proved beyond any doubt that this incident is accepted by both the sects.

The incident is that when Abu Bakr usurped the Caliphate of Imam Ali (a.s.) and made his position strong after taking allegiance from Muhajireen and Ansar forcibly; at that time he decided to usurp Fadak from Ahle Bayt (a.s.) fearing that people should not, due to greed for wealth, become inclined to Ahle Bayt (a.s.); because relationship, excellence and declaration of Allah and the Prophet was also with Ahle Bayt (a.s.). The hypocrites would abandon them and instead be inclined to tyrants only if Ahle Bayt (a.s.) are deprived of material wealth.

If the Ahle Bayt (a.s.) had even a little, it was possible for some people to become inclined to them and then their false Caliphate would be destroyed. That is why, in the beginning, when they were writing the accursed scroll, they fabricated the false tradition: ‘We are the group of prophets; we don’t leave any inheritance; whatever we leave is Sadaqah’.

Fadak was a property, which had fallen into the hands of the Prophet without fighting war, because when Khyber was conquered at the hands of Imam Ali (a.s.), the people of Fadak and inhabitants of surrounding villages realized that they cannot confront the Prophet, so they surrendered the areas to him. At that time it was declared that windfalls are for Allah and the Apostle. Since it was taken without fighting, it was the property of the Holy Prophet (s.a.w.s.). Then the following verse was revealed:

وَآتِ ذَا الْقُرْبَىٰ حَقَّهُ

"And give to the near of kin his due…" (Surah Isra 17:26)

The Messenger of Allah (s.a.w.s.) asked Jibraeel: Who are the near of kin are and what is their due. He replied: It is Fatima and her right is Fadak. So the Holy Prophet (s.a.w.s.), by the command of Allah, gave Fadak to Fatima that it may remain in her possession and in possession of her descendants till Judgment Day.

When Abu Bakr managed to usurp the Caliphate, he sent his men and drove out the caretakers of Fatima from Fadak. Ibne Babawayh and Shaykh Tabarsi etc have through reliable chains of narrators narrated from Imam Ja'far Sadiq (a.s.) that when Abu Bakr make his position stable and took allegiance from most Muhajireen and Ansar, he sent someone to expel the representative of Fatima from Fadak.

Lady Fatima (s.a.) came to Abu Bakr and said: Why do you deny the inheritance of my respected father to me? Why have you expelled my caretaker from Fadak, although the Messenger of Allah (s.a.w.s.) gave it to me on the command of Allah? Abu Bakr said: Bring your witnesses to support your claim. Lady Fatima (s.a.) brought Umme Aiman and she said: O Abu Bakr, I will not testify, till I don't exhaust the argument through what the Messenger of Allah (s.a.w.s.) said in my favor. I adjure you my Allah, do you not know that the Messenger of Allah (s.a.w.s.) said: Umme Aiman is a lady of Paradise?

Abu Bakr said: Yes, I know that. Umme Aiman said: Thus, I testify that Almighty Allah revealed to His Messenger to give the due to the near of kin. The Messenger of Allah (s.a.w.s.) gave Fadak to Fatima under divine command. Then Amirul Momineen (a.s.) also came and testified in the same way.

According to another report, Imam Hasan (a.s.) and Imam Husain (a.s.) also gave the same testimony. So Abu Bakr wrote a

document regarding Fadak and gave it to Fatima. Umar came and asked what that document was. Abu Bakr said: Fatima claimed Fadak and Umme Aiman and Ali testified in her favor; so I wrote this document for her. Umar snatched the document and tore it up and Fatima came out weeping.

The following day, Imam Ali (a.s.) came to Abu Bakr when Muhajireen and Ansar were around him. He said: O Abu Bakr, Why did you impound the inheritance of Fatima, which the Messenger of Allah (s.a.w.s.) had given to her; although during the lifetime of the Prophet she had taken possession of it and she was the owner of it?

Abu Bakr said: It is the right of all Muslims. If Fatima can prove from witnesses that the Messenger of Allah (s.a.w.s.) gave it to her and made it exclusive for her, I will return it; otherwise she has no right to it. Imam Ali (a.s.) said: O Abu Bakr, do you deny us the divinely sanctioned right, which is there for all Muslims? Abu Bakr said: No.

Imam Ali (a.s.) said: If anything is in possession of Muslims, and after that I claim that it belongs to me, from whom would you demand witnesses? Abu Bakr said: From you. Imam Ali (a.s.) said then why did you seek witnesses from Fatima, because during the lifetime of the Prophet, and even after that, it was in her possession, and she was the owner and controller of it? And why did you not seek witnesses from Muslims, as you demanded from me in that supposed issue?

Abu Bakr fell silent. Umar said: Stop talking like this as we cannot argue with you. If you bring just witnesses, we will give it to you; otherwise Fatima has no right to it. Imam Ali (a.s.) asked: O Abu Bakr, have you read the Quran? He replied: Yes. He said: Tell me whether this statement of Allah is revealed about us or someone else?

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

“Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying.” (Surah Ahzab 33:33)

Abu Bakr said: It is revealed in your favor. Imam Ali (a.s.) said: Then if witnesses testify before you (I seek refuge of Allah) that Lady Fatima (s.a.) has committed fornication, what will you do? Abu Bakr said: I will apply the penalty on Fatima as I apply it on others. Imam Ali (a.s.) said: If you do that, you will become a disbeliever. “Why?” asked Abu Bakr. Imam Ali (a.s.) said: Because you rejected the testimony of Allah regarding her and accepted the testimony of people. In the same way, you rejected the command of Allah and the Prophet that he had given Fadak to Fatima and it was in her possession and control and accepted the testimony of a Bedouin, who urinates on his heels and he testified that the Prophet leaves no inheritance. Thus, you took Fadak from Fatima saying that it is public property.

Without any doubt the Messenger of Allah (s.a.w.s.) said that that the claimant has to present witnesses and the defendant has to take the swearing; but you rejected the statement of the Messenger of Allah (s.a.w.s.) and acted in opposition to it.

When the discussion reached this point, people started weeping and wails arose. Most people testified to the statements of Imam Ali (a.s.). Amirul Momineen (a.s.) came home and Lady Fatima (s.a.) came to the Masjid and circled the grave of her respected father. She complained of the tragic times and the oppression of hypocrites in couplets, in such a way that wails arose from doors and walls.

Abu Bakr and Umar turned to their homes and Abu Bakr called Umar and asked: Did you see how Ali acted with us? If he debates with us in this same manner again, he would destroy our rulership. So, what do you suggest? Umar said: You can order them to be eliminated. Abu Bakr asked: Who can do this? Umar said: Khalid bin Walid. So they summoned Khalid and said: We would like to entrust you with a great assignment. Khalid said: I will do whatever you say, even if it is killing Ali Ibne Abi Talib.

They said: We want this only. When should I assassinate him? Khalid asked. Abu Bakr said: When he comes for prayers, you stand beside him and when I complete the salutation, you rise up and slay him. Khalid said: I'll do that.

At that time, Asma binte Umais was the wife of Abu Bakr and before that she was wife of Ja'far Tayyar. She was among the Shia of Imam Ali (a.s.). She heard this conversation, but was unable to warn the Imam openly. So she told her slave girl to go to Fatima's house and convey greetings to her, and to and fro, recite the following verse of Quran, in which the believer of Firon had warned Prophet Musa (a.s.):

إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ ﴿٢٠﴾

"Surely the chiefs are consulting together to slay you, therefore, depart (at once); surely I am of those who wish well to you." (Surah Qasas 28:20)

She also said: If they don't understand you should continue to repeat this verse. That slave girl came conveyed the greetings and turned away from there reciting this verse.

Imam Ali (a.s.) said: Tell your mistress after greetings that Almighty Allah will not allow their plot to succeed. According to another tradition he said: If they eliminate me, who will fight the oath breakers (*Nakiseen*), the unjust (*Qasiteen*) and apostates (*Mariqeen*)?

Then Amirul Momineen (a.s.) arose and after getting ready came to the Masjid for prayers and in observance of Taqayyah stood behind Abu Bakr; but he recited his prayer individually. Khalid was also standing besides the Imam, armed with a sword. When Abu Bakr sat down to recite the Tashahud, he felt regretful and feared that mischief would occur.

He was also aware of the valor and daring of Imam Ali (a.s.), so he was extremely worried. He continued to recite the

Tashahud again and again and did not recite the salutation due to fear, till people thought that he was making a mistake in prayers. Then he turned to Khalid and said: Don't do what I had ordered you. According to yet another report he repeated this thrice and after that recited the Salaam.

Imam Ali (a.s.) asked: Khalid, what did he order you? Khalid replied: Abu Bakr had commanded me to eliminate you. Imam (a.s.) asked: Will you do it? He replied: Yes, by Allah, if he had not restrained me before saying Salam, I would have definitely eliminated you. Imam caught him and threw him down. Umar said: By Allah, Ali is killing him. At that time people gathered and adjured Imam Ali (a.s.) in the name of the Messenger of Allah (s.a.w.s.). Imam (a.s.) left that accursed man and caught the collar of Umar and said: O son of Zahhaka, if the bequest of the Messenger of Allah (s.a.w.s.) and the will of Almighty Allah had not been there, you would definitely have come to know that who from us is having less supporters. Then he went back to his house.

According to another report, this incident occurred at the time of dawn prayers and that Tashahud was prolonged so much and he continued to ponder for so long that the sun almost arose. On the basis of the report of Abuzar, Imam Ali (a.s.) held Khalid with his index and middle finger and pressed him so hard that he was on the verge of death and he urinated in his clothes. He was flaying his limbs and was unable to speak.

Abu Bakr said to Umar: This is due to your wrong advice, I knew that it was imminent; but thanks to Allah, he did not turn to us.

Whenever someone tried to free Khalid, Imam glared at him and he turned away in fright. Abu Bakr called Abbas to make peace. Abbas arrived and adjured Imam Ali (a.s.) in the name of the Prophet, Hasan, Husain and their respected mother. At that moment, Imam (a.s.) released him and Abbas kissed the illuminated forehead of the Imam.

It is mentioned in reliable books that after the usurpation of Fadak, Amirul Momineen (a.s.) wrote a severe letter to Abu Bakr containing many indictments and threats.

Abu Bakr became very fearful and wanted to restore Fadak as well as Caliphate, but Umar said: I made the way of Caliphate clear for you and you wish to let it go, as always? I made Arab stalwarts submit before you, but you don’t know its value? This is Ali Ibne Abi Talib, who has slain the leaders of Quraish and destroyed that clan. Do not pay any attention to his threats, as I will defeat him through intrigue.

Abu Bakr said: O Umar, I adjure in the name of Allah, leave these fictions, by Allah, if he wants to kill you and me, he can do so with his left hand without even moving his right hand; and nothing has saved us from him, except the following three qualities:

First: He is alone and is not having any supporter.

Second: He is following the bequest of the Prophet, who commanded him not to take up arms.

Third: All Arab tribes harbor malice to him.

If these three things had not been there, the Caliphate would have been transferred to him at that time only. Have you forgotten the Battle of Uhad, when all of us fled and he alone drew his sword and slew the standard bearers and stalwarts of Quraish? Do not be deceived by Khalid. And as long as he does not confront us, you also don’t confront him.

The author says: As Ahle Sunnat wanted to conceal the order that Abu Bakr and Umar had given about the assassination of Imam Ali (a.s.); that is why they have not mentioned it clearly in most of their books. They have merely reported that Abu Bakr spoke during prayer and addressed Khalid. The context is clear and reports of Shia in this regard are correct and true.

As Ibne Abil Hadid says: I asked my teacher, Abu Ja’far Naqib: Is the incident of Khalid that Abu Bakr ordered him to eliminate Ali, true? Abu Ja’far said: Some Alawite Sadat narrate

it. Moreover, they narrate that a person came to Zufair bin Huzair, a student of Abu Hanifah and inquired whether it was lawful to exit Prayer without reciting Salaam; like speaking; and many other acts and even by passing flatulence.

Zufair said: Yes, it is allowed as Abu Bakr said in Tashahud whatever he said. That person asked: What did Abu Bakr say? Zufair said: It is not necessary to ask about it. That man repeated his query and Zufair said: Throw him out as he must be from the followers of Abul Khattab. Ibne Abil Hadid asked Naqib: What do you say regarding this? He resorted to dissimulation and said: I consider it unlikely, but the Imamiyah narrate like this only.

In *Kitab Aizah,* Fazal bin Shazan has mentioned the same incident quoted above from Sufyan bin Uyyana, Hasan bin Salih bin Hayy, Abu Bakr bin Ayyash, Shareek bin Abdullah and many other Ahle Sunnat jurists; and he says: People asked Sufyan, Ibne Hayy and Waki: What is your view about what Abu Bakr said? All replied: It was an evil act, but he did not take it to completion.

Another group of the people of Medina says that there is no fault of Abu Bakr; even if he wanted to eliminate a person to maintain unity of Ummah. Since Ali was restraining people from his allegiance, he also ordered him to be killed.

Some have, due to fear of disgrace, not mentioned the real order. They just say that Abu Bakr ordered Khalid to do such and such thing, when he recites the Salaam. Then he regretted it and before Salaam, said: O Khalid, don't do what I ordered you.

All writers mention this without clarifying what it was. They take his speaking as proof of the legality of speaking before Salaam. After that he says: Someone asked Abu Yusuf, Chief Qadi of Baghdad and student of Abu Hanifah: What it was that Abu Bakr had told Khalid to do? Abu Yusuf did not reply and said: Shut up, what do you have to do with it?

By Allah, if Ali was satisfied with allegiance of Abu Bakr and was obedient to him and he (Abu Bakr) and all his

companions testify that the Messenger of Allah (s.a.w.s.) said: Ali is the from the folks of Paradise. Then there is no greater injustice on the face of the earth than that Abu Bakr should order the killing of Ali.

If he was not satisfied with his allegiance, it is, in fact the religion of Shia that Abu Bakr obtained precedence on Ali through force and oppression. [End of the statement of Fazl bin Shazan].

Therefore, we can conclude that even if we don’t know what Abu Bakr ordered Khalid, we can be sure that it must have been something very disgraceful from the way these people are trying to veil the matter. Which Muslim can suggest that one having intention to kill such a great personality is eligible for Caliphate? Curse of Allah be on the oppressors.

Among traditions recorded through Ahle Sunnat channels regarding usurpation of Fadak, is the famous sermon of Lady Fatima (s.a.). The actual sermon proves the veracity of her claim. Other than the Holy Imams (a.s.), who are the source of revelation and inspiration, such a discourse cannot be issued from anyone else and Ibne Abil Hadid, a great Ahle Sunnat scholar has, in *Sharh Nahjul Balagha*, said under the discussion of a letter, which Amirul Momineen (a.s.) wrote to Uthman bin Hunayf, which is having many sections:

I quote whatever is mentioned in reports and biography from people of traditions and their books and not from books of Shia and their tradition reporters and whatever I mention in this section, it is from the *Kitab Saqifah* of Abu Bakr Ahmad bin Abdul Aziz Jauhari and this Abu Bakr Jauhari is a scholar and a traditionist; a prolific writer, a reliable author and a religious personality.

All tradition scholars have extolled his virtues and they have narrated excessively from his writings. Thus, he has narrated the following sermon through three chains of narrators from Zainab, daughter of Amirul Momineen (a.s.), Imam Muhammad Baqir (a.s.) and Abdullah bin Hasan.

The author of *Kashful Ghumma* has also narrated from Jauhari's book and Masudi has also mentioned it in his *Murujuz Zahab*, which is a very reliable book of history. Sayyid Murtaza (r.a.) has narrated it from Ayesha in his book of *Shafi*.

Sayyid Ibne Tawus (r.a.) has also narrated through Ahle Sunnat channels and Sayyid Ahmad bin Abi Tahir has narrated in *Balaghatun Nisa* through many chains of narrators. Ibne Athir has reported majority of its words in his book of *Nihaya*. No one can deny this sermon due to its excessive fame. It is a very long sermon and this treatise does not have the scope of the whole sermon. I will quote only some of its parts regarding Fadak.

It is narrated that when Abu Bakr decided to seize Fadak from Lady Fatima Zahra (s.a.) and when this was reported to Fatima, she donned her Hijab dress, covered her head and came out along with her attendants and some female relatives. But her covering sheet tangled in her feet due to shame that she was coming out of her house. No onlooker was able to distinguish between her style of walking and that of the Holy Prophet (s.a.w.s.), till she came to Abu Bakr in the Masjid.

He was there surrounded by Muhajireen and Ansar. A white curtain was placed before Lady Fatima (s.a.) and she seated herself behind the curtain and delivered such an emotional sermon that people in the audience began to wail. Then she paused for a while till they fell silent. Then she resumed her discourse as follows and praised and glorified the Almighty Allah in such a way that everyone was shocked.

Then she invoked blessing on the Messenger of Allah (s.a.w.s.) and mentioned the rights of the Prophet upon his followers. After that she said: Thus, the Almighty Allah took away the soul of His Eminence with mercy and love, because He liked for him the abode of the hereafter. He released him from the travails of the world and gave him the company of the goodly angels, pleasure of the Lord and neighborhood of Almighty Allah. May Allah, the Mighty and the High bless my

father that he is the Messenger of the Almighty Allah and the trustee of His revelation. He is the chosen one

"You are the slaves of Allah; you are the establishers of His commands and prohibitions. You are the possessors of His Religion and His Revelation, the trustworthy ones with regards to yourselves and you should propagate it (Islam) to other nations, while you deem yourselves worthy of all this. A pledge from you is taken in advance by Allah and there is among you His Remembrance, and that is the book of Allah (Quran), the speaking one - that is a book of complete truth, bright effulgence and brilliant light.

Its imminence is evident, its secrets are revealed, its apparent are clear, its adherents become reasons for others envy, it leads its adherents to the status of Paradise, its listeners are guided to salvation, and through it gain the illuminated evidences of Allah, it determines the commands and prohibitions, its evidences are illuminated and its proofs are sufficient. It contains the virtues of the Recommendable acts (*Mustahabbat*), freedom with regards to performing *Mubah* and *Makruh* acts, and in it are written down other Legal Laws (of Islam)."

"Faith is made to cleanse you of polytheism, prayers are prescribed to keep you away from pride, Zakat is ordered to purify ones self and result in increment of sustenance; Fasting is prescribed so that genuineness may be reinforced. Hajj is prescribed to establish Religion.

Justice is prescribed to establish proper harmony in the hearts. The obligation to obey us (the Ahle Bayt) is prescribed to set up order in the community. Our authority (Imamah) is prescribed to save oneself from differences. Jihad is the honor of Islam and humiliation for people of polytheism and hypocrisy.

Patience is made a medium for recompense to be bestowed. Enjoining good is prescribed for general welfare (of the society). Righteousness with ones parents is a safeguard against His

(Allah's) wrath. Kindness with ones relatives is a medium of increasing lifespan and increment of friends and relations.

Retribution is prescribed, so that people's lives may be safe. Fulfillment of vows leads to forgiveness. Consideration of accuracy in measurement in weighing commodities saves from loss. Prohibition of intoxicants is prescribed, so that man may refrain from filth. Prohibition of defaming (of adultery) is prescribed, so as to keep oneself away from the curse of Allah. Robbery is prohibited, so that the hands may be pure. Polytheism is prohibited, so that sincerity may be established in Allah's Divinity.

اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾

"Be careful of (your duty to) Allah with the care which is due to Him, and do not die unless you are Muslims." (Surah Aale Imran 3:102)

And obey Allah with regards to His orders and prohibitions. For Verily

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾

"Those of His servants only who are possessed of knowledge fear Allah; surely Allah is Mighty, Forgiving." (Surah Fatir 35:28)

"O people! Know that I am Fatima and my father was Muhammad (s.a.w.s.). I say, and I shall repeat again and again, and I shall not utter falsehood, and whatever I do shall not be wrong.

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ ﴿١٢٨﴾

"Certainly an Apostle has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers (he is) compassionate, merciful." (Surah Taubah 9:128)

If you understand and see, you will find that this Apostle is my father and not the father of anyone of your females, and is the brother of my cousin (Imam Ali) and not the brother of any one of your males and how fortunate is one related to him (the Prophet).

Then the Prophet (s.a.w.s.) proclaimed the message while stopping people from ignorance and polytheism and opposing the customs of polytheists. He broke their backs and their breath had entrapped in their breasts. He called to the way of his Lord with wisdom and kind exhortation. He broke the idols and crushed the heads (rebellion) of the polytheists until they were eradicated and took to flight. Then the darkness of the night passed away and it dawned and truth became manifest in its true form.

When the Leader of the Religion (the Prophet) spoke, foam gushed forth from the mouths of polytheists and they became silent. The degraded group of hypocrites was annihilated and pledges between disbelief and animosity broke. You all started uttering the words of sincerity (Monotheism) and were among a group consisting of illuminated countenances and the fasting ones, those whom Allah intended to keep off from them uncleanness and purify them with a thorough purification.

وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ

"And you were on the brink of a pit of fire." (Surah Aale Imran 3:103)

You were a community that was (considered just) a medium of quenching the thirst of others and a tool in the hands of the avaricious. You were similar to the place were hasty men come to take the fire (for their own benefit), and were being trampled

under the feet. While your state at that moment was that you were drinking water from wayside gutter and your food was unclean hides (of animals) or leaves. You were humiliated and degraded among men, fearing that people may carry you away by force.

Allah, the Blessed, the Sublime, delivered you through the medium of my father, Muhammad (s.a.w.s.), while you attained this deliverance after he (the Prophet) faced numerous straightened circumstances and scuffle with stubborn polytheists, the beasts among Arabs and after that with People of the Book (Christians and Jews).”

“Whenever polytheists kindled the fire of battle, Allah would put it off. When the adherents of Shaitan manifested themselves or the beastly ones among polytheists opened their mouths of envy, he (the Prophet) dispatched his brother (Ali) to them. He crushed them and extinguished their fire with his sword. He bore extreme brutality in the way of Allah and strove to obey the commands of Allah. He was nearest to the Prophet of Allah (s.a.w.s.) and the Master of the Friends of Allah.

He was always ready to serve the creations (of Allah), looking at the welfare of people, endeavoring and toiling (in this way). He was not affected with the censure of any censurer, while you were living a life of pleasure and peace, and far from the severity of battle; in enjoyment and security. Then you waited for us Ahle Bayt (a.s.) to be engulfed in the tragedy and to hear this news; and in the heat of the battle you retreated and fled.”

“When Allah exalted His Prophet (s.a.w.s.) from this perishable world towards the abode of His prophets (a.s.) and His ‘Chosen Ones’, the thorns of hypocrisy manifested in you; and the mantle of your religion gave, and the astray ones, who were silent till yesterday, suddenly started shrieking; the degraded and mean ones came out of their burrows into the open, and the valiant ones of the polytheists of falsehood started roaring.

Now, these same people have taken the reins of authority in their hands and Shaitan has raised his head from the place of his concealment, inviting you to evil; and he found you accepting his invitation. You beheld him with an intention to secure position or being deceived. Shaitan invited you to rebel and found you to be base and mean and he incited your rage and you were enraged.

You began to usurp the rights of others and entered the spring that did not belong to you. You did all this when not much time has passed after the Prophet (s.a.w.s.) and the wound (of his death) is deep and the wounds of our hearts have not yet healed and the corpse of the Prophet (s.a.w.s.) was not even laid to rest in the grave. You acted very swiftly dreading an agitation. Beware they themselves have fallen into the pit of agitation.

أَلَا فِي الْفِتْنَةِ سَقَطُوا ۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٤٩﴾

"Surely into trial have they already tumbled down, and most surely hell encompasses the unbelievers." (Surah Taubah 9:49)

Far from it! What has happened to you? Where are you wandering? The book of Allah (i.e. Quran) is amongst you, whose orders are apparent, and judgments, illuminated, and its emblems dazzling, whose commands and prohibitions are straight forward. Did you not cast it behind your backs and turned your faces away from it in disgust to something else for judgment?

بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿٥٠﴾

"Evil is (this) change for the unjust." (Surah Kahf 18:50)

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾

"And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers." (Surah Aale Imran 3:85)

You did not even wait long enough for the tempest to calm, and hastened to take the reins (of caliphate) into your hands. After having acquired it, you began to ignite the fire of mutiny and became engrossed in inciting the fire.

You responded to the call of Shaitan, the seducer, and intended to put out the light of the Glorious Religion. You began to destroy the practices of the Chosen Prophet (s.a.w.s.); then delight in suckling the delicacies of caliphate and thus, you oppose the Ahle Bayt (a.s.) in secret and in open; while we have no choice, but to bear the cuts of your daggers and the piercing of the spear."

"Now, you presume that we do not get any inheritance from the Prophet (s.a.w.s.). Do you follow the customs of ignorance?

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ ﴿٥٠﴾

"Is it then the judgment of (the times of) ignorance that they desire? And who is better than Allah to judge for a people who are sure?" (Surah Maidah 5:50)

It is as clear as sun that I am the daughter of the Prophet of Allah (s.a.w.s.).

O Muslims! Is it befitting that I be deprived of my inheritance O son of Abu Qahafa? Is it mentioned in Quran that you inherit from your father, while according to your opinion I cannot inherit from my father?

لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ﴿٢٧﴾

"Surely you have done a strange thing." (Surah Maryam 19:27)

Indeed, you have made a strange allegation on Allah and His Prophet. Did you then intentionally forsake the Book of Allah and leave it behind your backs? Allah says:

وَوَرِثَ سُلَيْمَانُ دَاوُودَ

"And Sulaiman was Dawood's heir." (Surah Naml 27:16)

And in the episode of Zakariya (a.s.), He says:

فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ﴿٥﴾

"Therefore grant me from Thyself an heir," (Surah Maryam 19:5)

يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ

"Who should inherit me and inherit from the children of Yaqub." (Surah Maryam 19:6)

Allah also says:

وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ

"And the possessors of relationships are nearer to each other in the ordinance of Allah." (Surah Anfal 8:75)

And Allah says:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ ۖ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ

"Allah enjoins you concerning your children: The male shall have the equal of the portion of two females." (Surah Nisa 4:11)

He also says:

إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٠﴾

"If he leaves behind wealth for parents and near relatives according to usage a duty (incumbent) upon those who guard (against evil)." (Surah Baqarah 2:180)

You presume that I do not have a share and allowance (in the inheritance) and that I should not inherit from my father and there is no relation between us?

Has Allah in His verses not taken into consideration you all in general and are not all classes of men included in these verses? Is my father discharged from the generality of this verse? Or you say that two people of the same community do not inherit from one another? Is not my father and myself a part and parcel of one community? Are you more cognizant of understanding the general and particular verses of the Quran than my father (s.a.w.s.) and my cousin (Ali)?

Then take thou it (Fadak) until we meet you on the Day of Judgment, then Allah is the Best Judge, and Muhammad (s.a.w.s.) shall be the claimant on that day, and our destined time of meeting will be Qiyamat. On that promised day, the fallacious shall be engulfed in deep loss and their regret shall be of no use to them.

لِكُلِّ نَبَإٍ مُسْتَقَرٌّ ۚ وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾

"For every prophecy is a term and you will come to know (it)." (Surah Anaam 6:67)

فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ ﴿٣٩﴾

"So shall you know: who it is on whom, will come a chastisement, which will disgrace him, and on whom will lasting chastisement come down." (Surah Hud 11:39)

Then Fatima (s.a.) turned to the Ansar and said: O group of valorous men! Aides of nation and helpers of Islam! What is this slackness with regards to me and you behold oppression on me and lie in slumber. Then did not my father say that the rights of a father for his children should be considered? How soon have you changed tracks, when you possess the strength to defend my rights and are capable of supporting me in my claim? Do you say that Muhammad (s.a.w.s.) passed away and there remains no responsibility upon you?

Then his loss is great and the crack that has appeared is grave and the separation is immense. Unity has shattered and the earth is engulfed in darkness due to his concealment. The sun and the moon are in eclipse and the stars have scattered. Hopes have broken, mountains have crumbled, the family of the Prophet (s.a.w.s.) is lost and their sanctity is dishonored after his death. That, by Allah, is a great calamity and adversity, while this calamity is incomparable and there is no other greater calamity than the death of the Prophet (s.a.w.s.).

This (demise of Prophet) was already declared to you by the Book of Allah, may He be glorified. You read the Quran day and night, in a loud voice, lamenting, in a normal tone and in a pleasant voice. What happened to Allah's Prophets (a.s.) and Apostles (a.s.) previously, the command is decisive and destiny enjoined.

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۗ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾

"And Muhammad is no more than an apostle; the apostles have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means harm Allah in the least; and Allah will reward the grateful." (Surah Aale Imran 3:144)

Beware! I said what I wanted, even though I know that you shall not assist me, while this slackness of yours to assist us has become your habit, but all this complaint is the result of the grief of the heart and internal rage, and (I know that) it is of no use, but I said it to express my internal sorrow and complete my proof upon you.

Usurp it (Fadak), and fasten it firmly, for it is weak and feeble, while its shame and disgrace shall always remain on you. Rage of Allah is cast upon it, and it shall be an everlasting disgrace upon you, and it shall lead you to the fire of Allah that will engulf the heart. Thus, Allah sees whatever you do:

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٧﴾

"And they who act unjustly shall know to what final place of turning they shall turn back." (Surah Shoara 26:227)

I am the daughter of the Prophet (s.a.w.s.) who was sent to warn you against the severe wrath of Allah:

اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَامِلُونَ ﴿١٢١﴾

"Act according to your state; surely we too are acting." (Surah Hud 11:121)

وَانْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٢٢﴾

"And wait; surely we are waiting also." (Surah Hud 11:122)

When the speech of Fatima (s.a.) reached here, Abu Bakr replied to her. After Praising and Glorifying Allah, he said, "O daughter of Prophet of Allah! Your father, Prophet of Allah, was affectionate, generous, kind and merciful to the believers and enraged and severe to unbelievers.

The Prophet of Allah was your father in relation and not of any other female, and he was brother of your husband and not of anyone else. The Holy Prophet (s.a.w.s.) preferred him (Ali) for all important tasks than all else, and he was an excellent aide for him. None befriends you, except the felicitous and none, except the unfortunate can bear enmity to you.

You are the Chaste Progeny of Prophet of Allah and you are the virtuous and chosen ones of Allah. You are our guides to felicity and shall be our master to Paradise. And you, O best of women, the daughter of the best of Prophets, are honest in your speech and eminent with regards to intelligence and your words cannot be refuted, rather they should be accepted.

By Allah! I have not disobeyed the orders of Prophet and have not acted, except by his permission. Certainly, one, who leads does not speak a lie. I hold Allah as witness that I heard from Prophet of Allah that we prophets do not leave any gold or silver, land or property as inheritance, while our inheritance is Knowledge, Wisdom, the Book and Prophethood.

Whatever we leave behind of material things are under the possession of one, who takes up the authority and it is upto him to spend it as he may deem fit. I have spent from that, regarding what you claim, for preparing avenues and resources for wars, like weapons and mounts, so that Muslims may succeed and obtain greatness, and they may attain victory in wars against polytheists and enemies.

I did this after obtaining general consent of Muslims, and I do not share this view alone. This is my personal wealth, you may take it as you please, and I don't wish to hoard my wealth withholding it from you. You are the mistress of the nation of your father and the Chaste Mother of your children. We don't refuse your merits and status in consideration of your father and children. While your order upon what is in my hands is binding, but how do you think that I disobey the orders of your father the Prophet of Allah?"

Fatima (s.a.) replied, "Glory be to Allah! My father the Prophet (s.a.w.s.) never turned his face from the Quran nor opposed it, rather he was obedient to its injunctions and traversed the path in the light of its verses. Have you gathered unitedly upon treachery and making excuse with deceit and fraud? These strategies of yours are similar to strategies of hypocrites during the lifetime of Prophet (s.a.w.s.), and this is the Quran that is a justifiable judge and a decisive orator.

It says:

فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ﴿٥﴾

"Therefore grant me from Thyself an heir," (Surah Maryam 19:5)

يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ

"Who should inherit me and inherit from the children of Yaqub." (Surah Maryam 19:6)

He also says:

وَوَرِثَ سُلَيْمَانُ دَاوُودَ

"And Sulaiman was Dawood's heir." (Surah Naml 27:16)

Allah, in His Book, has discussed in detail and clearly regarding laws of inheritance; precepts and classes of heirs, and

has explicitly declared the portions of heirs among men and women and there is no reason for hesitation or doubt by deceptive people. These verses of Quran have refuted suspicion and doubts of those to come in future.

بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۖ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١٨﴾

"Nay, your souls have made the matter light for you, but patience is good and Allah is He, Whose help is sought for against what you describe." (Surah Yusuf 12:18)

Abu Bakr replied, "Certainly the words of Allah and His Prophet (s.a.w.s.) are true and right while you, O daughter of Prophet of Allah speak the truth. You are the mine of wisdom, homeland of guidance and blessings, Pillar of Religion and Evidences of truth, and I do not dispute your opinion and words, but these Muslims seated before judged and opined similarly. And whatever I have done was in accordance to their opinion. This (usurpation of Fadak) is not done by me to display arrogance or deem myself to be great, nor is my personal opinion present in it, neither do I prefer myself upon others, and these all are witness upon these words of mine."

Fatima (s.a.) turned towards those present and said, "O group of Muslims! Very soon you hastened to fallacious words and shut your eyes in the wake of ugly and harmful deeds.

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا ﴿٢٤﴾

"Do they not then reflect on the Quran? Nay, on the hearts there are locks." (Surah Muhammad 47:24)

كَلَّا ۖ بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١٤﴾

"Nay! Rather, what they used to do has become like rust upon their hearts." (Surah Mutaffifeen 83:14)

These evil deeds have shut your ears and eyes. The result of your deeds is very evil, as also what you have indicated. And the things that you usurped are also evil, and by Allah, you shall find it weighty and not be able to bear its burden. Its end shall be very ugly, when the curtain shall be lifted from before you and adversities behind it shall be manifested to you. There shall appear unto you from your Lord what you had not been reckoning.

وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ﴿٧٨﴾

"And those who treated (it) as a lie were lost." (Surah Ghafir 40:78)

In conclusion of sermon, Fatima (s.a.) turned to the grave of the Prophet of Allah (s.a.w.s.) and addressed him saying:

"Just after you, such troubles and incidents appeared, that if you were alive, they would not have increased; your death for us is similar to the earth devoid of rain, your nation defaulted after your departure, then be thou witness and do not neglect it; and the one, who occupies proximity and status near Allah, is near to his relatives too (and does not forget them); a few men arose, whose hearts were full of rancor, when you were no longer amongst us and were hidden under the earth; a group of men looked at us with resentment and deemed our status low.

When you went away from our midst they snatched all our rights; you were the light and a full moon from whom people benefited, and it is you upon whom books were revealed from Allah; while Jibraeel who brought the verses, was our aide, and all goodness left with your passing away; and I wish death had taken us before you. We are engulfed in such sorrow after your departure, that no sorrow among the Arabs and Non-Arabs can be compared to that of ours'."

Imam Ali (a.s.) was waiting at home for Fatima (s.a.). Fatima (s.a.) arose from the grave of the Prophet (s.a.w.s.) after her discourse and weeping, and then she proceeded to her house

in a disturbed state. When she entered her sight fell on Imam Ali (a.s.). She said, “O son of Abu Talib! You are sitting in seclusion similar to a child wrapped up in its mother’s womb. You are taking refuge in a corner of the house like an accused. Are you not the one, who tore the wings of hawks, while now, the empty-handed people are usurping your rights?

This is son of Abu Qahafa, who snatched with oppression the gift of my father and sustenance of my sons. He opposes me openly, and I found him to be my worst enemy. The Ansar have displayed slackness to assist me, and Muhajireen too turned a blind eye. None defended me or prevented their oppression. I left in a fit of rage and returned defeated and humiliated.

From the day you sheathed your sword, you portrayed yourself as meek in front of others. You are the one, who hunted the wolves of Arabs and now, you take refuge on the earth? Neither do you silence the speaking ones nor do you take steps to stop the fallacious. I have nothing in my fold and I wish I had died before sitting in seclusion and humiliation.

May Allah forgive me when I have spoken harshly in your presence. And you should defend and assist me. Woe upon me every sunrise! Woe upon me every sunset! My refuge (the Prophet) has passed away and my arms have weakened due to his separation. I complain to my father and complain to Allah. O Allah! Your Power and Might is more than anyone else’s and Your punishment and wrath is also severer than all.”

Ali (a.s.) told her, “Woe and wailing should not be for you, but for your enemies. Control yourself, O daughter of the Chosen one of Allah and remembrance of Prophethood! I have not acted feebly in the acts of religion nor have I neglected what is destined for me. If you worry regarding your sustenance, know that it is already reserved for you and your Surety (Allah) is Trustworthy.

Whatever has been destined for you in the hereafter is better than what they snatched from you. Leave it to Allah.” Fatima

(s.a.) was pacified by these words and she said, “Verily Allah is sufficient for me and the Most Excellent Protector is He.”

The author says: At this point, investigation of some issues is necessary. The first is the removal of those doubts regarding the way Lady Fatima (s.a.) spoke to Imam Ali (a.s.) as both of them were infallible personalities. The fact of the matter was based on exigency, so that accursed one may become aware that Amirul Momineen (a.s.) did not leave Caliphate on account of his choice and that he was angry at the usurpation of Fadak.

In many places of Quran, the Holy Prophet (s.a.w.s.) is addressed in harsh words, but it implies condemnation and warning to others and it is like the harsh statements of Musa (a.s.) when he returned to his nation and found that his followers have adopted the worship of calf. So, Musa (a.s.) threw down the tablets, caught the beard of Harun (a.s.), and pulled it inspite of being aware that there was no fault of his. The intention was to expose the evil of the act his people had committed.

Like the chastisement Almighty Allah would send on Prophet Isa (a.s.) if he asked people to consider him and his mother as two deities, although the Almighty knows that he never did so. There are many examples of such discourses. If they say that so much exaggeration on her part in her claim of Fadak, her coming into public and delivering the sermon is in negation of her sanctity, piety and perfection of divine cognition; it can be replied from two aspects:

Firstly, the right was not exclusive to Lady Fatima (s.a.) that she could have surrendered it for those oppressors. On the contrary, all the Imams of guidance and noble descendants of the Holy Prophet (s.a.w.s.) had a share in it till Judgment Day. Thus, to reach a compromise in such a matter would have entailed trespassing on their rights. That is why, it was incumbent on her to try as much as possible that their rights are not destroyed.

Also, the intention of Lady Fatima Zahra (s.a.) was not recovery of Fadak alone, on the contrary, it was to expose the disbelief and hypocrisy of those enemies of faith, so that people

may recognize them and are not deceived by their misguidance and that the proof is exhausted on all who were present there and even those who were absent; and that evidence is established for the Shia till Judgment Day. As she has hinted at this at the end of this sermon: “In spite of knowing that you will not help me, I mentioned all this to exhaust the argument.”

It was like the debating of Amirul Momineen (a.s.) with those hypocrites regarding Caliphate and all his life his expression of oppression and complaining, as mentioned a number of times before. It was not due to love of the world, position and rulership, but it was to expose their injustice and apostasy, so that proof may be exhausted on all.

Secondly is explanation of disbelief of Abu Bakr and Umar, as mentioned in reports regarding this matter and it is possible through a number of aspects:

First Aspect

It is learnt from the reports of Shia and Ahle Sunnat books that Lady Fatima (s.a.) and Amirul Momineen (a.s.) considered those two hypocrites as oppressors, usurpers and sinners in this matter and they also considered these two lofty personalities liars, false claimants and deniers of the imam; and it is necessary that one of the two sides should be right.

Ahle Sunnat people have also mentioned in their Sihah books through numerous channels that one, who leaves the obedience of the Imam, separates from congregation and dies in this condition would have died the death of Ignorance.

Moreover, it is narrated that one, who leaves the obedience to the extent of one hand span, he dies the death of Ignorance and one, who dies without having allegiance of an imam on his neck, dies the death of Ignorance.

It is proved and very much clear that Lady Fatima (s.a.) never approved the Caliphate of Abu Bakr and considered him

deviated and an invalid Caliph. So much so that she passed away in this condition. Thus, one, who believes in the imamate of Abu Bakr, has to believe that the chief of ladies of universe, whom Almighty Allah had purified from every sin and filth died the death of deviation and Ignorance! However, no apostate or heretic can admit this.

In *Jamiul Usul*, it is narrated from *Sahih Muslim* and *Sahih Abu Dawood* that Lady Fatima Zahra (s.a.) asked Abu Bakr to restore the inheritance she had received from her respected father and also what Almighty Allah had given her from spoils. Abu Bakr said: The Messenger of Allah (s.a.w.s.) said: We do not leave any inheritance, whatever we leave is charity.

Fatima was angered and she became aloof from him and remained like this till she passed away from the world. After the passing away of Prophet, Fatima remained alive for around six months. She continued demanding her share from what Almighty Allah had bestowed to the Holy Prophet (s.a.w.s.); that is Khyber, Fadak and endowments of the Holy Prophet (s.a.w.s.) in Medina, but Abu Bakr refused to hand them over to her.

Umar acted similarly; that is although he restored the endowments of Medina to Ali and Abbas, but he retained Khyber and Fadak. Some of these points are also mentioned in *Sahih Bukhari*. Ibne Abil Hadid narrates from *Kitabul Saqifah* that when Abu Bakr seized Fadak from Fatima and justified his stance, Fatima said: By Allah, I will never speak to you again. Abu Bakr said: By Allah, I will never become aloof from you. Fatima said: By Allah, I will invoke divine curse on you. Abu Bakr said: I will pray for you.

When it was the time of the passing away of Lady Fatima (s.a.), she drew a will that Abu Bakr should not pray on her bier. That is why she was buried during the night and Abbas prayed on her bier. There was a period of seventy-two days between her demise and the passing away of Holy Prophet (s.a.w.s.). It is mentioned in Ahle Sunnat Sihah books that neither Amirul

Momineen (a.s.) nor anyone from Bani Hashim pledged allegiance to Abu Bakr during the lifetime of Fatima.

Thus, it is clear that the Caliphate of Abu Bakr was invalid and he was unjust in usurping Fadak; and a liar in quoting the Holy Prophet (s.a.w.s.). If not, then Amirul Momineen (a.s.), in spite of infallibility and purity, and not separating from truth was disobedient, oppressor and one disowned by his imam.

Moreover, the enmity of Amirul Momineen (a.s.) is a sign of disbelief and hypocrisy and what enmity can be more severe than that which these people displayed in this incident and other incidents against the Holy Imam (a.s.)? So much so that Ibne Abil Hadid has narrated from *Saqifah* of Jauhari that when Abu Bakr heard the sermon of Lady Fatima Zahra (s.a.) on the matter of Fadak, he mounted the pulpit and said:

"O people! What situation is this? Why do you lend your ears to every speech and where was this desire of yours during the age of the Prophet of Allah (s.a.w.s.)? Beware! Then anyone, who has heard anything regarding it (Fadak) from the Prophet of Allah (s.a.w.s.) should relate it, and whoever was present should say something. Verily he is a fox who is betrayed by his own tail (he refers to Imam Ali, Allah's refuge), he seduces and is the one, who says that we should return to the previous state (of confusion) when he has turned old. He invites the weak ones to assist him and seeks help from women, similar to the renowned woman Umm Tahhal,[1] whose most dear kinsman is one, who is more disgraced.

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[1] Umme Tahhal was an adulteress in the days of ignorance, with whom the men of her own family were fond of committing adultery. Thus, Abu Bakr uses such offensive language for Imam Ali (a.s.). The Ulama have, in slightly different words, reported from the Holy Prophet (s.a.w.s.) that, *"One who reviles Ali, really reviles me; who reviles me, really reviles Allah."* (Imam Ahmad bin Hanbal, *Musnad*; Imam Nasai, *Khasaisul Alawiyah*; Imam Dhahabi and Fakhruddin Razi in their *Tafseer*; Ibne Abil Hadid, *Shahr Nahjul Balagha*; Muhammad bin

Beware! If I desire I could speak and if I speak I could bring to light, but now, I have chosen silence." Then he turned to Ansar and said, "O Ansar! I heard your stupid talks that you are nearer to the Prophet (s.a.w.s.), you gave refuge to the Prophet (s.a.w.s.) and assisted him, because he came to you. Beware! I shall extend my tongue and hands to the one, who thinks that we are not entitled to this position."

Saying this, he alighted from the pulpit and Fatima (s.a.) returned home.

The author says: O, seekers of truth! Ponder upon this report and see with eyes of justice. Ali is the chief of successors, cousin and brother of Messenger of Allah (s.a.w.s.); having such excellence that friends and foes both narrate them. Can one, who makes such allegations against him be eligible for Caliphate and claim any share in Islam? Another reason is falsification of Lady Fatima (s.a.), daughter of Messenger of Allah (s.a.w.s.) and chief of ladies of universe; in spite her infallibility proved by the statements of Holy Prophet (s.a.w.s.) and Verse of Purification; which is in fact, a refutation of statements of Allah and His Messenger.

Yusuf Ganji Shafei, *Kifayatut Talib*; Sibte Ibne Jauzi, *Tadkira Khawasul Ummah*; Imam Muslim, *Sahih*; Muhammad bin Talha Shafei, *Matalibus Soo-ol*; Hakim Nishapuri, *Mustadrak*. Muhammad bin Ganji Shafei in *Kifayatut Talib* reports that once Abdullah bin Abbas and Saeed bin Jubair saw on the brink of Zamzam a group of Syrians ranting at Ali (a.s.). They went to them and said, "Who among you was abusing the Holy Prophet (s.a.w.s.)"? They replied, "None of us was abusing… Then they said, "Well, who among you was abusing Ali (a.s.)"? They replied, "Yes, we have been abusing Ali." They said, "You should bear witness that we heard the Prophet of Allah (s.a.w.s.) saying to Ali, one who abuses you really abuses me; one who abuses me, really abuses Allah. If someone abuses Allah, He will throw him headlong into the fire of hell."

Second Aspect

Through Ahle Sunnat and Shia channels, it is narrated in widely reported traditions that the Holy Prophet (s.a.w.s.) said: Fatima is a part of me; one, who angers her, has in fact angered me; and one, who has hurt her, has in fact hurt me, as was mentioned previously also. It is evidence of the infallibility of Lady Fatima Zahra (s.a.), because if divine disobedience was possible from her, it would be necessary for Abu Bakr to issue legal penalty on her and to support her in that disobedience would not be approved by Allah and His Prophet. If they say that harassing her oppressively causes displeasure of the Prophet and keeping her happy in obedience is pleasing to the Prophet, we will reply that specification is against the original implication, while the tradition is general.

If it is implied, no difference will remain between her and other Muslims and no excellence would be proved in her favor in this statement, although by general consensus this statement was issued by way of praise and it was a specific statement. Also, comparing her to a part of the Holy Prophet (s.a.w.s.) would be useless, because other people also share this quality. Also, there is the tradition mentioned in Sihah books of Ahle Sunnat that I leave among you two great things: The Book of Allah and my Ahle Bayt, if you follow them, you would never go astray.

In *Mishkat* etc., it is narrated from Abuzar that the Messenger of Allah (s.a.w.s.) said: The simile of my Ahle Bayt is like the simile of the Ark of Nuh; one, who boarded it, was delivered and one, who kept away was destroyed. In many traditions of their Sihah, it is mentioned that Ali, Fatima, Hasan and Husain are family members of the Prophet and following them is cause of deliverance and opposing them brings destruction. Thus, it is necessary that their statements should be based on truth and their behavior be exemplary to be followed. They should be infallible in words and deeds and their opponent should be deviated and accursed.

Third Aspect

The claim of Abu Bakr that prophets do not leave any inheritance is false and fabricated due to many reasons.

First of all it is against verses of Quran. Yahya inherited Zakariya. If they say that inheritance implies knowledge and prophethood, we will reply that it is invalid due to many reasons:

First

On the basis of dictionary meaning and common parlance, inheritance implies inheritance of tangible property, especially when the context of the verse shows the presence of tangible property, because Prophet Zakariya prayed to Allah to give him a righteous son, who would receive his inheritance. It is clear that prophets are as such only. Thus, this condition is of no use.

Moreover, the fear of relatives and other people can be only regarding tangible property and not with regard to knowledge and prophethood. Why Prophet Zakariya should fear that the Almighty Allah would appoint prophets and scholars from his relatives; but such a thing is possible in property, because he knows that wealth would strengthen their sinfulness and mischief; that is why he was against it. In the same way, is the matter of Prophet Sulaiman inheriting from Prophet Dawood (a.s.).

The same arguments apply in this regard as well. Moreover, the stance of Abu Bakr is opposed to the verses of inheritance. How can prophethood cause deprivation of his relatives from inheritance? It is mentioned in famous books of Ahle Sunnat among the chapters of religious obligations.

Also, the testimony that Abu Bakr gave in this report is in fact under the ambit of vested interest and it is condemnable from many aspects. First of all, he wanted these properties to remain under his control, so that he can give to whoever he liked and deprive anyone he wished as is narrated in *Jamiul Usul* from

Abu Yahzal that Lady Fatima (s.a.) came to Abu Bakr and demanded the inheritance of her father. Abu Bakr said: I heard the Messenger of Allah (s.a.w.s.) say: When Almighty Allah bestows some property to a prophet, it is the right of one, who assumes his successorship after him.

Second

Contexts show that his intention was to weaken them, so that the poor may not become inclined to them and that they may not be able to dispute with him regarding Caliphate and this much is sufficient for allegation; on the contrary, it is from that aspect stronger than that Abu Bakr had vested interest to prevent the testimony of Ali (a.s.). They claim that some other persons also supported the statement of Abu Bakr. The fact is that all of them were his partners in that endowment and his supporters in his enmity to Ahle Bayt and this allegation was clear in them also.

Third

It is proved from authentic reports that Amirul Momineen (a.s.) considered this report false and fabricated. As Muslim has mentioned in *Sahih* from Malik bin Aws that Umar said to Imam Ali (a.s.) and Abbas that: Abu Bakr said that the Messenger of Allah (s.a.w.s.) said: We do not leave any inheritance; whatever we leave is charity, so you two considered him a liar, fraudulent and dishonest, although Allah knows that he was truthful, righteous and a follower of truth. When Abu Bakr died, and I said that I am the successor of the Holy Prophet (s.a.w.s.) and Abu Bakr, you considered me also a liar, fraudulent and dishonest. Allah knows that I am truthful, righteous and a follower of truth.

In *Sahih Bukhari,* a similar report is present and Ibne Abil Hadid also quoted a similar report from *Kitab Saqifah* through many chains of narrators. It was mentioned in authentic and

correct traditions that Imam Ali (a.s.) never forsakes the truth and also there is the Verse of Purification, Tradition of Two Heavy things and tradition of Ark, which were mentioned above. In the same way is the denial of Lady Fatima Zahra (s.a.) regarding the authenticity of that tradition all this definitely proves the falsehood of that tradition.

Fourth

If this tradition was genuine, it was necessary for Messenger of Allah (s.a.w.s.) to mention it to Lady Fatima Zahra (s.a.), so that she may not claim inheritance and he should have also explained this principle to Amirul Momineen (a.s.), who was his successor and source of his knowledge that he should not allow Lady Fatima (s.a.) to raise a wrong claim. No sane person suggests that Lady Fatima (s.a.) heard this from her father and after that she exaggerated so much in this regard.

That she came into the crowd of Muhajireen and Ansar and disputed with one, who in your view was the ruler of Muslims and delivered such discourse and accused him of oppression and tyranny and instigated people to rise up against him. So that this may lead to a large part of the Muslim community to regard Abu Bakr as an usurper and an oppressor and to curse him and his supporters till Judgment Day. If Amirul Momineen (a.s.) knew that Fatima did not have any right and Abu Bakr was correct, why, after her passing away he considered it lawful to dispute with Abbas regarding inheritance?

This proves that the Holy Prophet (s.a.w.s.) never mentioned this to Ahle Bayt (a.s.). Now, can anyone suggest that the Messenger of Allah (s.a.w.s.) committed such carelessness and mistake in the matter of propagation of faith, especially with regard to his Ahle Bayt (a.s.)? Therefore it is definite that this tradition was false and only a fabrication.

Fifth

Among the signs of falsehood of this tradition is that habit and manners of people have continued through the ages in a natural way and whatever is against the ordinary, is very much noticeable. Also, since Prophet Adam (a.s.) special attention is paid to the circumstances of prophets and their inheritors. Thus, if inheritance of prophets was opposed to normal laws, it should have been noticed and recorded somewhere in history?

No one, other than Abu Bakr and some hypocrites were aware of it? In the past, such dispute never arose regarding inheritance of prophets or it would have definitely been recorded in the accounts of prophets. No one has ever recorded that the staff of Musa or the finger ring of Prophet Sulaiman (a.s.) or any property of any deceased prophet was ever given away as charity or that anyone should boast that the dress of so and so has been given to me.

Thus, anyone having the least understanding knows that this tradition was fabricated and he made this idiotic fabrication not considering its consequences. All that is clear from their Sihah books and Ibne Abil Hadid has also admitted it, is that no one other than Abu Bakr has narrated this tradition. Some say that Aws bin Malik also testified to it, but they considered this statement rare and according to books of fundamental principles they cannot act on the statement of a single companion. In spite of this, they act only on the tradition of Abu Bakr.

However, they mention that during the period of Umar, Ali and Abbas disputed before him regarding inheritance and he sought the testimony of Talha, Zubair, Abdur Rahman bin Auf and Saad Ibne Abi Waqqas and they, due to fear, gave consensual testimony.

Sixth

Among the injustices, which Abu Bakr committed against Lady Fatima (s.a.) and Ahle Bayt (a.s.) was that in opposition to the command of Allah and His Messenger, he denied them share of the near of kin as specified for them in Quran.

Ibne Abil Hadid says that people think that the dispute of Lady Fatima (s.a.) with Abu Bakr was on two issues: In inheritance and gifts. It is mentioned in traditions that she disputed with him in a third issue as well, but Abu Bakr did not give her that also; and it was the share of the near of kin as narrated from Anas in *Kitab Saqifah* that Fatima came to Abu Bakr and said: You know that the Almighty Allah has made Sadaqah unlawful on Ahle Bayt (a.s.) and has specified a share for us in the verse of the spoils of war.

Abu Bakr replied: I have read this verse, but I don't think that the entire share is for you. Fatima asked: Is it the property of you and your relatives? He said: No, but I will give some of it to you and spend the remaining in welfare of Muslims. Fatima said: This is not the command of Allah. Abu Bakr said: It is the command of Allah. If the Messenger of Allah (s.a.w.s.) has made a pledge in this regard to you, you may mention it and I will testify for it and leave that property for you and your family members.

Fatima said: The Holy Prophet (s.a.w.s.) has not mentioned anything specific regarding this, but I heard from him that he said when this verse was revealed: O Aale Muhammad (a.s.), glad tidings to you that prosperity has come to you. Abu Bakr said: I don't conclude from this verse that I should give all of it to you, but I will give as much as is sufficient for you, and Umar also supported him in this matter.

They have narrated other traditions also on this matter.

In *Jamiul Usul*, it is narrated from many channels from Ibne Abbas etc. that the Messenger of Allah (s.a.w.s.) used to distribute the share of the near of kin among his relatives, but

Abu Bakr and Umar reduced it and did not give all of it to Fatima.

It is narrated from Imam Muhammad Baqir and Imam Ja'far Sadiq (a.s.) that the Almighty Allah had reserved a part of Khums for Aale Muhammad (a.s.), but Abu Bakr, due to jealousy and enmity, denied them their share; whereas Almighty Allah says: Those who does not act according to the command revealed by Allah, are transgressors. A large number of traditions are recorded from the channels of Ahle Bayt (a.s.) regarding this.

The apparent meaning of the holy verse is that all shares should be equal as the Ahle Sunnat and Shia jurists say with regard to relatives and inheritance. Allah has not laid condition of poverty and needfulness among the near of kin. Thus, whatever Abu Bakr did, was opposed to the verse; and one, who acts against the command of Quran, is, according to the declaration of Quran, an oppressor and a transgressor.

Seventh

Seventhly, the objection against Abu Bakr is that according to general consensus, he allowed wives of prophet to retain possession of their chambers and did not say that they were Sadaqah.

It contradicts that order, which he issued against Fatima, regarding Fadak and inheritance of the Prophet, because the transfer of ownership of chambers was either due to inheritance or due to gifting; the first case is against the fabricated tradition he has narrated and the other case was needful of proof, but Abu Bakr did not demand any witness from them as he demanded from Fatima.

Thus, it was proved that in this matter, his intention was only to harass Ahle Bayt (a.s.). On this point, Ibne Abil Hadid has narrated a very interesting thing; he says: I asked Ali Faruqi, a teacher of Madressa Ghariba, Baghdad: Was Fatima truthful in

her claims? He replied: Yes. I asked: Then why Abu Bakr did not give Fadak to her? He smiled and said: If that day he had surrendered Fadak to her upon her claim, without asking for witness or proof and the following day, she had come claiming Caliphate for her husband, he would not have had any excuses to reject her claim.

Ibne Abil Hadid says: Even though Ali Faruqi said it in jest; it was true. There is scope for very long discussions in this matter, but this treatise cannot present all of them. I have explained everything in detail in *Biharul Anwar*.

Fifth Indictment: His Allegiance was sudden

All theological, traditional and grammar books of Ahle Sunnat mention that Umar, during his Caliphate, announced from the pulpit: "The allegiance of Abu Bakr was sudden, but Allah saved the Muslims from its consequences, but kill anyone, who tries to repeat this."

Anyone having the least understanding and justice knows that no statement clearer than this can be made in condemnation of Abu Bakr and refutation of his Caliphate. If he was true, then Abu Bakr was too far from eligibility of Caliphate and he was the organizer of mischief for Muslims. So much so, that he is also necessarily deserving of the death sentence. But if he was false, he himself is not worthy of Caliphate.

If they say that the basis of Umar's Caliphate was the Caliphate of Abu Bakr, so how can he condemn it?

We would reply that since his Caliphate and rulership was established and his awe had become rooted in the hearts of people, he was sure that his Caliphate will not be affected by such statements and no one will dare to raise any objection. But at the same time he was also fearful lest after him, Amirul Momineen (a.s.) gets Caliphate and that is why he issued such a statement, which would pave way for the formation of Shura and realization of his plan.

Ibne Abil Hadid has narrated from Hafiz that when Umar heard Ammar saying that when Umar dies, I will pay allegiance to Ali, he issued this statement. Bukhari and others have narrated that Umar said in his sermon: I heard that some of you say that if the chief of believers (Umar) dies, I will pay allegiance to such and such person. You should know that even though the allegiance of Abu Bakr was sudden, unplanned and without consensus, but Allah warded off its mischief.

Thus, it is proved that enmity to Amirul Momineen (a.s.) impelled Umar to issue this statement and his intention was to clear the way for the elimination of Imam Ali (a.s.) as he stipulated this in Shura as well.

Sixth Indictment: Killing of Malik bin Nuwairah

When his Caliphate was established, Abu Bakr deputed Khalid bin Walid to the Yarbu tribe to collect Zakat, because previously, the Messenger of Allah (s.a.w.s.) had appointed Malik bin Nuwairah to collect Zakat from them, but when he heard about the passing away of Prophet, he stopped collecting Zakat and told the people to wait till it is clear who has succeeded him as Caliph.

According to Shia traditional reports, its reason was that Malik had asked the Holy Prophet (s.a.w.s.) about faith and His Eminence had, under the explanation of fundamentals of faith, said: This is my successor, and he gestured to Imam Ali (a.s.). When the Holy Prophet (s.a.w.s.) passed away, Malik came with the Bani Tamim tribe to Medina and found Abu Bakr on the pulpit of the Prophet.

He asked: Who allowed you to mount this pulpit, though the Messenger of Allah (s.a.w.s.) had appointed Imam Ali (a.s.) as his successor and ordered me to obey him? Abu Bakr said: Expel him from the Masjid. The tyrant Qunfudh and oppressive Khalid drove him out. Abu Bakr then sent for Khalid and said:

Do you know what he said? I don't feel secure, because he can create disruption in our matter, so you must slay him.

Khalid went to Yarbu and after killing Malik, raped his wife the same night as well. Ahle Sunnat historians, like Ibne Athir in *Kamil* and others as well, have narrated that when Khalid bin Walid reached the tribe of Malik, people of that tribe called out the Adhan and recited prayers and also expressed obedience. When it was night, signs of deceit became apparent from Khalid; that is why they armed themselves to be on the safe side.

Khalid's companions asked: Why are you arming yourselves when we are Muslims? They replied: We are also Muslims, then why have you armed yourself? Khalid's companions said: Disarm yourself, so that we may also disarm. When they disarmed, Khalid's forces captured them and after tying their hands brought them to Khalid. Abu Qatada, who was accompanying that army said to Khalid: This group has expressed Islam and you have given security to them.

Khalid paid no heed due the enmity he harbored against since the days of Jahiliyya. He ordered their men to be killed and took their children and ladies as prisoners and distributed them among his men. He took the wife of Malik in his share and committed fornication with her the same night. Abu Qatada swore that he would never join an army commanded by Khalid.

Then he mounted and came to Abu Bakr and narrated the circumstances to him. When Umar heard this, he denied it vehemently. Umar told Abu Bakr that legal penalty was applicable on Khalid. When Khalid returned and entered Medina with his men, and arrows were embedded in his turban, Umar pulled out the arrows and broke them up, saying: O enemy of God, O enemy of yourself, you executed a Muslim man and committed fornication with his wife; by Allah, I shall have you stoned to death. Khalid remained quiet, because he thought that Abu Bakr was also in his support.

But when he went to Abu Bakr and mentioned absurd excuses, and Abu Bakr due to his vested interests, accepted those

excuses, he came out from there in glee and mentioned some ambiguous words to Umar and went away from there. Some Ahle Sunnat scholars have narrated that the army men of Khalid testified that people of that community had called out the Adhan and performed the prayer. Brother of Malik sought the mediation of Umar and met Abu Bakr to complain about Khalid.

Umar also said that retaliation must be taken from Khalid. Abu Bakr said: We do not slay our companion for the sake of a Bedouin. According to another report, which the author of *Nihaya* has mentioned, he said that Khalid is the sword of God and I will not sheath the sword, which God has drawn on the polytheists. Umar swore that if he managed to gain power, he will execute Khalid in retaliation of Malik.

Umar did not spend from the wealth that Khalid had brought from that expedition; on the contrary, he kept it aside and when he became the Caliph, his gave it to children and women and what remained with people he gave to their men and owners and sent them away, even though most of them were pregnant. Since Khalid was fearful of Umar's threat, he kept away from him. Later he came with an offer to eliminate Saad bin Ubadah in lieu of killing Malik. Then he eliminated Saad as was mentioned before.

At that time, Umar became reconciled to him and kissed his forehead. When the brother of Malik arrived and asked Umar to fulfill his promise about eliminating Khalid, he said: I don't act in contravention to what the Messenger of Allah (s.a.w.s.) has done. It is mentioned in Shia traditional reports that when the prisoners were brought to Abu Bakr, the mother of Muhammad bin Hanafiyyah was also among them.

When she saw the holy sarcophagus of the Messenger of Allah (s.a.w.s.), she wailed: Peace on you, O Messenger of Allah (s.a.w.s.); may Allah bless you and your Ahle Bayt. These people are your followers and they made us captives as if we are Nubians and Dailamites. By Allah, we have no sin to our credit, except that we sowed the seed of the love of your Ahle Bayt in

our breasts and confessed to their excellence. These people have regarded good as evil and evil as good. Please take our revenge from them. Then she asked them: Why have you made us captives, although we admit to the oneness of Allah and prophethood of His Messenger?

They replied: Your sin is not paying Zakat. She said: If you are right, our men did not pay Zakat, what is fault of children and ladies? After that Khalid and Talha tried to take her in their share. She said: No, by Allah, no one can be my master and my husband is not, except one, who would inform me of what happened to me at the time of my birth.

At that moment, Amirul Momineen (a.s.) arrived there and said: When it was the time of delivery, your mother said: O Allah, make this delivery easy for me and after that if You like, keep that newborn alive and if You don't want it, take it away. When you were born, you started speaking immediately and after reciting the dual formula of faith said to your mother: Why were you content on my death? Very soon the chief of human beings would marry me and a chief will be born from me. When your mother heard this, she ordered them to record those statements and circumstances on a copper plate and bury it. When they took you a captive, your only aim was to take that plate with you; till you dug it out and tied it to your arm.

When that tablet was untied from her arm, the statements that Imam Ali (a.s.) had mentioned, were engraved on it. The Imam sent her to the house of Asma binte Umais, till her brother arrived and married her to the Imam.

It is apparent from the traditions of Ahle Sunnat that one more reason of Khalid's killing of Malik was that Khalid was infatuated with the beauty of Malik's wife as the author of *Rauzatul Ahbab* says that when they brought Malik for execution, Umme Tamim, daughter of Minhal, the most elegant ladies of her time, arrived and threw herself on Malik. Malik said: Go away! I am not killed, except because of you.

Zamakhshari has written this in *Asasus Balagha* and Ibne Athir has mentioned it in *Nihaya* under the topic of killing of Malik. Now, that we have learnt about the reports of opponents and writers on this issue; we should know that Abu Bakr is indicted in this from many aspects and in some of them, Umar was also his partner.

First Aspect

Without any sin or legal interpretation of religious law, he deputed an army to a Muslim tribe and approved the killing and plunder of that large group of Muslims. The justification, which they state of this vile act, is that they had apostasied for non-payment of Zakat. Its reply is that all the army men of Khalid testified that they had called out the Adhan and prayed.

The Holy Prophet (s.a.w.s.) had declared that one, who recites the formula of faith and performs the prayer, is a Muslim. They did not refuse to pay Zakat. On the contrary, they said that they would not pay it to Abu Bakr and that they will only pay to the successor of Prophet or distribute it among the poor directly. Tabari has mentioned in his history that Malik restrained his people to reach consensus on non-payment of Zakat and dispersed them saying: You must not argue with the rulers of Islam. When they dispersed from there, Khalid arrived and through that deceit and fraud mentioned above, arrested him.

Inspite of the fact that the author of *Minhaj* has narrated from Khitabi: If some people admit to the fundamentals of religion, they are not infidels, even if they refuse to pay Zakat. They interpreted the word of Ruddat in its literal meaning. Thus, the command of infidelity was not applicable on them, their descendants and their women.

Moreover, Shaarey and Khabeer have said in the discussion of rebels that hostilities should not be initiated against those who do not initiate it. The Imam should send a trustworthy and peaceful man to inquire about the reason of their rebellion. If it

is due to some injustice done to them, it should be removed. If they are misunderstandings, they should be cleared. If it is none of these, they should be rendered good counsel. If they persist, they should be warned of a battle and it is not mentioned in any report that Khalid followed any such procedure, when except for obedience; they did not display anything else?

If there is no prejudice and enmity, why Abu Bakr etc. according to widely related reports, broke the pledge of God and opposed the clear declaration of the Holy Prophet (s.a.w.s.) and usurped the rights of Amirul Momineen (a.s.) and Lady Fatima (s.a.) and rejected the testimony of Almighty Allah and the Holy Prophet (s.a.w.s.) regarding the infallibility and purity of Ahle Bayt of the Prophet and laid the foundation of oppression and tyranny against them?

Why Ayesha, Muawiyah and their supporters, who fought against Imam Ali (a.s.) and martyred the purified progeny and other Muslims, in spite of widely related traditions like: I am at peace with one, who is at peace with you and I am at war at one, who is at war with you, and similar traditions that were mentioned before, are not apostates?

On the contrary, these same people are the caliphs of Prophet and imams of Muslims and their obedience is obligatory and their opposition is disbelief! Why Malik bin Nuwairah should be regarded as an apostate and deserving of execution just for saying that Abu Bakr was not the Caliph, or that the Holy Prophet (s.a.w.s.) did not ask us to pay Zakat to him? And Khalid, inspite of those vile acts should not be regarded eligible even of a single condemnation; on the contrary, it is necessary that they should praise him and address him as the Sword of God?

When some Ahle Sunnat observed that this excuse was absurd, they invented another excuse for him and say that during the conversation, Khalid mentioned the name of Prophet. Malik said: Has your companion said this? Khalid asked: Is my companion not your companion? Hence, Khalid considered him

an apostate and eliminated him. However, the invalidity of this excuse is more pronounced than the invalidity of the previous excuse as it is not mentioned in any report.

Moreover, if this matter was true, it was necessary that Khalid should have mentioned it to Umar and Abu Bakr have argued with Umar with the same point when he was demanding that retaliation should be taken from Khalid. Even if it is supposed true, these statements do not clearly prove apostasy and mere doubt is sufficient for removal of penalty.

Even if we suppose that Malik became an apostate, what was the crime of all the people of his tribe and how immature boys and women can be taken as prisoners? Though, the fathers of these children were not original infidels that the command of disbelief should be applicable to them. On what interpretation were they taken as prisoners and distributed among Muslims, who slept with them without performing Nikah, and children were born from them?

Second Aspect

This can be either of the two: One that they were not deserving of killing, plunder and captivity. Then why Abu Bakr condemned this large group of Muslims as apostates and involved them in captivity and became the cause of trespassing on the sanctity of Islam and birth of a large number of illegitimate children?

In these circumstances, it is necessary that he should be an oppressor, a transgressor and even an infidel, because he issued a command against divine orders. If they were deserving to be condemned as apostates and sentenced to death then why Umar returned their ladies and children, who had become slaves of Muslims, the issues of Muslims born from them and also returned the wealth that was plundered from them?

In that case, he would have been unjust to Muslims and disobeyed his imam and by attributing folly to him become a

transgressor and infidel. Thus, this injustice and infidelity becomes necessarily applicable to one of the two (Abu Bakr or Umar) and renders his Caliphate invalid and if one of their Caliphate becomes invalid, the Caliphate of all three of them becomes invalid collectively.

Third Aspect

In this incident, Abu Bakr trespassed on some divine laws:

First of all, he did not take retaliation from Khalid for slaying Malik

Secondly, he did not apply the legal penalty of fornication on Khalid for raping the wife of Malik.

Thirdly, he wasted all their killings and blood monies. In these acts, Umar was also his partner. On the contrary, in not taking retaliation from Khalid, Umar is the dominant partner due to two reasons: one was that he had sworn to execute Khalid and he acted in contravention of this oath.

Secondly, he approved the crime of Khalid, because he agreed to eliminate Saad bin Ubadah, who was not having any crime on him. Thus, it shows that the denial of Umar in this regard was not for the sake of religion. It was, because during Jahiliyya Umar was an ally and acquaintance of Malik. Otherwise he should have employed a tenth of that religiosity with regard to the oppression on Fatima and Ahle Bayt.

It is extremely surprising that Mulla Ali Qushji has claimed, in order to dispel misgivings about fornication of Malik’s wife that she was divorced and her waiting period was over. But no one else has mentioned this in any traditional report. If it were so, Khalid should have mentioned it, when Umar threatened him with execution.

Seventh Indictment: Recanting of Caliphate

It is mentioned in reliable or rather widely related traditional reports of Ahle Sunnat that Abu Bakr was time again recanting the Caliphate.

Tabari has mentioned in his *Tarikh*, Balazari in *Ansab*, Samani in his *Fadhail* and Abu Ubaidah etc. have also mentioned that after people pledged allegiance to Abu Bakr, he used to announce from the pulpit: Please take back your allegiance from me as I am not better than you, although Ali is present among you.

Imam Ali (a.s.) says in Shiqshiqya sermon narrated by Shia and Sunni scholars: How amazing of Abu Bakr that he should during his lifetime, regret the Caliphate, but at the time of his death, fixed it for another man!

According to another report, Abu Bakr said: I have become your ruler, but I am not better than you. You should follow me, if I tread the right path; but if I deviate, you bring me to the right path. Indeed I am having a Satan, who dominates me when I am angry. When you find me angry, you must avoid me as I do not affect your hair and skin.

All this proves that he did not regard himself worthy of Imamate and he considered Imam Ali (a.s.) to be superior to him; but the fact is that the Imamate of the inferior is invalid.

Moreover, it is an agreed matter that intellect and justice, both are necessary conditions of Imamate. If this Satan was taking control of him and making him lose his senses, the first condition, intellect, was absent. And if he could not expel him and was unable to control himself, he was a transgressor and the second condition, justice, was also absent.

Now, let us see, if it is allowed for an Imam to give up Imamate or not? If it is not allowed, why Abu Bakr did so and if it is lawful, why Uthman, in spite of insistence by protestors, did not do so, till he was slain? Uthman used to say: I will not take

off the robe that God has enrobed me with, even though it is allowed to express infidelity and to eat carrion at times of dire need. Thus, it is learnt that in view of Uthman, it was even worse than this.

Thus, there is indictment for one of the two Caliphs and one, who is having even the slightest understanding, will become aware of the fraud and cunning of his friend; that all this was nothing, but deception and intrigue that they had hatched, so that people become stable in this invalid act, as testified by the statements of Shiqshiqya sermon.

Eighth Indictment: Ignorant of Divine Laws

On many occasions, he proved that he was ignorant of divine laws and many verses of Quran, about which most companions were knowledgeable. Thus, this indictment comprises of many indictments; however, in this treatise, we mention only some of them.

First of all, when he was asked about the meaning of Kalalah, he was unable to explain it. Kalalah, is defined as issues of a father and mother, who are paternal and maternal brothers or only paternal or maternal brothers.

This is according to the reports of Ahle Bayt (a.s.) and is also clear from the verses of Surah Nisa. Some commentators of Quran say that he is one without a father or a son. Sunni and Shia have narrated that people asked Abu Bakr about the meaning of Kalalah and he was ignorant of it.

After that, as is reported by the author of *Kashaf*, he said: I say it on the basis of my personal view. If it is right and good, it is from Allah and if it is wrong, it is from me and Shaitan; and Allah is immune from it. Kalalah is a person, who neither has a father nor a child. He acted rightly in deeming himself to be the proximate one of Satan; thus, in Hell also, he would be proximate to Satan. It is also possible that by Satan, he implied Umar.

Another mistake is that after confessing ignorance, he interprets Quran according to his personal view. Baghawi has in his *Masabih* and other Ahle Sunnat scholars have also narrated through numerous channels that one, who interprets the Quran according to his personal view, should be assured of his place in Hell.

According to another report, even if it is correct, he has made a mistake. According to yet another report, the Holy Prophet (s.a.w.s.) saw some people interpreting Quran according to their personal views. He said: Those who preceded you were destroyed, because of this only; they meddled and made haphazard the Book of Allah. When people interpret Quran according to personal views, contradictions appear, because the view of every person is different and there is no contradiction in the command of Allah; rather all commands are compatible to each other. You may only say what you know and inquire from one, who is aware of it about what you don't know; because query is the cure of ignorance.

All these are traditional reports of Ahle Sunnat. Fakhre Razi has said that Umar used to say that Kalala is a person without an issue. He has narrated that when he was injured fatally, he said: I think that Kalala is a person without issues and I am ashamed to oppose Abu Bakr.

The author says:

Firstly

How astonishing for a man not to be ashamed of opposing the Messenger of Allah (s.a.w.s.) and declaring his statement as nonsense! But at the same time to be ashamed of opposing Abu Bakr and to change his own opinion in order to honor his view!

If the previous statement was without any proof, woe on one, who interprets the Quran without any evidence. If someone was having evidence, woe on him who at the time of his death turns away from his statement only for the sake of Abu Bakr.

It is also narrated that at the time of his death, Umar used to say: There are three things, which if the Holy Prophet (s.a.w.s.) had mentioned, it would have better for me than the world and all it contains: Kalalah, Caliphate and rulership. Hence, it is known that whatever was their interpretation of Kalalah, it was only based on their personal view.

In the same way, he was also having doubt about the Caliphate of Abu Bakr and it is clear that the foundation of all the acts of these hypocrites is on selfish desires and vested interests and not on any solid proof and reasoning.

Sufficient to prove the ignorance of Abu Bakr is that in spite of being considered as the senior most in Islam, a confidant of Prophet and his companion in the cave, not more than 142 traditions are narrated from him and most of them are fabricated, like the tradition of inheritance of prophets. Whereas Abu Huraira has narrated thousands of traditions, inspite of his brief stint with the Prophet!

Secondly

Even the simplest person knows the meaning of *Abbun* (grass), but Abu Bakr was unaware of it; as mentioned by the author of *Kashaf* that when people asked him the meaning of *Abbun*, he said: Which land carries me and which sky shades me if I speak about Quran without knowledge?

Thirdly

He ordered cutting off the right hand of a thief, instead of the left. Fakhre Razi says that cutting the right hand for first crime is against the consensus of Muslims.

Fourthly

When a lady sought her inheritance from her grandson, he said: I don't find any share of the paternal grandmother in the statements of Allah and the Holy Prophet (s.a.w.s.). Munira and Muhammad bin Muslima testified that the Messenger of Allah (s.a.w.s.) had given one-sixth share to the paternal grandmother. At that time he ordered one-sixth share to be given to her.

Fifthly

Abu Bakr punished Fujara Salmi in fire, because he had not obeyed him, even though he repented for his mistake and some even say that he was loudly reciting the dual formula of faith within the flames, till he was burnt up. Thus, not accepting regret and punishment by burning; both are innovation in the religion of God.

The author of *Mawafiq* has also narrated that he had claimed to be a Muslim. The excuse presented by some people that he was a heretic and the repentance of the apostate is unacceptable, is without any basis, because nothing is mentioned in traditional reports, except that he had called some Muslims as plunderers and this does not make one an apostate. Reports about prohibition of punishing by fire are authentic traditional reports in view of Ahle Sunnat and in *Sahih Bukhari* it is narrated from Abu Huraira and Ibne Abbas. Ibne Abil Hadid has also narrated them.

Ninth Indictment: Appointing Umar as Caliph

When Abu Bakr saw his death approach, he found the crimes that he had earned during his Caliphate to be lesser than the chastisement he was expecting, so he tried to club the chastisement of Umar along with it. Moreover, he tried to fulfill the pact he had made with Umar and also knew that other than

Umar, no one could be a hurdle in the rights of Amirul Momineen (a.s.). Thus he appointed Umar as the Caliph after him.

Ibne Abil Hadid has narrated that Abu Bakr summoned Uthman at the time of his death and said: Write down my will: In the name of Allah, the Beneficent, the Merciful. This is the pledge, which Abdullah bin Uthman makes with the Muslims. So to say…then he became unconscious…so Uthman wrote: I have appointed the son of Khattab as your Caliph…when Abu Bakr regained his senses he asked him to read out what he had written.

When Uthman read it out, he exclaimed: Allah is the greatest! Were you afraid that if I died in the swoon, people would dispute regarding the Caliphate of Umar? Yes, said Uthman. Abu Bakr said: May Allah give you a good recompense from Islam and Muslims. Then he completed the document and ordered it to be read out before the people.

After that he made bequests to Umar. Talha came to him and said: Fear Allah, and don't impose Umar on people. Abu Bakr asked: Do you threaten me with Allah? If Allah asks me, I will say: I appointed the best man as the Caliph of Ummah.

Abu Bakr committed a number of mistakes in appointing this Caliph.

First

What right he had to appoint the Caliph and Imam of the people? On the contrary, he opposed the practice of the Messenger of Allah (s.a.w.s.), because according to their belief, His Eminence had not appointed anyone as his Caliph and it is necessary to emulate the Prophet as per the dictates of the Holy Quran.

Second

He said: Umar is the best man of the Ummah, in spite of the fact that Imam Ali (a.s.) was present and according to widely related traditions, he (Ali) was the best, as was mentioned before and he himself had also confessed: I am not the best of you and Ali is there among you.

Third

What impelled Uthman to write down the name of such an ignorant, harsh and nasty man, without the permission of Abu Bakr in such an important matter? It was necessary for Abu Bakr to restrain and condemn Uthman for it and not to approve his act and also give him good recompense from Islam and Muslims.

The Messenger of Allah (s.a.w.s.) waited for divine revelation, like in the matter of Jizya, and did not take any step on the basis of his personal view. Were these audacious, ignorant fellows better than the Holy Prophet (s.a.w.s.) that they took such important decisions according to their whims?

In that case, the affection of these hypocrites on the Ummah was more than the Holy Prophet (s.a.w.s.), who was mercy for the worlds! Because His Eminence did not appoint a Caliph and they did.

Every sane person can conclude from these contradictory acts and statements that his aim was only to fulfill the pact he had made to deprive Ahle Bayt from Caliphate of Messenger of Allah (s.a.w.s.). His acts and words, which are reported through Sunni and Shia, proving the invalidity of his Caliphate and his deviation, are too numerous and this treatise does not have the scope to include them all.

Part Two: Indictments of Umar

This part comprises of the evil deeds and unrighteous acts of Umar and explanations of innovations of the second Caliph of Ahle Sunnat.

We should know that the indictments of that source of mischief are more numerous to be compiled even in voluminous books. So how they can be gathered in this treatise? He was also a partner in the indictments of Abu Bakr. On the contrary, the Caliphate of Abu Bakr was a branch of the evils of Umar. That is why, I will mention only a few of his indictments in this treatise.

First Indictment: Thursday Tragedy

An account of the tradition of the pen and ink and explanation of similar incidents

This indictment is based on many indictments. Ghazzali, Muhammad Shahristani and other Ahle Sunnat scholars have clarified that this was the first dispute, which arose in Islam and its cause was Umar.

Shahristani has said in *Al-Milal wan Nihal* that the first dispute that occurred in the world was the opposition of Shaitan from the command of Allah regarding the prostration to Adam and the first dispute that arose in Islam was the prevention of Umar from giving pen and paper as per the command of the Prophet.

This incident is among the widely related incidents of the life of the Messenger of Allah (s.a.w.s.) and is narrated by Ahle Sunnat as well as Shia and no has denied it.

In spite of his prejudice, Bukhari has mentioned this story on seven occasions with slight variations. Muslim and other tradition scholars have also recorded it through numerous channels.

The account of all them is same and it is that Ibne Abbas used to say: Thursday and what a Thursday! Then he wept so much that the pebbles became wet with his tears. According to another report, tears flowed on his cheeks. When people asked him which Thursday?

He replied: When the illness of the Holy Prophet (s.a.w.s.) took a severe turn, he said: Get me a sheep scapula and according to another report, get a scapula and inkpot or get a tablet and ink, so that I may write a document for you that after me you may never get deviated. Umar said: This man is talking nonsense and according to another report he said: The Messenger of Allah (s.a.w.s.) is talking nonsense.

According to yet another report, he said: What has happened to him that he is talking nonsense; you hear and understand what he is saying. According to another report, he said: The illness and pain has overcome him and the Book of Allah is sufficient for us. Ibne Abbas says: Thus, people disputed and argued, although it is not proper to argue in presence of the Prophet. Some said that it is the command of the Messenger of Allah (s.a.w.s.), you must bring the ink and pen.

Some said: Umar says that we must not provide the pen and ink; then many arguments took place regarding this. Finally, the Holy Prophet (s.a.w.s.) said: Get out, all of you and leave me alone; it is not allowed to argue in my presence. Ibne Abbas says that it was the greatest tragedy, when people prevented the Prophet from writing the document and they created a lot of noise.

This tradition is also mentioned in *Jamiul Usul* in the same way; rather it is narrated in more detail than *Sahih Muslim* and *Sahih Bukhari*. Qadi Ayaz, who is their famous scholar, has written in more detail and in harsher words in his *Kitabul Shifa*.

It is clear to impartial sane persons that the matter that His Eminence wanted to write in that short respite and brief period on the scapula could not have been the complete laws of

religion. It must have been a concise matter, which would have guaranteed the welfare of Ummah till Judgment Day.

It was nothing, but appointment of a learned and infallible Caliph, learned about welfare and general problems of Ummah; and mistakes were not possible from him. He should keep the Ummah united on one path and teach Quran as it was revealed from the aspect of its meanings and interpretation so that the path of ignorance and deviation is completely closed as the Holy Prophet (s.a.w.s.) had said in Hadith Thaqlayn: I leave among you the Book of Allah and Ahle Bayt. These two will not separate from each other.

On the day of Ghadeer, he had already specified his successor. However, since he was aware that those people, in spite of completion of proof, would disregard those things, he emphasized it again and wanted to leave among them a clear writing, which they will not be able to deny. Umar understood this well and since it was opposed to the pact he had made with hypocrites, he put the people in doubt that illness had overcome the Prophet and he was talking nonsense.

When the Prophet observed that the shameless fellow was denying his statements during his lifetime and he was supported by hypocrites, he became certain that if he insisted on it and a document *was* drawn, this man will say that the Prophet has written nonsense and it is unreliable. So he remained content with those declarations, through which he had exhausted proof on them previously and expelled all of them from his chamber.

Moreover, when the Prophet saw them dispute in his presence, he feared that after writing that document the dispute may deepen leading to physical fights and that the hypocrites may get a pretext to destroy Islam completely. In the same way, he prohibited Amirul Momineen (a.s.) to fight them in case he was not having supporters and to deal with them amicably.

It is also clearly proved that the bequest appropriate under those circumstances was only the appointment of a successor and to will regarding his survivors. As the whole Ummah was

the survivor of Prophet, how is it possible to leave them in a lurch, without making any specific will? His Eminence himself had ordered his followers to make a will.

In *Sahih Tirmidhi,* it is narrated from the Messenger of Allah (s.a.w.s.) that sometimes it so happens that a man or a woman worship God for sixty years and at the time of death acts deficiently in making their will; that is why fire of Hell becomes incumbent on them.

It is narrated in *Jamius Sihah* that a person should not pass a day or a night, except that his will is at the side of his head and what was mentioned is supported by this report, which Ibne Abil Hadid has narrated from Ibne Abbas. He used to say that I was in the company of Umar on way to Shaam. One day I saw him on a camel, going alone in a direction.

I followed him and he said: O son of Abbas, I complain to you about your cousin; that is Ali. I said: Come with me, but he did not agree and I always found him angry with me. What do you think was the cause of his anger? I said: You know that very well. He said: I think it was due to his not getting the Caliphate. I said: Yes, it is true and he thinks that the Messenger of Allah (s.a.w.s.) wanted him to succeed.

He said: When Allah did not desire the Caliphate for him, what was the use of the Prophet desiring it? The Holy Prophet (s.a.w.s.) wanted something and Allah wanted something else. What Allah wanted happened. The Holy Prophet (s.a.w.s.) also wanted his uncle to become a Muslim; but since Allah did not want it, he did not embrace Islam.

Then Ibne Abil Hadid says that it is mentioned in another report that Umar said: The Holy Prophet (s.a.w.s.) wanted to appoint Ali as his successor at the time of his death, but I feared mischief and discord in Islam, so I prevented him from that. The Messenger of Allah (s.a.w.s.) understood my intention and did not declare the succession of Ali and at last what Allah had destined, happened.

It is narrated from Ibne Abbas that he said: I met Umar at the beginning of his Caliphate. They had gathered a heap of dates on a mat for him and he was eating from them. He offered me as well and I picked one piece and he ate the whole heap. A pitcher of water was placed before him. He drank the water and reclining on a pillow, mentioned the praise of God. Then he asked me from where I was coming. I said from the Masjid.

He asked: In what condition did you leave your cousin? I thought he was asking about Abdullah Ibne Ja'far; so I said he was playing with his friends. Umar said: I am not asking about him, I am asking about the head of you, Ahle Bayt. I said: He was watering the date orchard and reciting Quran. He said: O Abdullah, I adjure you, if you conceal it; the slaughtering of camels would become incumbent on you. Is he still claiming the Caliphate?

I said: Yes. He asked: Does he think that the Holy Prophet (s.a.w.s.) issued a clear statement appointing him as Caliph? I said: Yes, and I say it more than this. Then I asked my father about his claim and he testified to his veracity.

Umar said: The Holy Prophet (s.a.w.s.) was often making such statements regarding him, which were neither clear nor specific and sometimes due the affection he had for him, he was mixing truth with falsehood. He tried to declare his name at the time of his death, but for the sake of the well being of Islam, and because of affection for Ummah, I prevented it. By the right of the Holy Kaaba, the Quraish would never reach consensus regarding him and if he takes Caliphate; the Quraish would stage uprisings against him in the lands. The Messenger of Allah (s.a.w.s.) realized that I have understood his hidden intention, so he fell silent and did not mention his name clearly and at last Allah did what was destined. [End of the discourse of Ibne Abil Hadid and his traditional reports].

We can conclude from these traditional reports that from the beginning till the end, the Holy Prophet (s.a.w.s.) wanted to specify the Caliphate of Imam Ali (a.s.) and always reiterated it,

but this hypocrite always tried to prevent it and make it invalid. It is also clear that he considered himself a well wisher of Ummah, even more than the Prophet. What he had stated about the Arabs staging an uprising against Imam Ali (a.s.) is also regarded as his noble virtues by his followers.

But the fact is that it was because of his conspiracy, because after the Messenger of Allah (s.a.w.s.) he never allowed Caliphate to be returned to Imam Ali (a.s.) so that he can deal with the people according to the practice of the Holy Prophet (s.a.w.s.).

On the contrary, during those twenty-five years, he made the people used to the practice of conferring huge wealth on leaders and rich people and oppressing the poor and needy; acting only on what they consider good for the world and ignoring the commands of Allah.

That is why when the rights of Imam Ali (a.s.) were restored and he tried to act according to the command of Allah and directions of the Holy Prophet (s.a.w.s.); that wealth should be distributed equally; and he dealt with nobles at par with the poor, people could not bear it. Talha and Zubair apostasied and the mischief of Basra occurred. Umar had intentionally appointed Muawiyah in Shaam and had ordered him that if Ali ever becomes a Caliph; he should not obey him, because he knew well that Muawiyah was a severe infidel, a hypocrite and an enemy of Ahle Bayt (a.s.).

Thus, it was due to his intrigue that the battles of Siffeen and Khawarij occurred and the martyrdom of Imam Ali (a.s.) also happened, and not due to the wrong planning of Allah and Messenger. The blood of all the martyrs is on him!

After learning about this incident accepted unanimously by both sects, we state that his infidelity and hypocrisy is confirmed due to many reasons:

First reason

He attributed nonsense to the Messenger of Allah (s.a.w.s.), although according to unanimity of Shia and Sunni, His Eminence is infallible from uttering any wrong statement, neither unintentionally nor intentionally and not even during illness. He cannot act in this way even in jest; anger or in a normal mood; as Qadi Ayaz has written in *Kitab Shifa*, Kermani in *Sharh Sahih Bukhari* and Nawawi in *Sharh Sahih Muslim*. The Almighty also Allah says:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣﴾

"Nor does he speak out of desire." (Surah Najm 53:3)

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾

"It is naught, but revelation that is revealed," (Surah Najm 53:4)

Second reason

Talking in this manner is extremely disrespectful, rather it is infidelity and hypocrisy; to say that 'he is taking nonsense'; or leave him, he is talking nonsense; or to say: What has happened to him that he is talking nonsense. It is clear that one having even the least manners would not talk like that even about the most unimportant person, what to say of the Seal of the prophets, whom the Almighty Allah has in all places in Quran addressed with noble appellations and respectful names, like: O Messenger; O Prophet. He has also said:

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا

"Do not hold the Apostle's calling (you) among you to be like your calling one to the other." (Surah Nur 24:63)

And He said:

لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ

"O you who believe! Do not raise your voices above the voice of the Prophet." (Surah Hujurat 49:2)

It is also clear to all sane people that such manner of talking shows extreme rudeness and utter disregard to the Prophet. That even in such circumstances he was not aggrieved and for the sake of his corrupted interests he created such a dispute regarding one, who was the recipient of divine revelation. It also proves his glee at insulting the Messenger of Allah (s.a.w.s.), which he was unable to do before.

Third reason

He rejected the command of Allah, because the Almighty Allah has mentioned in Quran a number of times:

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

"O you who believe! Obey Allah and obey the Apostle." (Surah Nisa 4:59)

And:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

"And whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back." (Surah Hashr 59:7)

And He said:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ

“And it behoves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Apostle have decided a matter.” (Surah Ahzab 33:36)

The Almighty Allah never mentioned that there is any difference between the health and sickness of the Prophet or that the Holy Prophet (s.a.w.s.) is dismissed from prophethood during his illness. He also did not say that the Holy Prophet (s.a.w.s.) should not be obeyed when he is ill. On another occasion He says:

وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٤٧﴾

“And whoever did not judge by what Allah revealed, those are they that are the transgressors.” (Surah Maidah 5:47)

Fourth reason

It was mentioned in the traditional reports of Ibne Abil Hadid that Umar had himself admitted that the Holy Prophet (s.a.w.s.) wanted to declare the name of Ali and he (Umar) prevented it. This matter was nothing, but enmity and opposition to the Prophet. The Almighty Allah has said:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ

“And whoever acts hostilely to the Apostle after that guidance has become manifest to him.” (Surah Nisa 4:115)

Fifth reason

He caused distress to the Holy Prophet (s.a.w.s.) and angered him so much that in spite of the fact that His Eminence possessed perfect manners and the Almighty Allah had perfected his morals and made him as the mercy of the worlds; he turned away from them and drove them away. It has come in widely

related traditions that to cause distress to His Eminence is like distressing Allah. The Almighty Allah has also said:

وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦١﴾

"And (as for) those who molest the Apostle of Allah, they shall have a painful punishment." (Surah Taubah 9:61)

Then He says:

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٥٧﴾

"Surely (as for) those who speak evil things of Allah and His Apostle, Allah has cursed them in this world and the hereafter, and He has prepared for them a chastisement bringing disgrace." (Surah Ahzab 33:57)

Sixth reason

By stating that 'The book of Allah is sufficient for us' he has committed many blunders:

First Blunder

He has proved the ignorance or mistake of the Prophet; because if His Eminence did not know that the Book of Allah is sufficient, he has displayed his ignorance, but if he knew it, and despite it, was making a will, then he has committed a mistake and an absurd act.

Second Blunder

The verses, through which he has reasoned, are around five hundred and it is clear that most laws of Shariah are not derived

from them; only some are. They are very concise, doubtful and ambiguous. There is great difference of opinion in interpreting them. Some say that the clearest verse is the verse of Wudhu, but there are around one hundred doubts in it. Apart from that, in the Holy Quran there are abrogating and abrogated verses; the clear and the ambiguous and the general and the particular; the definite and conditional etc. Thus, how can the Book of Allah be sufficient to remove differences?

Moreover, if it had been sufficient, why he became confused and sought the help of others? Why he said: If Ali had not been there, Umar would have perished. He was time and again reiterating his ignorance and saying that all are more learned than Umar, even ladies in seclusion.

Third Blunder

If the Book was sufficient, the Holy Prophet (s.a.w.s.) would not have joined it to his Ahle Bayt as was mentioned before. In Hadith Thaqlayn, he would not have said that the two will not separate till they arrive at Hauz Kauthar to me. Thus, the Book of Allah is sufficient only with an Imam, who is the interpreter of Quran and it is not sufficient on its own. That is why Amirul Momineen (a.s.) said: I am the speaking Book of Allah.

Qutubuddin Shirazi, a famous Shafei scholar and renowned Sufi, has said in his *Makatib* that a journey cannot be undertaken without a guide, and to say that while the Book of Allah and the Sunnah of the Holy Prophet (s.a.w.s.) is present among us, then what is the need of a guide, is like saying that since books of medicine are there, what is the use of doctors? It is a stupid mistake, because not everyone can understand books of medicine and we cannot derive conclusions from them; it is necessary to refer to those, who can derive conclusions from them.

وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ

"And if they had referred it to the Apostle and to those in authority among them, those among them who can search out the knowledge of it would have known it." (Surah Nisa 4:83)

The real books are the breasts of the scholars.

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ

"Nay! These are clear communications in the breasts of those who are granted knowledge." (Surah Ankabut 29:49)

And they are not in stomachs and papers.

As Amirul Momineen (a.s.) said: I am the speaking discourse of Allah and this is the silent discourse of Allah.

So far was the extract from Shafei's book as the Almighty Allah has expressed truth from his pen, and he had condemned his ignorant imam in a severe manner.

Fourth Blunder

He has himself opposed his own assertion on a number of occasions:

Firstly, on the day of Saqifah, before he should become free from the funeral ceremony of Prophet, he, his brother and some hypocrites hastened to Saqifah and busied themselves in seizing the Caliphate and the excuse put forth by their devotees is that it was, because they feared mischief. If the Book of Allah was sufficient to remove discord, this mischief should not have taken place.

How when the Holy Prophet (s.a.w.s.) wanted to appoint a Caliph, they accuse him of talking nonsense, but when they

themselves appoint an undeserving man, there is well being of Ummah?

Moreover, Abu Bakr summoned Uthman at the time of his death in order to appoint Umar as Caliph and he swooned before he could mention his name. Uthman wrote Umar's name of his own accord and when Abu Bakr regained consciousness he prayed for him. Why Abu Bakr is not accused of uttering nonsense when he was nearer to nonsense due to many reasons? Why he did not say: 'the Book of Allah is sufficient for us'. And he did not say this when he constituted the Shura committee?

Thus, every wise and informed person can conclude from different statements that from the beginning to the end, the aim of those people was only keep Ahle Bayt away from Caliphate.

This was not the first occasion when Umar has opposed the Prophet. He was always objecting to him and was never satisfied by his words and acts as mentioned in *Sahih Bukhari, Sahih Muslim*.

Ibne Abil Hadid and all Ahle Sunnat historians and tradition scholars have narrated that when it was written in the treaty of Hudaibiyah that if someone from Muslims fled to the idolaters they would not have to return him and if someone from idolaters joined the Muslims they would have to return him; Umar became infuriated and asked the Messenger of Allah (s.a.w.s.): Are you the Messenger of Allah? He replied: Yes. Then he asked: Are we not Muslims and they are idolaters? Then why should we allow this degradation in our religion? The Holy Prophet (s.a.w.s.) said: I am doing what Allah has ordered me and Allah will not leave me in a lurch; He would help me. Umar asked: Did you not say that we will enter Mecca and circle the Kaaba; then why did we not enter Mecca? His Eminence said: I did not say that it would happen this year; it will happen after this year.

Umar rose up in fury and said: If I had supporters, I would have fought them. Then he came to Abu Bakr and complained

about the Prophet and condemned the Messenger of Allah (s.a.w.s.). Abu Bakr restrained him.

On the day Mecca was conquered and the Holy Prophet (s.a.w.s.) took the key of the Kaaba, he said: Call Umar. When he came, His Eminence said: This is what Allah had promised me and I had not lied.

Some have narrated in traditional reports that Umar said: Since I embraced Islam, I was never in so much doubt about the prophethood of the Messenger of Allah (s.a.w.s.), as I was on the day of Hudaibiyah and this clearly shows that he was not satisfied at the statement of the Prophet; on the contrary, he was dissatisfied with him. And the Almighty Allah says:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

"But no! by your Lord! they do not believe (in reality) until they make you a judge of what has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission." (Surah Nisa 4:65)

So, it is concluded that he was not a believer, because he doubted the statement of the Prophet and objected why the promise was not fulfilled. It is clear that His Eminence was also disappointed with him and he knew that he was harboring doubts; so he was waiting for an opportunity to make his truth clear on that hypocrite; that is why he called him on the day of the conquest of Mecca and said: What I was saying is this and you attributed falsehood to me.

What he said is mentioned in *Sahih Muslim* and Ibne Abil Hadid has also narrated it in *Sharh Nahjul Balagha*.

Abu Huraira used to say that one day I went out in search of the Messenger of Allah (s.a.w.s.) till I found him in an orchard of the Ansar. The Holy Prophet (s.a.w.s.) gave me his sandals and said: Take these sandals and go out of the orchard and the first person that you find, who confesses to the oneness of the Almighty Allah and has faith in his religion; you give him glad tiding of Paradise.

Abu Huraira says: The first person I met was Umar. He asked: O Abu Huraira, what these sandals are? I said: They belong to the Holy Prophet (s.a.w.s.) and he sent me with them so that I may give glad tidings to whoever I meet. Umar slapped my chest so hard that I fell down flat on my back. He said: O Abu Huraira, turn back. So I ran to the Holy Prophet (s.a.w.s.) wailing and Umar was in my pursuit. The Holy Prophet (s.a.w.s.) asked: O Abu Huraira, what is wrong with you? I narrated the circumstances to him.

The Holy Prophet (s.a.w.s.) asked Umar: Why did you do this? He said: May my parents be sacrificed on you, did you give your sandals to Abu Huraira so that he may give glad tidings to people? His Eminence replied: Yes. He said: Don't do this; otherwise people would rely only on this. Leave them so that they may perform good deeds. His Eminence said: All right, leave them so that they may perform good deeds.

The author says: Even though from the beginning to the end it is clear that this tradition is fabricated as is clear to the wise, but it is from a tradition of their Sihah books and it proves the shamelessness and rudeness of Umar in rejecting the statement of the Holy Prophet (s.a.w.s.), which in fact, is infidelity; and he beat up Abu Huraira and insulted him.

Even if the last part of the tradition is true, His Eminence mentioned it for sake of exigency and perhaps it was in order to avoid dispute with the shamelessness of that accursed one.

Moreover, both Bukhari and Muslim have written in their *Sahih* that when Abdullah bin Ubayy, the hypocrite died, his son came to the Prophet and requested him to give his shirt to shroud

his father. His Eminence gave the shirt. Then he requested him to pray his funeral prayers. So the Holy Prophet (s.a.w.s.) arose to oblige him. Umar sat up, caught the tails of the Prophet's shirt and said: Will you pray for him, while your Lord has prohibited you to do so? The Holy Prophet (s.a.w.s.) said: Umar, leave me alone. When he exaggerated much, the Prophet said: The Almighty Allah has chosen me and said:

اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً

"Ask forgiveness for them or do not ask forgiveness for them; even if you ask forgiveness for them seventy times." (Surah Taubah 9:80)

I know that if I seek forgiveness for anyone more than seventy times, the Almighty Allah will forgive. Umar said: He is a hypocrite, but the Holy Prophet (s.a.w.s.) prayed on him and after that the verse of prohibition of praying was revealed. Umar says: I was astounded on the audacity I showed to the Holy Prophet (s.a.w.s.).

According to the report of Ibne Abil Hadid, people were shocked at the audacity of Umar to the Holy Prophet (s.a.w.s.) and in Shia traditional reports; it is narrated from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (s.a.w.s.) came to the bier in order to mend the feelings of the son of Abdullah. Umar asked: Has the Almighty Allah not prohibited you to stand at his grave? His Eminence did not say anything. Umar repeated the question. His Eminence said: Woe on you; do you know that I said: O Allah, fill up his belly with fire and burn him in Hell fire.

Imam Ja'far Sadiq (a.s.) said: That hypocrite compelled the Holy Prophet (s.a.w.s.) to reveal what he did not wish to divulge openly so as not to disappoint the son of Abdullah. In any case, Umar acted in the most audacious and rude manner and such a behavior is improper even with the lowliest man - that his collar should be caught in anger and tugged at. There is no doubt that this caused distress and was insulting to the Prophet, according respect to whom is incumbent on all and it is a part of Islam.

Moreover, he rejected the act and words of the Prophet and attributed mistake and error to him.

Also, it is mentioned in two places in *Sahih Bukhari* that when Hatib bin Abi Balta-a wrote a letter to Meccans that the Holy Prophet (s.a.w.s.) was going to Mecca and Jibraeel informed the Prophet that he has sent that letter through a woman and she was present in so and so orchard, the Prophet sent Imam Ali (a.s.), Zubair and the apostate to seize the letter from her. Umar said: O Messenger of Allah, he has betrayed the trust of Allah, the Prophet and the believers. Allow me to strike off his neck. His Eminence asked Hatib why he did that.

He said: O Messenger of Allah, I did not do this for lack of faith. My family is in Mecca and I don't have anyone there to support them. So I wanted to do a good turn to the Meccans so that they would be nice to my family. The Holy Prophet (s.a.w.s.) said: He is right and you don't say anything regarding him, except a nice word. Umar said: Allow me to strike off his neck, he has betrayed trust.

The Holy Prophet (s.a.w.s.) said: He is from the fighters of Badr, and the Almighty Allah has told the people of Badr that you may do whatever you like; I have made Paradise incumbent on you. Although this tradition is against the traditional reports of Shia, but we can blame the Ahle Sunnat that when the Holy Prophet (s.a.w.s.) testified to the veracity of Hatib, accepted his excuse and said: 'Don't say anything regarding him, except a nice word', then to again attribute betrayal of trust to him and to want to strike off his head, is rejection of the statement of Prophet and clear opposition to his orders.

Moreover, Ibne Abil Hadid has written in *Sharh Nahjul Balagha* and Ibne Hajar in *Fathul Bari,* narrating from *Musnad Ahmad bin Hanbal* and they certify the authorities of this report from Abu Saeed Khudri that one day Abu Bakr said to the Holy Prophet (s.a.w.s.): O Messenger of Allah (s.a.w.s.), I had gone to so and so valley, there I saw a man in a nice form engrossed in prayer.

His Eminence said: Go and slay him immediately. Abu Bakr went there and found him praying; so he did not like to slay him and returned from there. His Eminence asked Umar to go and slay him. Umar also found him praying and returned. At that time the Holy Prophet (s.a.w.s.) asked Imam Ali (a.s.) to go and slay him. When Ali (a.s.) went there, he did not find him as he had left that place.

The Messenger of Allah (s.a.w.s.) said: That man and his companions recite the Quran, but faith does not go beyond their throat and they will exit religion like an arrow leaves the bow and they will never revert to faith.

Ibne Hajar says: The proof of the veracity of this tradition is the tradition of Jabir, all of whose reporters are trustworthy. It is mentioned in the report of Ibne Abil Hadid that after that the Holy Prophet (s.a.w.s.) said: If this man had been killed, he was the first mischief and the last mischief; that is after that mischief would never have appeared. Then he said: Such people will appear from his descendants, who will leave religion like an arrow leaves the bow.

Hafiz Abu Nuaim in *Hilya,* Musali in *Musnad,* Ibne Abde Rabb in *Iqd* and others have also narrated through many chains of narrators that companions praised a person for his excessive worship. The Holy Prophet (s.a.w.s.) gave his sword to Abu Bakr and ordered him to kill him, as was mentioned above. In the end he said: If he had been killed there would never have been discord in my Ummah.

Thus, it was learnt that Abu Bakr did not slay him. It is a clear disobedience of the orders of the Prophet and his being engrossed in prayers cannot be a valid excuse, because the Prophet had ordered his killing after the companions had described his excessive worship.

In the previous tradition, when Abu Bakr had described his sincerity in prayer, the Messenger of Allah (s.a.w.s.) had ordered his killing. The disobedience of Umar was more degrading and condemnable, because after Abu Bakr had mentioned the excuse

that he was praying, the Holy Prophet (s.a.w.s.) did not accept that excuse and now he ordered Umar to carry out the job; but Umar also repeated the same excuse and it is also clear and proved that in this matter, the opposition of those two became the cause all mischief till Judgment Day as the prevention of giving pen and ink led to the deviation of the Ummah till Judgment Day.

It is clear from these different reports that such acts were repeatedly committed by him due to his inner hypocrisy; and opposition to the Prophet was his habit and nature. Thus, no other proof of his hypocrisy can be clearer.

Second Indictment: Denying that the Holy Prophet (s.a.w.s.) passed away

He denied a matter, whose occurrence cannot be concealed from any sane person. As the Shia and Ahle Sunnat have narrated through widely related channels that when it was known that the Messenger of Allah (s.a.w.s.) had passed away, at that time Abu Bakr was not present there.

Umar screamed: By God, the Prophet is not dead; he will return to the world and cut off the limbs of those who claim that he is dead. After that Abu Bakr arrived and asked: Have you not heard this verse:

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٣٠﴾

"Surely you shall die and they (too) shall surely die." (Surah Zumar 39:30)

Also the following verse:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَإِنْ مَاتَ
أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ

"And Muhammad is no more than an apostle; the apostles have already passed away before him; if then he dies or is killed will you turn back upon your heels?" (Surah Aale Imran 3:144)

When Umar heard these verses, he replied: I never heard these verses in the Book of Allah.

In *Nihaya*, Ibne Athir and the author of *Kamil* and Zamakhshari has mentioned this incident in *Asasul Lughat* and no one has denied it.

Thus, this issue is not without two of the following possibilities: One is that he was so ignorant of the verses of Quran and traditions of the Prophet that he did not know such a matter, which was from fundamentals of faith, although the Holy Prophet (s.a.w.s.) used to often mention about things that would occur after him, and used to say that after me Ali Ibne Abi Talib is the guardian (*Wali*) of every believer and said: O Ali, after me you will fight the oath breakers (*Nakiseen*), the unjust (*Qasiteen*) and apostates (*Mariqeen*).

During the Farewell Hajj, he repeatedly said that his end was near and I leave among you two great things. When the Holy Prophet (s.a.w.s.) had asked for pen and inkpot, at that time also he had hinted at this. Moreover, how he came to know that His Eminence would cut off the hands and feet of people?

Thus, the indictment of this incident is more than what can be explained or interpreted

Or it was his intention to deceive the people lest before Abu Bakr reached there, people pay allegiance to Ali (a.s.) and the conspiracy of those hypocrites would fail. That is why he made that claim putting people in doubt.

Finally, Abu Bakr arrived as Ibne Abil Hadid has hinted and I have replied to the objections of Ahle Sunnat in detail in *Biharul Anwar*.

Third Indictment: Making Hajj Tamatto and Mutah unlawful

He made Hajj Tamatto and Mutah of Women unlawful, inspite of the fact that the Messenger of Allah (s.a.w.s.) had allowed them.

Its detailed account is that there is no dispute among Muslims that Mutah was a legal marriage during the time of the Holy Prophet (s.a.w.s.) and the dispute, which has appeared, is whether the command of Mutah is abrogated or still in force.

Thus, Ahle Bayt (a.s.) have consensus that the command of Mutah is still is in force. The following verse is revealed with regard to Mutah:

فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً

"Then as to those whom you profit by, give them their dowries as appointed." (Surah Nisa 4:24)

On the basis of most clear interpretations and Fakhre Razi has also said in his *Tafsir* that the whole Ummah has agreed that Mutah was lawful during the early period of Islam and also it is narrated that when His Eminence came to Mecca to perform Umrah, ladies of Mecca dressed up and decorated themselves. The companions of the Prophet complained that they have been away from their wives since a long time. The Holy Prophet (s.a.w.s.) said: You may perform Mutah with these ladies.

It is mentioned in *Sahih Bukhari* and Muslim and the author of *Jamiul Usul* has also narrated numerous traditions from Qays and Jabir etc. that the Holy Prophet (s.a.w.s.) had permitted Mutah.

In *Sahih Muslim,* it is narrated from Qatada who narrates from Abi Nasra that Ibne Abbas used to order people to perform Mutah marriages and Abdullah bin Zubair prohibited it. I have narrated this tradition from Jabir who said: This tradition is

issued by me. During the time of the Prophet, we performed the Mutah marriage, but when Umar became the Caliph he said: Indeed the Almighty Allah made lawful for His Messenger whatever He wanted and indeed the Quran is revealed in its stages. Thus, perform the Hajj and Umrah as Allah has commanded you and make marriages with women permanent. If they bring such a person to me, who has contracted a limited period marriage, I would stone him to death.

Ahle Sunnat have narrated through numerous chains of narrators from Ibne Abbas and Imam Ali (a.s.) that if the son of Khattab had not prohibited Mutah, only the wretched would have committed fornication. Fakhre Razi has also narrated a report on this subject in his matter.

Moreover, in his *Tafsir*, he has narrated from Imran bin Husain that the command of Mutah was revealed in Quran and after that no other verse was revealed abrogating it. The Holy Prophet (s.a.w.s.) allowed people to contract Mutah marriages and we acted on it; and the Prophet did not prohibit it. Then he said: A man did what he liked for himself.

The legality of Hajj Tamatto is having consensus of Muslims and the difference that Ahle Sunnat jurists have expressed is whether it is the best type of Hajj or not. The following verse:

فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ

"And accomplish the pilgrimage and the visit for Allah." (Surah Baqarah 2:196)

…is proof of its lawfulness. Numerous traditions are mentioned in *Sahih Bukhari, Muslim, Tirmidhi* and *Nasai* etc. from Jabir Ansari, Ibne Abbas and Imam Muhammad Baqir (a.s.) etc. that when the Holy Prophet (s.a.w.s.) went to Mecca for the Farewell Hajj, he took with himself sacrificial animals and except for the Prophet and Talha, no one else had taken along camels with him. Since at that time Imam Ali (a.s.) was in

Yemen, the Holy Prophet (s.a.w.s.) wrote to him to join him for Hajj directly from there.

When Imam Ali (a.s.) reached the *Meeqaat*[1], he made intention that I put on the Ihram according to the intention of the Holy Prophet (s.a.w.s.). The Prophet had taken a hundred camels with him and made Imam Ali (a.s.) as his partner in sacrifice. Thus, this is also one of the exclusive merits of Amirul Momineen (a.s.), which is mentioned in a number of places.

After that the Prophet taught the right method of Tawaf and Sayy and then he stood at the Marwah Mountain and said: If I had known from before that the Almighty Allah would command changing to Tamatto, I would not have brought the sacrificial animals with me. Thus, all those, who have not brought sacrificial animals with them, should change their intention to Umrah and come out of the Ihram.

Surakha Ibne Malik asked: O Messenger of Allah (s.a.w.s.) is this order exclusive for this year or it is forever? The Holy Prophet (s.a.w.s.) interlaced the fingers of both his hands and said: Umrah has entered Hajj in this manner and it will remain like this forever. Since Imam Ali (a.s.) had put on the Ihram according to the manners of the Prophet, he was told to retain it. After that the Messenger of Allah (s.a.w.s.) slaughtered sixty-three camels and Imam Ali (a.s.) slaughtered the rest.

Bukhari and Muslim have narrated from Marwan bin Hakam that a dispute arose between Imam Ali (a.s.) and Uthman bin Affan, because the later restrained people from Hajj Tamatto. When Imam Ali (a.s.) came to know about it, he raised the call of Thalbiya for Hajj Tamatto and said: Labbaik, for Umrah and Hajj. Uthman said: I am preventing people from Hajj Tamatto and you are openly opposing me? Ali (a.s.) said: I do not leave the Sunnah of the Prophet on the saying of anyone.

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[1] Refer to the Glossary of Islamic Terms.

It is narrated from Matraf in *Sahih Muslim* that he said: Imran bin Husain said: Today, I narrate a tradition for you. Perhaps the Almighty Allah would benefit you through it. Know that the Messenger of Allah (s.a.w.s.) sent some of his people on Umrah on the 10th of Zilhajj and no verse was revealed abrogating this command; and the Holy Prophet (s.a.w.s.) also did not disallow it till he passed away. After that a person said about himself whatever he wanted.

A large number of such traditions are mentioned in *Sahih Muslim*, which are compiled in *Jamiul Usul*. I have mentioned all of them along with replies to their objections in *Biharul Anwar*.

Ahle Sunnat and Shia, through numerous and widely related channels report that Umar used to announce from the pulpit: Two Mutahs were allowed during the time of the Prophet and I prohibit both of them and will punish whoever practices any of them: one is the Mutah of women and the other is Hajj Tamatto.

Thus, anyone having the slightest wisdom becomes aware that such a statement is clearly due to enmity and hatred of Allah and the Prophet and a proof of the rejection of their command. One, who does this, is included in the command of the following verse:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ

"And whoever acts hostilely to the Apostle after that guidance has become manifest to him." (Surah Nisa 4:115)

Moreover, he did not order what the Almighty Allah commanded, although Allah says that one, who does not command according to what Allah has ordered is only an infidel, transgressor and oppressor.

Some Ahle Sunnat report that a person contracted a Mutah marriage. People asked him: How did you come to know that Mutah is lawful; and on whose authority have you heard it? He replied: From Umar. People said: Umar used to prohibit and

punish it. He replied: Because he himself said from the pulpit that two Mutahs were lawful during the time of the Prophet and I make them unlawful. I accepted from him that they were allowed during the time of Prophet, but I did not accept his personal view of prohibiting them.

Fourth Indictment: Partiality to Mughira bin Shoba

Mughira bin Shoba was among the leaders of hypocrites and enemies of Imam Ali (a.s.). It is mentioned in numerous traditional reports that there were five persons, who had reached consensus on writing the accursed document and on the decision that they would assure that Caliphate does not reach Ahle Bayt (a.s.), one of them being Mughira bin Shoba, who imprecated Imam Ali (a.s.) from the pulpit for years.

Ibne Abil Hadid says: Our scholars from Baghdad say, why should we not expose the defects of one, whose Islam was based on fear and exigency and its conclusion, as mentioned in widely related traditional reports, was Hell; who committed fornication in his middle age who was always cursing Imam Ali (a.s.) from the pulpit.

Who never controlled his carnal desires and was always busy in cooperating with transgressors. He spent his time in pursuits other than obedience of Allah and was involved in imbibing wine and helping sinners. Why should we have regard for such a man and not expose his injustice and sinfulness? After that he has mentioned a number of traditions that this accursed one imprecated Imam Ali (a.s.) and instigated others to do the same.

Ibne Abil Hadid has also admitted that Mughira was notorious for fornication during the period of Jahiliyya as well as after the advent of Islam. Therefore, it is clear what Umar's motive was in liking such a fellow. In fact, it is a lengthy discussion, but on this juncture, we shall mention only in brief.

When Umar appointed Mughira as governor of Basra, inspite of his merits, there was a woman of Bani Hilal tribe in Basra known as Umme Jamil and Mughira visited her place discreetly. When people of Basra learnt of this, they were extremely shocked.

Tabari has narrated that the house of Abu Bakra was near the residence of Mughira and there was a road in between. A room of each of their houses faced each other and there was a window in each of them that opened towards each other. One day Abu Bakra was seated in his room along some of his friends.

Suddenly there was a gust of wind and the window opened. Abu Bakra arose to close it and when he came near it, his glance fell at the room of Mughira and he saw that the wind had opened his door as well. He was between the legs of a woman and moving his bottom to and fro. Abu Bakra asked his friends to come and watch that act and be witness. They asked: Who is that woman? He replied: It is Umme Jamil, daughter of Afqam. They said: We saw a woman, but not her face. So they waited and continued to watch the activity till conclusion.

When they arose, people recognized that the woman was Umme Jamil. After that Mughira set out for the Masjid immediately to pray the congregation prayer along with those who were like him, but Abu Bakra came and prevented him. Then people reported this incident to Umar and Mughira reported lies to Umar in this regard. When these two letters reached Umar, he appointed Abu Musa Ashari, an enemy of Imam Ali (a.s.) as governor of Basra and summoned Mughira to Medina along with the witnesses.

Ibne Abil Hadid has narrated from *Aghani* of Abul Faraj Isfahani, which is the most reliable book of Ahle Sunnat, from Umar bin Shaibah that Umar bin Khattab took his seat and summoned Mughira bin Shoba along with the witnesses.

First of all he called Abu Bakra and asked: Did you see Mughira between the thighs of Umme Jamil? He replied: Yes, by Allah, as if I can see the pockmarks on her things. Mughira

remarked: You have indeed looked very carefully. Abu Bakra said: I am not careless in anything, may Allah degrade you. Umar said: By Allah, till you do not testify that you have seen the actual penetration I will not accept your testimony. Abu Bakra said: By Allah, I testify in this way only.

At that moment Umar changed his color and Amirul Momineen (a.s.) said: O Mughira, your one fourth of life is wasted and some have said: Umar said it. Then Umar called Nafe and asked him. He said: I also testify like Abu Bakra. Umar said: No, by Allah, till you don't testify that you have seen the actual penetration, it is of no use. Nafe said: I testify that he had penetrated fully. Umar was extremely aggrieved and Amirul Momineen (a.s.) said: Now, the half life of Mughira is gone.

Then Umar summoned Shabil bin Mabad, the third witness and he also testified in the same manner. Amirul Momineen (a.s.) said: Three fourth of the life of Mughira is gone. Umar's face became ashen. Ziyad, the fourth witness had not reached Medina till that time and Mughira lamented to the Muhajireen asking them to intercede for him. He also visited the wives of the Prophet and cried. After that Umar ordered that witnesses should be restrained from speaking to any person of Medina till Ziyad arrived.

After Ziyad came, Umar summoned the other witnesses as well. The leaders of Muhajireen and Ansar came there. When Ziyad was seen, Umar said: I can see a person through whose tongue the Almighty Allah will definitely not degrade a member of Muhajireen. By this, he wanted to hint that he should not mention the complete testimony. When Ziyad came, Umar saw that he was an arrogant young man and he was coming in a careless manner. Umar thought he should be threatened as well. Umar's threats despite his cowardice are famous among Arabs and non-Arabs.

Umar said to him harshly: O sane man, what testimony do you have? Abdul Karim, a reporter of this tradition, says that when Abu Uthman used to narrate the traditional report of Umar

he imitated the harsh voice of Umar and screamed in such a terrible way that I almost swooned.

Thus, it is clear from the style of the statements of that tradition that, due to the attachment that existed between Umar and Mughira, Umar tried much that fornication should not be proved for Mughira and that he may issue the penalty of false accusation on those witnesses, inspite of the fact that it is wrong to trespass divine limits and to manipulate its dictates, especially when it would lead to the penalization of so many innocent souls; it is all the more appalling.

Traditional reports say that most witnesses gave similar testimony and this contradiction appeared due to the deception and cunning of Umar. Abul Faraj Isfahani says that many people have narrated that Ziyad said: I saw Mughira that he had lifted the legs of Umme Jamil and I saw both his testicles moving between her thighs and I heard sharp breaths and loud sounds.

Abul Faraj says: Umar liked very much the statement of Ziyad and the alteration of the testimony to deflect the penalty from Mughira. He also says that when the penalty was issued on Abu Bakra, he said: I testify that Mughira has committed fornication. Umar wanted to issue the penalty on him again, but Imam Ali (a.s.) restrained him and said: If you award the penalty to him. I will stone Mughira to death. This statement shows that in view of Imam Ali (a.s.), the crime of fornication was proved for Mughira, but he did not apply the penalty on him in view of Taqayyah.

Some Ahle Sunnat have presented another justification of this statement. Abul Faraj says that Umar ordered Abu Bakra to repent. He said: Are you asking me to repent, so that you will accept my testimony and I have taken an oath that as far you remain alive and as far as I am alive, I will never testify between two persons.

Moreover, Abul Faraj says that when the penalty was given to the witnesses, Mughira said: Praise be to Allah, that He has degraded you. Umar said: Shut up, may Allah kill you.

According to another report he said: Keep quiet, may Allah destroy the house where they saw you.

Then Abul Faraj says: After that Umar went for Hajj. Umme Jamil and Mughira had also gone for Hajj. Umar said to Mughira: Woe on you, do you think that I am ignorant; by Allah I don't think that Abu Bakra had lied about you and I don't see you at anytime without dreading stones falling from the sky, because of you. Imam Ali (a.s.) used to say: If I ever get control on Mughira, I would have him stoned to death.

Thus, one, who deliberates on these reports, will not have any doubt that the fornication of Mughira was proved for Imam Ali (a.s.) and rather Umar also, but he knowingly showed him leniency and suspended the divine penalty, instead penalized those innocent persons.

Fifth Indictment: Limiting the Dower

Fakhre Razi, Ibne Abil Hadid and many Ahle Sunnat and Shia tradition scholars have narrated that one day Umar said in a sermon: If I hear that any woman has taken dower more than the dower of the wives of the Prophet, I will definitely recover it from her.

According to another traditional report, he said: I will deposit it in Public Treasury. So a lady stood up and said: Allah has not permitted this for you and He says in Quran: If one of you has given a Qintar to one of his wives, you must not take it back.

Umar said: You are more learned and intelligent than Umar; even the ladies secluded at home are more learned than him. According to the traditional report of Ibne Abil Hadid, Umar said: Are you not amazed at an imam, who committed a mistake and a lady who acquired truth, disputed with him and emerged victorious over your imam?

According to Fakhre Razi that lady said: O son of Khattab, Allah has bestowed a thing to us and you are keeping it away? At that time Umar addressed his self and said: O Umar, all are more learned and wiser than you and after that he retracted his order. It is clear from these reports that he was absolutely ignorant about Quran and Sunnah and a person who himself admits that ladies in seclusion are more learned than him, is not eligible to rule Muslims, especially when a person, learned in all sciences was present in the Ummah.

Sixth Indictment: Refusing the command of Tayammum

It is the deadliest indictment and a clear enmity to Allah and the Prophet, but Imamiyah scholars have neither studied it in detail nor mentioned it among his indictments. That is to refuse the command of Tayammum as mentioned in *Sahih Muslim, Bukhari, Abu Dawood* and *Nasai.* The author of *Jamiul Usul* has also recorded it. All have narrated from Shafiq that he said: I was in the company of Abdullah bin Masud and Abu Musa Ashari. Abu Musa said: If a person is ritually impure (*Junub*) and does get access to water even for a month, even then he will not perform Tayammum for prayers; then what he should do regarding the following verse of Surah Maidah?

فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا

"And (if) you cannot find water, betake yourselves to pure earth." (Surah Maidah 5:6)

Ibne Masud said: If you don't find water, you must do Tayammum on pure dust. If they are allowed Tayammum, whenever the water is cold they will do Tayammum with dust. I asked: Is that why you despise Tayammum? He replied: Yes. Abu Musa said: Have you not heard the statement, which Ammar said to Umar?

That the Messenger of Allah (s.a.w.s.) sent me on an errand and on the way I became Junub and I could not find any water; at that time I wriggled in dust like a quadruped and informed about this to His Eminence. He said: ‘It would have been sufficient for you to do like this.’ The Prophet then stroked lightly the earth with his hands and then blew off the dust and passed his hands over his face and hands.”

Abdullah said: Did you not observe that Umar was not satisfied at the statement of Ammar?

Bukhari has mentioned a similar report through another chain as well that Shafiq Ibne Salma said: I was with Ibne Masud and Abu Musa Ashari; the latter asked the former, “O Abu Abdur Rahman! What is your opinion if somebody becomes Junub and no water is available?” Abdullah replied, “Do not pray till water is found.”

Abu Musa said, “What do you say about the statement of Ammar (who was ordered by Prophet to perform Tayammum)? The Prophet said to him: “Perform Tayammum and that would be sufficient.” Abdullah replied, “Don’t you see that Umar was not satisfied by Ammar’s statement?” Abu Musa said, “All right, leave Ammar’s statement, but what will you say about this verse (of Tayammum)?” Abdullah kept quiet and then mentioned the same absurd justification mentioned above.

Bukhari has also narrated from Saad bin Abdur Rahman from his father that Ammar said: A man came to Umar bin Khattab and said, “I became Junub, but no water was available.” Ammar bin Yasir said to Umar, “Do you remember that you and I (became Junub while both of us) were together on a journey and you didn’t pray, but I rolled myself on the ground and prayed? I informed the Prophet about it and he said, ‘It would have been sufficient for you to do like this.’ The Prophet then stroked lightly the earth with his hands and then blew off the dust and passed his hands over his face and hands.” Umar said: O Ammar, fear Allah. Ammar said: If you want, I will not narrate this report. According to another report, Ammar said: If

you like, due to the right you have on me, I will not narrate this report to anyone.

The author of *Jamiul Usul*, after narrating the report of Bukhari and Muslim, says: It is mentioned as follows in the report of Abu Dawood: Abdur Rahman used to say: I was with Umar when a person came to him and said: We stay at a place for a month or two without getting access to water. Umar said: If I am in that place, I will not pray till I don't get water. Ammar asked: "Do you remember that you and I (became Junub while both of us) were together on a journey and you didn't pray, but I rolled myself on the ground and prayed? I informed the Prophet about it and he taught me the method of Tayammum. Umar said: O Ammar, fear Allah. Ammar said: If you like, by Allah, I will not narrate this tradition to anyone. Umar said: You can do what you like.

The author says: All these traditions are narrated from Sihah books of Ahle Sunnat and they cannot deny their authenticity. Therefore, we say that this matter is not without two possibilities:

When Umar asked the inquirer to leave the Prayer in case of not getting water; and did not accept Ammar's report, and said: If I am there in such a situation, I will not pray till I get water, at that time he was aware that the Almighty Allah has made Tayammum obligatory on one, who does not have water and the verses of Tayammum were also in his memory: that is the two verses, in which the Almighty Allah has clearly rejected his view; and he also remembered that the Holy Prophet (s.a.w.s.) ordered Tayammum and explained its method.

Or that he was ignorant and unaware of the command of Allah and the Messenger. If it is the first possibility, then his refusal to accept the command of Tayammum, as is clear from many traditions, would tantamount to be a blatant refusal of Allah and the Messenger, only upon the notion that this matter would lead to corruption. Moreover, it would imply that Allah

and His Messenger issued a command based on ignorance and lack of knowledge. No disbelief is clearer and worse.

Although such an act was not totally unexpected from him and all his acts were based on this principle only as he removed the statement of ‘Rush to the best of the deeds’ from Adhan and in the same way, prevented giving pen and ink to the Prophet and also other issues, which are widely related and accepted by all sects of Islam; some of which were mentioned before and some will be explained in the coming pages.

In case of second possibility, it would prove his extreme ignorance, foolishness and irreligiosity. That is although he remained in the company of the Prophet for more than twenty years, he was unaware of a common issue regarding the most important part of religion; that is Prayer; and most people are aware of it and its need also arises very often.

How can such a fellow claim leadership of the Ummah in religion and the world? It is very amazing that when people asked to him at the time of his death, why he was not appointing his son, Abdullah bin Umar as Caliph, the justification he offered was: One, who does not know how to divorce his wife, is not qualified for Imamate.

[Although the fact was that he knew Abdullah cannot argue with Imam Ali (a.s.) and very soon the Imamate would be transferred to him; so he did not appoint him.]

But regarding Umar all his followers are content to accept him as Imam, even though he was ignorant of a law, which was more important and common than the method of divorcing. In spite of the fact that Abdullah after this accepted the validity of Tayammum, but Umar remained firm on his denial and did not refer to all companions after hearing the statement of Ammar, because if he was ignorant, he should have inquired about this from others.

This proves that most arguments, on which Ahle Sunnat rely, are invalid. That is when no one has denied the view of

their Caliph, it is necessary that he should be right. The reason of invalidity of this argument is that when Umar ordered something clearly opposed to Quran, Sunnah and consensus no one disputed it, except Ammar, and even he was frightened after stating the truth and he said: If you like, I will not narrate it again. When they did not have the power of refuting him in such a well known matter, in which no worldly interests were involved, how they could argue with him on the issue of Caliphate and rulership?

Seventh Indictment: Passing Wrong Judgments

In most cases, he issued wrong judgment and when companions pointed out, he retracted his decision. As in the case of the woman who was pregnant through fornication; he adjudged that she must be stoned to death. Maaz said: Your judgment is applicable on this woman, but it does not cover the soul present in her womb. At that time he retracted that order.

It is mentioned in *Manaqib Khwarizmi* that during the Caliphate of Umar, they brought a pregnant lady before him and he inquired and she confessed to fornication. Umar condemned her to be stoned to death. By chance, Imam Ali (a.s.) met them on the way; he inquired about the matter and told them to take her back. Imam came to Umar and asked: Did you condemn her to be stoned to death? He replied: Yes, she confessed adultery to me directly.

Imam Ali (a.s.) said: You have the power to punish her, but you don't have jurisdiction on what is present in her womb. Perhaps, you had threatened her before her confession?

Yes, said Umar. Imam Ali (a.s.) said: Do you not know that the Messenger of Allah (s.a.w.s.) said: Legal penalty is not applicable on one, who is in custody or one, who makes a confession after being threatened. Umar allowed that woman to be released and said: All women are helpless from giving birth

to a son like Ali. If Ali had not been there, Umar would have perished.

Moreover, it is narrated from *Manaqib Khwarizmi* and *Musnad Ahmad bin Hanbal* that a mentally unbalanced female was brought to Umar with the accusation that she had committed fornication. Umar condemned her to be stoned to death.

Imam Ali (a.s.) asked: Do you not know that the Messenger of Allah (s.a.w.s.) said: Three people are absolved of religious responsibility: the insane, till he regains sanity; the child, till he reaches maturity and the sleeping one, till he wakes up? At that time, Umar released that woman.

The Chief Judge (*Qadiul Quzaat*) and Ibne Abil Hadid have also accepted this incident. There are a large number of such incidents, but there is no scope in this book to mention them all.

Eighth Indictment: Innovations in Religion

This section is regarding those innovations, which he created in the religion of God, solely on the basis of his whims and without any proof or evidence. We shall mention only some of them here.

Innovation One: Tarawih Prayer

That is the extra supererogatory prayer, which they recite in congregation in the Ramadhan nights and the proof that it is an innovation is that he has himself admitted it as the author of *Nihaya* and most Ahle Sunnat tradition scholars have narrated; that when Umar came to the Masjid at night in Ramadhan and found it full, because of the deviation of Shaitan, he remarked: What a nice innovation we started!

It is mentioned in *Sahih Bukhari, Sahih Muslim* and *Jamiul Usul* that Abu Salma asked Ayesha what was the practice of Prophet Muhammad (s.a.w.s.) in Prayers during the month of

Ramadhan? Ayesha replied: During the month of Ramadhan and in other months also, he did not recite more than eleven rakats. First he recited four rakats, but don't ask how sincere and prolonged it was. After that he recited another four rakats in an extremely nice way; after that he recited another three rakats. I asked: O Messenger of Allah (s.a.w.s.), do you sleep before Witr? He replied: Ayesha, my eyes sleep, but my heart does not sleep.

Muslim has narrated in another report that Ayesha said: The Prayer of the Holy Prophet (s.a.w.s.) during the month of Ramadhan and in other months was thirteen Rakats including the Nafila of Morning Prayer.

It is mentioned in *Jamiul Usul* from *Sahih Muslim, Sahih Bukhari* and *Sunan Abu Dawood* that Allah's Apostle made a small room (with a palm leaf mat). Allah's Apostle came out (of his house) and prayed in it. Some men came and joined him in his prayer. Then again the next night they came for the prayer, but Allah's Apostle delayed and did not come out. So they raised their voices and knocked the door with small stones (to draw his attention). He came out to them in anger, saying, "You are still insisting (on your deed, i.e. Tarawih prayer in the mosque), but I thought that this prayer (Tarawih) might become obligatory on you. So you may offer it at your homes, for the best prayer of a person is the one he offers at home, except compulsory (congregational) prayer."

Moreover, it is narrated from Anas that the Holy Prophet (s.a.w.s.) was praying during the month of Ramadhan. I came and stood behind him. Another person came and then another, till a group gathered. When the Prophet realized that we were standing behind him in a row, he concluded the prayer at the earliest and went home and became engrossed in prayer. After that he said: It is because of you that I stopped praying in the mosque. Thus, they narrate a large number such traditions from the Prophet in their Sihah books, which clarify that the Holy Prophet (s.a.w.s.) did not pray any special prayers during the month of Ramadhan and if he did so, he was not agreeable that it

should be in congregation. Thus, to fix its volume and to make it an emphasized Sunnah is nothing, but innovation.

It is mentioned in widely related traditions narrated through Ahle Sunnat and Shia channels that every innovation is deviation and every deviation leads to Hell. It is narrated from Jabir in *Sahih Muslim* that the Holy Prophet (s.a.w.s.) said in his sermon: The best of the discourses is the Book of Allah, and best of the guidance is the guidance of Muhammad and the most evil things are those, which are innovated; and every innovation is deviation.

It is narrated in *Sahih Bukhari* and *Muslim* that the Holy Prophet (s.a.w.s.) said: So he, who does not follow my tradition in religion, is not from me (not one of my followers). Why do they dislike what I do? By Allah, I am the most knowledgeable about Allah and my fear of Allah is more than others.

It is narrated from *Sahih Tirmidhi* and *Abu Dawood* in *Jamiul Usul* that the Prophet said: Keep away from innovations, because every innovation is heresy and every heresy is deviation.

Some Ahle Sunnat scholars, in order to justify the deeds of Umar, have said that innovation is of five types, which is opposed to the clear tradition of the Sunni and Shia. It is obvious from declaration of Quran and traditions that every issue invented in Shariah, which is not mentioned in it generally or specially, is unlawful and an innovation.

To deem anything as a worship act, which is not based on any Islamic law is innovation. Whether that act is independent or an attribute of worship, whose base is not on Shariah, like to perform an obligatory act as recommended act or vice versa, and to invent something in worship like performing the Tawaf in congregation or to fix a particular quantum of worship act at a particular time: like Post-breakfast Prayer, which is another innovation of Umar. All this is unlawful.

Even if someone classifies innovations into five types, even then there is no doubt that the innovations of Umar are included in innovations, which are unlawful.

Innovation Two: Spying

Umar initiated the practice of spying on people at night, although the Almighty Allah has prohibited it and said:

وَلَا تَجَسَّسُوا

"And do not spy." (Surah Hujurat 49:12)

Ibne Abil Hadid etc. have narrated that one night Umar came out to learn about the circumstances of people and heard a sound coming for a house. He climbed over the wall and saw a couple with a bag of wine before them. Umar said: O enemy of God, do you think that the Almighty Allah would keep your defect concealed, although you are engrossed in His disobedience? That man replied: Don't make haste; if I have committed one mistake you have committed three: the Almighty Allah said:

وَلَا تَجَسَّسُوا

"And do not spy." (Surah Hujurat 49:12)

…and you have spied. And He said:

وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا

"And go into the houses by their doors." (Surah Baqarah 2:189)

…and you have jumped over the wall.

And He said:

فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنْفُسِكُمْ

"So when you enter houses, greet your people with a salutation." (Surah Nur 24:61)

And you did not salute.

Umar said: If I forgive your mistake, will you adopt good deeds? He replied: Yes, by Allah, I will never do this again. Umar said: I have forgiven you.

Innovation Three: Three Divorces

During the lifetime of the Prophet and period of Abu Bakr, three divorces, one after other were considered as one divorce without reconciliation, but Umar, three years after his Caliphate, declared that it should be considered as three divorces.

The author of *Jamiul Usul* has narrated from *Sahih Abu Dawood* and *Nasai* through a number of channels from Ibne Abbas that the excuse he presented was that people may not divorce excessively. But if this were to promote excess divorces, the Almighty Allah, whose knowledge encompasses everything, would have promulgated this rule. The Messenger of Allah (s.a.w.s.) used to wait for divine revelation and he never issued any order on the basis of his personal view. How can Umar dare to modify divine laws on the basis of his personal whims?

Innovation Four: Changing the Place of Ibrahim

It is narrated from Ahle Bayt (a.s.) through numerous and reliable chains of narrators that during the time of Prophet Ibrahim (a.s.) and after that also, the Place of Ibrahim (*Maqam Ibrahim*) was joined to the wall of the Kaaba, till the idolaters of Quraish, during the period of ignorance changed it to the present location. When the Messenger of Allah (s.a.w.s.) conquered

Mecca, he returned the Place of Ibrahim (*Maqam Ibrahim*) to its original place and it remained there till Umar usurped the Caliphate and when he went to Hajj, he asked: Who can tell us the location of the Place of Ibrahim (*Maqam Ibrahim*) during the period of Jahiliyya?

Another hypocrite said: I have kept its measurement calculated with a belt with me. Umar called for it and after finding the measurements, he changed the location of the Place of Ibrahim (*Maqam Ibrahim*) to the location of Jahiliyya. Till date the Place of Ibrahim (*Maqam Ibrahim*) is present in this location only and the Master of the Affair will change it to its original place.

This incident is among the well known facts; rather it is among the widely related ones. They have now, housed pigeons at the original location of the Place of Ibrahim (*Maqam Ibrahim*) and they call it Place of Jibraeel (*Maqam Jibraeel*). The author of *Kashaf* has also hinted at the change of Place and said: Umar asked Muttalib bin Abi Dawaa-a: Do you know the location of the Place of Ibrahim (*Maqam Ibrahim*) during the period of Jahiliyya? He replied: Yes, and informed him of the same spot.

Ibne Abil Hadid says that historians have said that Umar, first of all, deemed that Nafila Prayers during the month of Ramadhan should be recited in congregation and he had it proclaimed in all areas that this rule should be followed. It was him that burnt down the house of Ruwisad Thaqafi, who sold wine. He initiated the practice of spying and night patrols. He initiated the practice of using a lash to discipline people. People said that the lash of Umar was more terrifying than the sword of Hajjaj. He was the first one to fine scholars and he confiscated half their wealth. He was first to demolish the Mosque of the Prophet and expand it; and the area, which he included in the Mosque also contained the house of Abbas. He changed the Place of Ibrahim (*Maqam Ibrahim*) to its present location and previously it was adjacent to the Holy Kaaba.

Thus, it is clear that nothing else can be a greater evidence of enmity to the Prophet. That the Sunnah of the Prophet should be destroyed knowingly and in its place innovation, ignorance and infidelity should be adopted.

Innovation Five: Enmity to Persians

Since he had heard the Holy Prophet (s.a.w.s.) say: Our devotees and helpers shall be from the Persians, he bore great enmity to them and did not allow them the rights, which Islam had bestowed on them. He ruled that Quraish should not marry any Arab or Persian ladies. In the same way, Quraish should not give their daughters in marriage to other Arabs and non-Arabs and other Arabs should not give their daughters in marriage to non-Arabs.

Thus, he deemed all Arabs in relation to Quraish and all non-Arabs in relation to Arabs as Christians and Jews, although the Holy Prophet (s.a.w.s.) said: All Muslims are equal.

It is quoted in *Jamiul Usul* from *Muwattah Malik* that Umar prohibited that the non-Arabs to inherit from Arabs, except the non-Arab born among Arabs, and this command is clearly opposed to the laws of inheritance revealed by the Almighty Allah in the Holy Quran.

Innovation Six: *Awl*

He innovated *Awl*[1] in inheritance, which is in contradiction of Quran and Sunnah. Its explanation is very long and there is no scope of it in this treatise.

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[1] Reducing the shares of heirs.

Innovation Seven: 'The Prayer is better than sleep'

He added the words of 'The Prayer is better than sleep' in the Morning Adhan as mentioned in *Jamiul Usul* narrating from *Muwattah Malik.*

Ninth Indictment: Unequal Distribution of Stipends

During the period of the Holy Prophet (s.a.w.s.) and Abu Bakr, stipends from the Public Treasury and war spoils were distributed equally among Muslims, but Umar turned this principle upside down and gave more to the wives of Prophet. He fixed twelve thousand dirhams annually for Ayesha and the other wives got ten thousand dirhams each. The fighters of Badr from Muhajireen were sanctioned 5000 dirhams and Ansar only 4000 dirhams. In the same way, he distributed allowances in a disproportionate way.

It is narrated in *Sahih Bukhari* and *Sahih Muslim* that the Holy Prophet (s.a.w.s.) used to tell the Ansar with affection: After me, they will give precedence to others; but you remain patient, till you meet me at the Pool of Kauthar.

Ibne Abil Hadid etc. have confessed that Umar was the first to start this innovation and he changed the principle of equitable distribution. It is clear and proved that this distribution was oppression on those, whose share was reduced.

During the Caliphate of Imam Ali (a.s.) most of the mischiefs arose due to this innovation only, because Ali (a.s.) wanted to apply the Sunnah of the Messenger of Allah (s.a.w.s.), but senior companions of the Prophet, like Talha and Zubair did not agree and that is why the Battle of Basra took place. After that other mischiefs appeared and if it was lawful to give anyone more in distribution, Imam Ali (a.s.) would have definitely

warded off those mischiefs by it, to assure that the foundations of his Caliphate may not weaken and strengthen the rule of Muawiyah etc.

Ibne Abil Hadid says in *Sharh Nahjul Balagha*: If someone says that Abu Bakr also distributed like Ali (a.s.), but no one refused from Abu Bakr as they did from Imam Ali (a.s.).

We would reply that the period of Abu Bakr was just after the period of the Messenger of Allah (s.a.w.s.); that is why no one objected to him, but when Umar became the Caliph, he established the system of unequal allowance and people became used to it and forgot the first distribution.

The period of Caliphate was long and the love of wealth and excess of allowances took root in the people. Those who were deprived also became used to that deprivation and they remained content on that much. After that when Uthman became the Caliph, he continued the system established by Umar. That is why the habits of people became firmer.

When Caliphate reached Imam Ali (a.s.), he tried to turn back the people to the practice of the Holy Prophet (s.a.w.s.) after they had become accustomed to other things and had forgotten that practice, that is why its acceptance was so difficult for them that they broke the incumbent allegiance and staged an uprising against the Imam and also gained the support of those who were bestowed more by Umar. They criticized the practice of Imam Ali (a.s.) and praised the innovations of Umar, till they made disenchanted most people with the Imam.

The author says: If one ponders on this well, it would become clear that all mischiefs that appeared in Islam and all oppressions that befell the Ahle Bayt (a.s.) are as a result of his innovations, mischiefs and conspiracies; as on the day of Saqifah, he sowed the seeds of mischief and corruption and by practicing discrimination in distribution, he watered that plant and made it fruitful through Shura committee.

Till the time of the reappearance of His Eminence, Qaim Aale Muhammad (a.s.) all oppressions and injustice, which befalls Ahle Bayt (a.s.) and their Shia are fruits of this accursed tree. Curse of Allah be on one, who sowed its seed, watered it, perfected it and armed it.

Tenth Indictment: Shura Committee

Formation of the Shura committee is the most terrible act and the most condemnable event in the history of Islam. In brief, its story, as Ibne Abil Hadid, Ibne Athir and most Ahle Sunnat have narrated, is that when Abu Lulu injured Umar and he became certain that his end was near, he did not remain content with the acts he had committed during his lifetime; that is to keep away Ahle Bayt (a.s.) from Caliphate and to diminish their position; on the contrary, he took such steps that even after him, the Caliphate should never go to Ahle Bayt (a.s.); at the same time, his plan should seem nice and no one should even suspect any shortcoming or ulterior motive of Umar in that regard and think that it was a selfless step.

So first he took the advice of his companions. Some of them said by way of sycophancy that he should appoint his son, Abdullah as Caliph. Umar refused, not only because they should not regard him as selfish, but also because he knew well that if Abdullah becomes the Caliph, he would not be able to fulfill the functions of that post in the right way and very soon the right will go back to its rightful owner. He said: No, by Allah, two persons cannot take up this office from the family of Khattab. Whatever I have done is sufficient. I will not hoard the Caliphate for my descendants and will not take up this responsibility in my life and death.

Then he said: Indeed, when the Holy Prophet (s.a.w.s.) passed away from the world, he was pleased with six persons: Ali, Uthman, Talha, Zubair, Saad Ibne Abi Waqqas and Abdur Rahman bin Auf. I think that I should form a committee of these men, so that they may choose a Caliph from among themselves.

Then he summoned them and remarked: Each has come hoping to get Caliphate.

According the report of Ibne Abil Hadid, he said: Are you greedy for Caliphate after me? When he repeated this, Zubair replied: What can prevent us? You ruled as the Caliph and we, in Quraish, are neither lesser than you in excellence nor in relationship to the Prophet. Umar asked: Shall I tell you what type of persons you are? All said: Yes, and even if we say don't, you will still do it. Umar said:

"As for you, O Zubair, you are quick tempered and an angry man. When you are pleased, you are a believer and when you are angry, you are an infidel. One day you are a human being and another day you are a Satan. If you obtain the caliphate, you would spend a day in Mecca in arguing over a measure of barley. I don't know what the condition of people would be if you come to power and the Allah Almighty Allah shall not endow you with caliphate, while you are having these defects."

Then Umar turned to Talha and asked, "Shall I say it or remain quiet?" Talha became angry and said, "You are not saying anything about the good qualities." Umar said, "Indeed I know you very well, from the day your finger was cut off in the Battle of Uhad. You were angry due to the pain you suffered and the Prophet departed from this world, while he was displeased with you, because of what you said on the occasion of the revelation of the verse of Hijab."

O Talha, did you not say that 'If the Prophet passes away, I would marry his widows?' The Almighty Allah has not considered Muhammad better than us for marrying our cousins and the Almighty Allah has revealed for you: ***"…and it does not behove you that you should give trouble to the Apostle of Allah, nor that you should marry his wives after him ever…"***

Then Umar turned to Saad bin Abi Waqqas and said, "Indeed, you are the owner of a herd of horses, with which you fight in the battles. And you are a hunter with bows and arrows.

What does the tribe of Zuhra has to do with caliphate and community affairs?”

Saad was a warrior and except for martial affairs, he did not have any capability in administrative and community matters. Then why did Umar nominate him as a candidate for caliphate? In the same way, he described the ineligibility of the tribe of Saad for Caliphate and Umar criticized it in this regard.

When he turned to Abdur Rahman Ibne Auf, he said, “As for you, O Abdur Rahman, if half of the faith of the Muslims is compared to your faith, your faith would prevail. However, it is not suitable for this matter to be entrusted to a person having a defect that you possess. Where is ‘Zohra’ (a type of weak person) and where is this matter?

Then he turned to Uthman, a senior member of the Umayyad clan. It was a clan that had always confronted Islam. Umar said, “Yes! The rulership shall indeed come to you! As if I can see the Quraish handing it to you on the basis of their friendship to you and you have imposed Bani Umayyad and Bani Abu Muit on the people and preferred them for showering gifts. Then a group of wolves of Arabs would rush to you and behead you in your bed. By Allah, if you do so and you would do it – they would also do the same.” Then he put his hand on his forehead and said, “Thus, if it happens in this way, remember what I said…”

After that Umar glanced at Amirul Momineen (a.s.) and said, “By Allah if you become the caliph! If only you hadn’t a joking nature! If you rule over them, you shall take them towards truth and the right path.”

When was the Imam (a.s.) resorting to jest? Rather the Imam (a.s.) always lived a life of seriousness and had a farsighted disposition, which became obvious in his words and deeds. How could it be possible for a person of a joking nature to take the Muslims to the right path and truth? As Umar says: This position is not suitable for one, having a joking disposition; as it is a weakness and defect in personality.”

Ali arose and departed from there. Umar then addressed the audience and said, “I recognize the status of a person that if you entrust him with your affairs, he would bring you on an illuminated path.” They asked, “Who is it?” He replied, “It is the same who is going from before you.” They asked, “What prevented you from this?” He replied, “There is no option.”

According to another report, on the morning of Shura or some other time Umar remarked: I do not bunch prophethood and Caliphate for Bani Hashim. According to another report, he said: He is too young. After that Umar said: Ah, ah, if Abu Ubaidah Jarrah or Saalim, the freed slave of Huzaifah, had been alive, there was no doubt that they were suitable for Caliphate.

Then Umar summoned Abu Talha Ansar and said: Take fifty men from Ansar and collect these six persons in a house; but you stand with naked swords outside that place and hasten in this matter and do not give them respite of more than three days; so that they may, after mutual consultations, choose a Caliph. If five agree on one person and one opposes, kill him. If four agree and two oppose, kill the two. If three agree on one person and Abdur Rahman is among them, approve his choice and if the other three oppose, eliminate all three. If three days pass and they don’t reach any conclusion, eliminate all of them, leaving the Muslims to choose whoever they like.

Thus, after burying Umar, Abu Talha came with fifty men and all stood with naked swords at the door. According to Shia and Sunni reporters, Imam Ali (a.s.) reminded them of around one hundred of his excellences and virtues and all admitted to his veracity. Then they consulted among themselves and said: If the Caliphate is given to him, no one will get precedence or be oppressed and he will consider all Muslims as equal. So they did not agree at the Caliphate of Imam Ali (a.s.).

When Talha despaired of his Caliphate and realized that except for Ali or Uthman, no one will get the Caliphate and since he was inimical to Bani Hashim, he said: I support Uthman. Since Zubair was the son of the paternal aunt of Imam

Ali (a.s.), due to family ties, he declared his support for him. When Saad bin Abi Waqqas became certain that Caliphate cannot come to him, he said: I support my cousin, Abdur Rahman; as both were from Bani Zohra. Abdur Rahman said: I surrender my share for Ali and Uthman.

Then Abdur Rahman said to Ali (a.s.): I give allegiance to you on the Book of Allah, Sunnah of the Holy Prophet (s.a.w.s.) and practice of Abu Bakr and Umar. Imam Ali (a.s.) said: I agree to accept on the basis of the Book of Allah and Sunnah of the Holy Prophet (s.a.w.s.) and then act according to my view. After that Abdur Rahman made the same offer to Uthman.

Uthman replied: I accept all the conditions. Abdur Rahman repeated the offer thrice to Ali and Uthman and each time Uthman accepted it and Ali (a.s.) rejected. When Abdur Rahman saw that Ali (a.s.) was not agreeing to follow the practice of Abu Bakr and Umar, he placed his hand on the hands of Uthman and said: Peaceon you, O chief of believers. Imam Ali (a.s.) said: You have not pledged allegiance to him, but on the same hope, on which Umar paid allegiance to Abu Bakr. May the Almighty Allah create enmity between you.

As most reporters have said, the prayer of Imam Ali (a.s.) was answered and such a severe enmity ensued between them that they did not speak to each other till death separated them. Such were the details of this incident as mentioned by Sunni and Shia historians and both consider it to be valid proofs of the correctness of their respective stances; but it is clear to all sane persons that this incident includes many indictments, disbelief and deviation of Abu Bakr, Umar and Uthman due to many reasons.

First Reason

He said: What Umar had done is sufficient for me and I, in my life and death, do not find myself worthy of it. If this was according to truth, under commands of Allah and His Messenger

and in accordance to their obedience, why he was avoiding it and why he should flee from its performance? If it was only a mistake and a falsehood and in opposition to commands of Allah and Prophet, then why did he do that during his lifetime? Why, in spite of being aware of the proof of Allah and Prophet first he supported the candidature of Abu Bakr and then took over the Caliphate himself, depriving the one, most rightful for it?

Second Reason

First he said: The Holy Prophet (s.a.w.s.) was pleased by these six persons, so they are suitable for Caliphate. After that he mentioned one defect of each of them, which in his view made them unsuitable for Caliphate, and most of their defects are such that even if they are not disbelief, they are definitely sins. In spite of those defects, why did he choose them for Caliphate? How was the Holy Prophet (s.a.w.s.) pleased with them?

Ibne Abil Hadid has narrated from Jahiz that someone should have asked Umar that first you said that the Holy Prophet (s.a.w.s.) was pleased with these six; now why you are saying to Talha: When the Holy Prophet (s.a.w.s.) passed away, he was angry at you? However, there was no one, who could dare to say even something lesser than this.

Third Reason

Umar alleged that the defect of Imam Ali (a.s.) was his humor. However, it is one of the praiseworthy qualities of the prophets and saints and is a part of good nature and the Almighty Allah has praised His Messenger for this quality and has refuted and condemned its opposite. As He said:

وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ

"And had you been rough, hard hearted, they would certainly have dispersed from around you." (Surah Aale Imran 3:159)

If by humor, he implied what is a opposed to dignity and respect, and which includes vain discourse, then it is clear to all that Imam Ali (a.s.) was not having such a quality; and:

أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ

"Lowly before the believers, mighty against the unbelievers." (Surah Maidah 5:54)

The awe of Imam Ali (a.s.) in the hearts of infidels and Muslims was such that when they heard his name, they shivered in their pants and that is why they did not accept his Caliphate. On the contrary, Umar himself also alleged that Ali was too proud and arrogant. It is narrated from Ibne Abbas that when Imam Ali (a.s.) remained quiet, we could not dare to speak up.

Ibne Abil Hadid has narrated from Zubair bin Bakkar that Umar said to Ibne Abbas: If your companion, that is Imam Ali (a.s.), is able to become the Caliph, the arrogance, which he is having would lead him astray. It is narrated from Ibne Anbari that Ali (a.s.) came to the Masjid and sat near Umar. Other people were also seated with him. When Ali (a.s.) arose, someone attributed pride to him. Umar said: One, who is like him, deserves to feel proud. If his sword had not been there, Islam would not have become established; and he is the most learned of all in jurisprudence and the precedence and nobility of this Ummah is in his favor only.

Someone asked: When he is as such, why do you not appoint him as Caliph? He replied: We despise his Caliphate, because he is young in age and he likes the descendants of Abdul Muttalib.

Moreover, it is narrated that Umar said to Abbas: You are the family members of the Prophet and his cousins, then why he did not leave the Caliphate among you? Ibne Abbas said: We

don't know and we have never thought about him, except good. Umar said: Your people did not like that prophethood and Caliphate should both fall into your share and that you become extremely arrogant. Perhaps you will say that the first to keep you away from Caliphate was Abu Bakr. But his aim was not this; it was other than it and there was no other choice. Otherwise the opinion of Abu Bakr was in my favor. In any case, he would have kept a share for you in Caliphate and if he had done that, it would not have been agreeable to you, because the people of your community look at in such a way, as a cow glances at the butcher, who slaughters it.

Then Ibne Abil Hadid has narrated from Abdullah bin Umar that one day his father asked Abdullah bin Abbas: Do you know what prevented the people from giving Caliphate to you? He replied: No. Umar said: I know the reason. He asked: What is it? He replied: The Quraish hated that prophethood and Caliphate should both come to you and you may crush the people once and for all.

Thus, Quraish devised a plot and chose a Caliph for themselves; got divine help and chose the right path. Ibne Abbas said: Will the Caliph guarantee me against his anger, so that he may hear the reply to this? Umar said: Say what you like. Ibne Abbas said: As for the statement that Quraish chose a Caliph for themselves; the Almighty Allah says:

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ الْخِيَرَةُ

"And your Lord creates and chooses whom He pleases; to choose is not theirs." (Surah Qasas 28:68)

You know well that the Almighty Allah chose for Caliph one, He chose. If Quraish chose one for themselves, whom the Almighty Allah had chosen, then it is right, otherwise it is invalid. As for your saying that Quraish did not like prophethood and Caliphate to gather among us; the Almighty Allah has described the conditions of such people:

ذٰلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴿٩﴾

"That is, because they hated what Allah revealed, so He rendered their deeds null." (Surah Muhammad 47:9)

As for your saying: If it had been as such, you would have oppressed others; thus, if we had oppressed others due to Caliphate we can still do so as a result of our relationship to the Prophet, but only goodness is derived from the manners of the Messenger of Allah (s.a.w.s.), regarding whom Almighty Allah said:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

"And most surely you conform (yourself) to sublime morality." (Surah Qalam 68:4)

Moreover, He has addressed him as follows:

وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٢١٥﴾

"And be kind to him who follows you of the believers." (Surah Shoara 26:215)

Umar said: O Ibne Abbas, be gentle and nice; in the matter of Quraish, your hearts are full of a deceit and fraud that never recedes and with a malice, which never changes. Ibne Abbas said: O ruler of believers and hypocrites; tread the way slowly and don't attribute fraud and deceit to the hearts of Bani Hashim. Indeed, their hearts are from the heart of the Messenger of Allah (s.a.w.s.), which the Almighty Allah has purified from all defects and evils and they belong to the family, in whose honor the Almighty Allah has revealed the Verse of Purification. As for your saying that there is malice in our hearts regarding you, thus, why that one should not have malice, whose rights are usurped?

Umar said: O Abdullah, I have learnt about a statement of yours and I don't want to mention it to you lest the respect, I

have for you is no more. Ibne Abbas said: Tell me what it is? If it is false, I will display its opposite and if it is true, you must not be aggrieved of our rights. Umar said: I heard that you repeatedly say that Caliphate was usurped from you by force and jealousy? Ibne Abbas said: As for jealousy, Shaitan was jealous and he got Adam (a.s.) expelled from Paradise. We are also sons of Adam and people are very jealous to us; and you know well who is more deserving of this.

Then he continued: O Caliph, do the Arabs not argue against non-Arabs that the Prophet is from us, and we are better than you? Do the Quraish not claim superiority over all Arabs saying that the Holy Prophet (s.a.w.s.) is from us? Thus, we have the same argument against everyone else. Umar said: Now, get up and go home. When he arose and set out, Umar called out: O one, who is going, indeed, despite all what you have said, I will not give up being nice with you.

Ibne Abbas turned and said: I have great right upon you and all Muslims due to the relationship with the Holy Prophet (s.a.w.s.); one, who honors that right, has secured that share and if he wastes it, has made his share invalid. Ibne Abbas said this and went away and Umar said to the people present in the gathering: Kudos to Ibne Abbas, I never saw him argue with anyone without emerging victorious.

The author says: From these contradictory reports, it is clear from every wise and sane person that Umar knew that Caliphate was the right of Imam Ali (a.s.), but he tried to invalidate this right through intrigue; and in each of his statement the proof of his disbelief and hypocrisy is clear. As he said: I don’t like that I should bear this responsibility during my life and after death.

He should be asked that when Imam Ali (a.s.) is rightful for it and if he becomes the Caliph, he would take the people on the divine path; and he always repeated: If Ali was not there, Umar would have perished. Thus, why don’t you give the Caliphate to him after your death, so that perhaps it may serve as recompense

of some of your sins? And if you really did not want to take that responsibility, why did you devise a plot so that the Caliphate should be seized from one, who in your view is more rightful and suitable for it?

Then you transferred it to such a person, who in your view, and in fact also, had great nepotism; and that he would be slain with utmost degradation?

As for his saying: I don't think that prophethood and Caliphate should gather in one person; its convincing reply was given by Ibne Abbas and the Almighty Allah says:

إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ

"Surely the affair is wholly (in the hands) of Allah." (Surah Aale Imran 3:154)

And He said:

لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ

"Be not forward in the presence of Allah and His Apostle." (Surah Hujurat 49:1)

Numerous verses and traditions were mentioned in this regard. What was the shortcoming of Bani Hashim that they were not capable of Imamate and Caliphate, except for the fact that they were source of prophethood, gates of knowledge and wisdom, standards of guidance, minarets of piety and guides to the divine path? Why the prophethood of all prophets, like Nuh, Ibrahim, Ismail, Ishaq, Yaqub, Dawood etc. did not become a hurdle for the Caliphate of their family members?

And for the Prophet of the last age, who is the greatest prophet it should be an obstacle? And to say that if prophethood and Caliphate is for you, then nothing else remains for us. This is only enmity, jealousy, love of position and rulership, because in the form, in which the Almighty Allah had liked Caliphate for them and has not considered you worthy of it, in this there is no

shortcoming of anyone, but to present the excuse of young age whereas young age could not be an obstacle for prophethood for Prophet Yusuf, Yahya, Isa and Sulaiman etc. How it can be an obstacle for Imam Ali (a.s.)? Then why for the Caliphate of Imam Ali (a.s.), the age of forty years was insufficient?

Moreover, in conveying the Surah Baraat and being in the position of Prophet Harun (a.s.) in the Battle of Tabuk, which occurred many years before that, the age of Imam Ali (a.s.) was not less and after the passing away of the Holy Prophet (s.a.w.s.), when years had passed after that, the age of Imam Ali (a.s.) was less? As for his excuse that Ali had excessive love for his relatives; if it was only for the sake of Allah and the Holy Prophet (s.a.w.s.), how it can be a deficiency? Thus it is clear that this indictment includes many indictments.

Fourth Reason

Those hypocrites have themselves narrated that the Imams should be from Quraish and due to this, the Ansar surrendered to them, but on the day of Shura, Umar said: If Saalim, the freed slave of Huzaifah had been there, I would not have had any doubt in his Caliphate, although he was definitely not from Quraish and it is clearly against textual declaration and consensus, yet it was the intention of Umar that if Saalim were alive, I would have given the Caliphate to him.

Ibne Athir has, in *Kamil,* narrated from Amr bin Maimoon that when Umar was injured, people told him: If you appoint someone as Caliph, the discord and mischief would be dispelled. He said: If Ubaidah had been alive, I would have appointed him as Caliph and if the Almighty Allah has asked me about it, I would have replied that I heard Your prophet say that he is the trustworthy one of this Ummah. If Saalim had been alive, I would have appointed him as Caliph and if the Almighty Allah had asked me about it, I would have replied: I heard Your Prophet say: Saalim’s love for Allah is very intense.

Sayyid Murtada has narrated that people asked Umar to appoint someone as Caliph. He replied: I can see excessive greed for Caliphate in my companions, so I leave this matter on these six persons. When the Messenger of Allah (s.a.w.s.) passed away, he was pleased with them. After that he said: If I had one of the two: Saalim or Abu Ubaidah, I would have left Caliphate for them and had trusted them. The Chief Judge has also narrated this report and there is no indictment in this, but as for the second preface: that is the Imams should be from Quraish:

In *Jamiul Usul,* it is narrated from *Sahih Bukhari* and *Muslim* from Abu Huraira that the Holy Prophet (s.a.w.s.) said: People are in the obedience of Quraish and in this matter their Muslims are in the obedience of Muslims of Quraish and their disbelievers are in obedience of the disbelievers of Quraish. Moreover, both have narrated from Ibne Umar that the Holy Prophet (s.a.w.s.) said: This matter will remain in Quraish till two persons from them survive. Bukhari has narrated from Muawiyah that the Holy Prophet (s.a.w.s.) said: This matter will remain in Quraish and no one will be inimical to them till they keep the religion established, except that the Almighty Allah will throw him headlong into Hell.

Tirmidhi has narrated from Amr bin Aas that the Holy Prophet (s.a.w.s.) said: Quraish are the rulers of people till Judgment Day in good circumstances and bad.

The Chief Judge has reported this tradition in *Mughni* that on Saqifah day no one rejected this, on the contrary, all testified in its favor and this report is mentioned continuously. Thus, it is concluded that in having this hope and regarding Saalim to be worthy of Caliphate he had acted against his belief and against definite textual declarations.

Moreover, the excuse, which he had put forth for the Caliphate of Saalim, in addition to being unknown, it is also full of mistakes, because the intensity of faith is not something, which could arm one with all the qualifications of Imamate and to bear the heavy responsibilities of Caliphate and if this

tradition, favoring Saalim could remove the excuse, then why the tradition of the roasted fowl, which is widely narrated, in which Imam Ali (a.s.) is described to be the most beloved creature of the Almighty Allah, should not be regarded as a definite proof of his Imamate, in spite of the fact that being a beloved of Allah is higher than being liked by Allah?

And the severity of love does not necessarily make one the most excellent among the people. On the contrary, it makes one most popular. Then how he did not appoint Imam Ali (a.s.) and disregarded other widely related traditions and numerous verses of Quran?

Some scholars have said that it is a clear proof of what the Shia narrate that Abu Bakr, Umar, Ubaidah and Saalim made a pact not to allow the Caliphate for Bani Hashim and if it were not the reason, what was the motivation of wishing that they were alive; when they were not famous for any excellence; especially when the senior most companions of the Prophet, having the virtuous qualities were present?

Fifth Reason

He swore that after my death I will not be responsible for this matter; but after that he did take up the responsibility and referred to Shura. But what is the proof that Shura can be the source of greater Caliphate? Its ultimate stage is only that it lawfulness should be based on Ijtihad. Even if we accept it, how the Ijtihad of some was given precedence to the Ijtihad of others?

Moreover, he that considered himself as Caliph, why he did not do Ijtihad and appoint one person as Caliph and referred to the Ijtihad of others in a matter, which apparently even had the possibility of being condemned to death and contained threats and warnings; and not to be content on his personal Ijtihad, like Abu Bakr, although he was safer than Abu Bakr from mischief and trouble?

In fact, the root cause of the Battle of Jamal, Siffeen and Nahrawan was nothing, but the Shura; as Ibne Abil Hadid has narrated from Muawiyah that nothing destroyed the unity of Muslims, but that Shura, which Umar has formed comprising of six members, because it encouraged each of them to claim Caliphate and their people also wished it.

If Umar had appointed one person as Caliph, like Abu Bakr had done, this difference would not have appeared and he also enabled those capable for mischief-making, like Muawiyah and Amr bin Aas, greedy for Caliphate, because he appointed Muawiyah as governor of Shaam and Amr as governor of Egypt, only because he was aware of their enmity to Imam Ali (a.s.).

He gave governorships to them with the view that if Caliphate ever came to Imam Ali (a.s.), they will never obey him. And when he was fatally injured and no hope remained for him, he said: O companions of Muhammad, be well wishers of each other and if you do not, Amr and Muawiyah will dominate you in Caliphate. When they heard this, the aspiration of Caliphate was created in their minds and it raised its head during the period of Imam Ali (a.s.).

Moreover, Ibne Abil Hadid has narrated from Ja'far bin Makki Hajib that Muhammad bin Sulaiman Hajibul Hujjab was an intelligent writer and was also well versed with the science of philosophy. He was not prejudiced in favor of any particular school of thought. I asked him about the circumstances of Ali and Uthman. He replied: This enmity between Bani Hashim and Bani Abde Shams was age old. Then after talking a great deal about this issue, he said: Another reason in the issue of Caliphate was that Umar left the decision of Caliphate to the Shura and did not appoint one person as Caliph.

Thus, each member thought that he was worthy of Caliphate and rulership, and this remained concealed in their hearts forever and they waited for an opportunity till dispute intensified between Uthman and Ali and Uthman was slain. The main cause of his killing was Talha and he (Talha) did not doubt

that after Uthman, the Caliphate will come to him due to his past record and also because he was the cousin of Abu Bakr, because in the hearts of the people of that period, Abu Bakr was highly esteemed and Talha was also a generous and charitable man.

He had even disputed with Umar during the lifetime of Abu Bakr with regard to Caliphate. That is why he was always in the forefront to get rid of Uthman and to instigate the people against him, till he disaffected from Uthman, hearts of the people of Medina and Bedouins. Zubair also supported him in this matter and he desired Caliphate for himself. In Caliphate, the hope of both of them was not lesser than the hope of Imam Ali (a.s.); on the contrary, their greed was more, because Ali had been relegated to the sidelines and Umar and Abu Bakr had reduced his value in view of people; on the contrary, people had forgotten about him completely.

Most of those who had seen and heard his excellence and merits during the lifetime of the Prophet were not alive and others, who came in their place, did not recognize him. On the contrary, they thought that he was any ordinary Muslim. None of his excellence was famous among the people, except that he was the cousin of the Prophet, husband of Lady Fatima Zahra (s.a.) and father of Hasan and Husain. His other excellence and merits were forgotten.

Moreover, the malice and deviation of Quraish was so apparent that it was not shown for anyone else. Talha and Zubair were loyal to Quraish, because they did not have those qualities, due to which the Quraish were inimical to Ali (a.s.). On the contrary, during the last days of Uthman, they sought the support of Quraish and promised rewards to them. Among their people they were known as virtual or rather actual Caliphs, because Umar has appointed them and chosen them for Caliphate. Umar was such that his command was effective during his lifetime as well after his death and people liked his words and deeds.

When Uthman was slain, Talha decided to take over the Caliphate and he was very greedy for it. If Ashtar and the Arab

stalwarts with him had not fixed the Caliphate for Ali (a.s.), he would never have become the Caliph. When Talha and Zubair failed to get the Caliphate, during the Caliphate of Imam Ali (a.s.), they created such a great rift that they took Ayesha to Iraq, as a result of which, the mischief of the Battle of Jamal occurred.

The Battle of Jamal was a preface to the Battle of Siffeen, because if the Battle of Basra had not taken place, Muawiyah would not have dared to oppose Imam Ali (a.s.). He deceived the people of Shaam that Ali has become a transgressor, because he fought against Ayesha and he killed Talha and Zubair, even though they were from the people of Paradise. Thus, it is known that the mischief of Siffeen was also a side effect of the Battle of Jamal.

Through the mischief of Siffeen and deviation of Muawiyah arose all the mischiefs and evils that occurred during the reign of Umayyads. Rather the mischief of Abdullah Ibne Zubair was also a branch of the killing of Uthman, because Abdullah had claimed that when Uthman became sure of his death, he appointed him as Caliph and Marwan bin Hakam and others are witnesses to it.

Just see that how these issues are linked to each other and how all of them are from one and the same root? All these end at the accursed tree; that is the Shura, which Umar had sown in mischief and deviation.

After that Hajibul Hujjab said: More surprising is that people told Umar that you have appointed Saeed bin Aas, Muawiyah and most hypocrites as governors, who were included among the *Muallifa Quloob* (whose hearts were made to incline to Islam through monetary gifts[1]), but did not give any rulership to Ali, Abbas, Zubair and Talha? He replied: As for Ali, his arrogance more than that he should accept rulership from me. As

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[1] They were taken prisoners of war and they and their children embraced Islam under compulsion.

for the others, I fear that they would spread mischief and rebellion in the lands.

The author says: If Umar feared that on getting power, they will create mischief and each would claim Caliphate for himself, why he deemed those six persons as equals in Caliphate? It is clear that all mischiefs and corruptions that appeared in Islam were rooted in that Shura and in the innovations of Abu Bakr and Umar.

Sixth Reason

Why did he not include Salman, Abuzar, Miqdad and Ammar in this Shura, who are, through proven authentic reports, accepted by all sects? Who were more truthful than all the people of the world and according to command of Allah were favorites of the Prophet, devotees of Prophet and ardent supporters of Imam Ali (a.s.)? Also Abbas, who was the uncle of the Prophet? Why he appointed persons, who, according to his own admission, were having many defects and were unrighteous?

Seventh Reason

Why in the matter of Fadak, he did not accept the testimony of four infallibles in the issue, which was related to Jizya and Diyat due to his vested interests. Those people were such that Allah and the Holy Prophet (s.a.w.s.) had testified for their infallibility, purity and truthfulness. And with regard to Imamate, which includes all the issues of the world and the hereafter collectively. Why he left the matter at the discretion of those, who had vested interests in it and absolutely the intention of selfish interest did not prevent this?

Eighth Reason

If though he apparently included Imam Ali (a.s.) in the Shura, but he planned it in such a way that the Caliphate should not come to him in any way and his malice, which is the clear proof of his infidelity, should become obvious, because Talha, was having malice to the Holy Prophet (s.a.w.s.), which even Umar had mentioned. He was related to Abu Bakr and was inimical to Imam Ali (a.s.) and Imam Ali (a.s.) had disputed with him regarding Caliphate.

In the same way, Abdur Rahman, inspite of his relationship with Uthman and the relations that existed between them, would not have left the support of Uthman. Saad also, who was from Bani Zohra and Bani Umayyah, would not leave the support of Abdur Rahman and these people in the presence of Uthman, could never approve the Caliphate of Imam Ali (a.s.). Zubair, who according to the admission of Umar, was sometimes a human and sometimes a Satan, if he had also supported that group, Imam Ali (a.s.) would have been left alone; and if he supported Imam Ali (a.s.), they would be only two on one side.

Even if Saad bin Abi Waqqas supported Imam Ali (a.s.) they would have been three persons; but Abdur Rahman and Talha could never approve Imam Ali (a.s.). Thus, Ali (a.s.) could never receive the Caliphate.

Ibne Abil Hadid says: Shobi in *Kitab Shura* and Jauhari in *Kitab Saqifah* have narrated from Sahl bin Saad Ansari that he said: When Imam Ali (a.s.) and Abbas came of the meeting with Umar, after he had formed the Shura, I was walking behind these them. I heard Imam Ali (a.s.) say to Abbas: We have again lost the Caliphate as a result of this plan of Umar. Abbas asked: How can you say that? He replied: Did you not hear that he said: The side of Abdur Rahman is to have precedence; thus, Saad will not oppose Abdur Rahman, because he is his cousin and Abdur Rahman is the protégée and son-in-law of Uthman. Even if the

other two support me, it would be of no use, although I don’t expect the support of even one of them.

Umar’s aim was to show Abdur Rahman as superior to us. By Allah, when their first man, Abu Bakr, was not having excellence over us what is the worth of Abdur Rahman? By Allah, if Umar survives this attack, I will remind him of all that he has committed against us so far; and if he dies, and he will definitely die, they will unite to keep the Caliphate from us; and if they do this they will receive their recompense from me. By Allah, I do not have any inclination to rulership and I do not desire the world; but I want justice to be established among the people and that the laws of Quran should be revived again.

If someone says: Why Imam Ali (a.s.) participated in Shura knowing that the Caliphate will not come to him? Its reply is that since Abu Bakr and Umar had on the first day claimed that prophethood and Caliphate cannot come together in one person and Umar also mentioned it often; and this view had taken root in the minds of people; if Imam Ali (a.s.) had not participated, people would never have considered the possibility of Caliphate for Bani Hashim and the right would never have come to him. When Imam Ali (a.s.) participated in the Shura, people learnt that the tradition of prophethood and Caliphate not coming to same person was fabricated.

As Ibne Babawayh has narrated from Imam Ja’far Sadiq (a.s.) that when Umar wrote the document of that Shura, the name of Uthman was first and the name of Ali was last. Abbas said to Imam Ali (a.s.): Umar has mentioned your name last of all; people will expel you. Listen to me and don’t participate in the Shura. Imam Ali (a.s.) did not reply. When people gave allegiance to Uthman, Abbas said: Did I not say that they would do this?

Imam Ali (a.s.) replied: Uncle, my participation was having an aim, which was not known to you. Did Umar not announce that Almighty Allah will not gather prophethood and Caliphate for Bani Hashim? I wanted him to refute himself so that all know

whatever he said before was false and we do have capability of Caliphate. Abbas fell silent.

There are many exigencies in all issues of those lofty personalities, which our defective intellects cannot know. He also knew that if he had not participated in Shura, they would have demanded him to pay allegiance to one of them. It was possible for to think that Ali (a.s.) had paid allegiance to them, willingly surrendering Caliphate as opposed to that he took part in the Shura and demanded his right and exhausted the proof so that the misunderstanding be dispelled.

As Tabari has narrated in this incident that Abdur Rahman said to Imam Ali (a.s.): O Ali, do not create circumstances that may lead to your killing. I have thought on this much and consulted the people, but they don’t consider anyone equal to Uthman. At that time Ali came out and said: Whatever has been decreed is bound to happen. In another report of Tabari, it is mentioned that when people paid allegiance to Uthman, Imam Ali (a.s.) avoided it. Uthman again recited the verse, which was revealed in his regard and the regard of those like him, who had broken the pledge made to the Holy Prophet (s.a.w.s.).

فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ

“Therefore, whoever breaks (his faith), he breaks it only to the injury of his own soul.” (Surah Fath 48:10)

When Imam Ali (a.s.) heard this threat, he came and gave allegiance and he used to say: They deceived and what a strange deception they enacted. Sayyid Murtada has narrated from Balazari, the most reliable historian of Ahle Sunnat, that when Abdur Rahman gave allegiance to Uthman, Imam Ali (a.s.) was standing and then he sat down. Abdur Rahman said: Give allegiance or I will kill you. At that time, except for him, no one had any sword. Imam Ali (a.s.) came out of there in anger. The members of Shura hastened after him and said: Give the allegiance or we will do Jihad with you. They brought Ali back till he gave allegiance.

Thus, by these circumstances it became clear that allegiance of the Imam was not willing and consensus was not established regarding this Caliphate. How it could even slightly have the aspect of willingness when threats of killing are made? Sayyid Razi (r.a.) says:

The first trick Abdur Rahman played was that he himself quit from the candidature, so that people may regard him as selfless and that they may accept whatever he suggests.

Another trick was that he offered Caliphate to Imam Ali (a.s.), but imposed conditions he knew that Ali (a.s.) would not accept; that is to act on the practice of Abu Bakr and Umar. He knew well that Ali considered the practice of both of them as invalid and innovative and he will not accept this condition, but Ali (a.s.) could not have mentioned it openly as they will get a pretext to condemn him.

Finally, it was also an impossible thing, because their practice was mutually contradictory. Thus, they succeeded in conducting the procedure of Shura according to their original plan.

Ninth Reason

Umar ordered killing in four circumstances; two of which are as follows:

(1) Opposition of Abdur Rahman or all supporters of Uthman.

(2) No consensus on any matter.

Now, what was their sin, which made them liable for execution? And how his view, view of Abdur Rahman and others can be decisive proof, and which command of Allah and Prophet supported the obligation of obeying them in such a way that opposition to them should lead to execution of some Muslims, whose killing according to command of Quran is unlawful and one of the greatest sins?

Tenth Reason

He also ordered the execution of Ali (a.s.); on the contrary, it was not an order, it was a conspiracy to get him eliminated as is clear from its division; in spite of the fact that it is proved through authentic traditions of Ahle Sunnat and Shia that love for Ali is faith and enmity to him is disbelief. Fighting him is fighting the Prophet and making peace with him is making peace with the Prophet.

Eleventh Reason

Even if we accept that it was obligatory to obey them and to oppose them would make one liable for execution; why Muslims should be instruments of killing of that infallibility personality and what proves the correctness of the time period that if three days pass and they do not reach a decision, all of them should be executed?

Twelfth Reason

In spite of the fact Ali (a.s.) was having those excellence and merits, which are proved from the reports of their own Sihah books and most were mentioned above; like Ali does not separate from truth and Quran; he is the gate of the city of knowledge. He is the rightful Imam and is the decisive proof on all the people; Umar decreed that he should obey Abdur Rahman, who was lacking all this and Umar himself knew that he would never leave the support of Uthman, his cousin and son-in-law; and according to his own confession, he lacked determination, was prejudiced against relatives and not worthy of Caliphate.

Then why his opinion was given precedence over the opinion of Imam Ali (a.s.) and his obedience was made obligatory on Imam Ali (a.s.) to such an extent that if he

disobeyed, he should be killed. No infidelity, enmity, hypocrisy and deviation is more than this.

Thirteenth Reason

Even though through the consensus of Ahle Sunnat and Shia, Imam Ali (a.s.) is proximate to the Book of Allah and he never separates from truth and he is the Ark of Salvation and the most learned of the Ummah, when he did not agree to follow the practice of Abu Bakr and Umar and as a result of this, he surrendered Caliphate, which was his exclusive right.

Thus, no other proof can be clearer of the deviation and falsehood of those two and the invalidity of their practice, because if their practice had been according to the Book of Allah and Sunnah of Prophet, why Imam Ali (a.s.) did not accept, in spite of the fact that he had accepted the Quran and Sunnah? Why Abdur Rahman, as a result of his non-acceptance, did not approve the Caliphate of Imam Ali (a.s.). And if it was opposed to Quran and Sunnah, opposition of Quran and Sunnah is infidelity personified!

Fourteenth Reason

When Uthman agreed on the condition, his deviation and invalidity of his Caliphate also became apparent like that of those two. Even if we accept the correctness of Ijtihad, if Ali and Uthman were not Mujtahids, they were not worthy of Caliphate according to the religion of Ahle Sunnat, because in their view an important condition of Caliphate is Ijtihad.

Then why Umar included them in the counseling of Caliphate and Abdur Rahman made pledge of allegiance obligatory? If they were Mujtahid, why Abdur Rahman laid the condition that he should not act on his Ijtihad and that he shouldn't oppose the Ijtihad of Abu Bakr and Umar? Why Uthman accepted this condition every time and if such a

condition is lawful, what is the use of Ijtihad being a condition of Caliphate?

Moreover, when opposition to Messenger of Allah (s.a.w.s.), following whom is obligatory according to declaration of Quran, it should be lawful on the basis of Ijtihad as Ahle Sunnat suggest and they attribute the mistakes of Abu Bakr and Umar to that same Ijtihad. Then why opposition to them and falsehood should not be lawful? There are other mistakes as well in this Shura, but it would prolong the discussion if we mentioned all the points. Hence, as much was discussed so far is sufficient for the intelligent.

Eleventh Indictment: Burying Abu Bakr in Prophet’s Chamber

He buried Abu Bakr in the room of the Messenger of Allah (s.a.w.s.) and willed that he should also be buried there, although it was not lawful due to many reasons:

First Reason

It is not allowed use the property of anyone else, without legal justification.

Second Reason

The Almighty Allah has ruled that no one should enter the house of anyone else, without his permission.

Third Reason

They used a pick axe to dig next to the grave of the Messenger of Allah (s.a.w.s.), although Almighty Allah has prohibited the raising of voices before the Prophet and the honor of the believer is same in life as well as death.

The ultimate statement in this regard is that the location of the grave of the Prophet is not without two possibilities; either it was a property of His Eminence at the time of his passing away; or that during his lifetime, its ownership was transferred to Ayesha, as some Ahle Sunnat explain. According to the first possibility either that house reached to others as inheritance, or it was a Sadaqah.

If it was inherited, it was not allowed for Abu Bakr and Umar to be buried there, except after taking permission of the heirs. It is not mentioned in any report that the permission of the heirs was taken or that it was purchased from them. If it was charity, it is necessary that they should have purchased it from Muslims or should have taken permission from them and if it were transferred during the lifetime, in that case, it was necessary that they should have demanded some proof or witness from Ayesha and they sent someone to Ayesha and got her permission only to deceive people.

In any case, it is clear to every intelligent person that the permission of Ayesha is of no use, because if it was charity, all the rightful ones were included in it and taking permission from Ayesha was of no use. If it was inheritance, it was unlawful to use it without the permission of all heirs and before the division of inheritance. The permission of Ayesha alone was of no use.

It is narrated that one day Faddal bin Hasan passed through a gathering, where Abu Hanifah was teaching a large number of his students. Faddal said to his companion: By Allah, as long as I don't embarrass Abu Hanifah I will not go on.

He came to Abu Hanifah and after greeting him, said: I have a brother, who says that after the Holy Prophet (s.a.w.s.), Ali is the best of the creatures and I say that Abu Bakr is the best after the Prophet and after that Umar; thus, you teach me a reasoning, so that I may exhaust the proof on him.

Abu Hanifah thought for sometime and then said: Only this much is sufficient for their excellence that they are buried in the same room and what reasoning can be clearer than this? Faddal

said: I mentioned this to my brother and he replied: If that was the property of Holy Prophet (s.a.w.s.), they committed injustice; that is they are buried in a place, where they had no right and if it was their property and they had gifted it to the Prophet, it was also wrong as they took back something they had gifted to him previously and broke their oath.

Abu Hanifah pondered for sometime and then said: It was due to the dower of their daughters that these two were buried there. Faddal said: I mentioned this also to my brother and he says: As long as the Holy Prophet (s.a.w.s.) was not paying the dower of his wives they did not become lawful for them as the Almighty Allah has said:

إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ أُجُورَهُنَّ

"Surely We have made lawful to you your wives whom you have given their dowries." (Surah Ahzab 33:50)

Abu Hanifah said: Tell him that they were buried through the inheritance of their daughters. Faddal said: I told him this, he replies: When the Holy Prophet (s.a.w.s.) passed away, he was having nine wives and all were eligible to receive one-eights of that house; thus each lady was eligible for ninth part of eighth part, which is not even one hand span in area; then how a body was buried there?

Moreover, he says: They did not give inheritance to Lady Fatima (s.a.) and said that the Prophet left no inheritance. Then how Ayesha and Hafasa received inheritance? When the discussion reached this stage Abu Hanifah said: Expel him from here as he is a Rafidi and he has no brother.

There is no scope in this treatise to quote whatever is mentioned in wide-ranging books with regard to the lineage of Umar, his birth and his being illegitimate.

Part Three: Indictments of Uthman

His wrongful deeds are so well known that they are hardly needful of interpretation and explanation, but we shall mention some of them in this treatise.

First Indictment: Nepotism

He appointed some of his relatives, who were disbelievers and transgressors, having no capability at all, as governors and rulers of Muslims and gave to them control on the life, property and honor of Muslims; like he appointed his maternal brother, Walid, as governor of Kufa, who committed all sorts of sins and transgressions. Walid was well known for his fondness of wine.

Ibne Abde Barr in *Istiab* and most tradition scholars and historians have written that one day Walid came to the Masjid highly intoxicated and in rapture and recited four units during Morning Prayer and then said: If you like, I can recite more. The author of *Istiab* states that this incident is well known and reliable scholars of traditions have mentioned it. Then he says: In the interpretation of the verse of:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾

"O you who believe! If an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done." (Surah Hujurat 49:6)

There is no difference of opinion among scholars of exegesis that it was revealed for Walid and Almighty Allah called him a transgressor. The author of *Murujuz Zahab* etc. have narrated that his sinfulness was so famous that people

stoned him on top of the pulpit and when they brought him to Medina, Imam Ali (a.s.) awarded him the punishment for drinking wine, although Uthman did not approve it.

Moreover, Uthman allowed Marwan to interfere in his Caliphate and he committed whatever oppression and injustice he liked. In the same way, Uthman appointed Abdullah bin Ibne Sarah as governor of Egypt and when people complained about him, he appointed Muhammad bin Abi Bakr as governor and sent them back and surreptiously wrote to Abdullah that when they come to Egypt, he should shave off the beards of some of them and throw them into prison and impale some of them on the stakes. However, the people of Egypt confiscated the letter from the messenger and returned to Medina. Uthman was assassinated for this.

Second Indictment: Recalling Hakam bin Abil Aas

The Messenger of Allah (s.a.w.s.) had exiled Hakam bin Abil Aas from Medina due to his infidelity and hypocrisy and because the Prophet was harassed a great deal by him and as long as His Eminence remained in Medina, he did not allow him to enter Medina, but when His Eminence passed away, due to the relationship that he had with Uthman, and also because of their commonality in infidelity and hypocrisy, Uthman interceded on his behalf with Abu Bakr to allow him to return to Medina, but Abu Bakr did not relent.

When Umar became the Caliph, Uthman repeated his request and Umar also did not concede. When Uthman became the Caliph, he brought him and others like him back to Medina. All companions like Imam Ali (a.s.), Talha, Zubair, Saad, Abdur Rahman and Ammar etc. objected to Uthman, but it did not serve any purpose, even though it was clear opposition to the Holy Prophet (s.a.w.s.) and also opposed to the style of Abu Bakr and Umar, which was a condition he had accepted. Waqidi

and Ibne Barr have reported these issues through numerous channels.

Third Indictment: Oppressing Abuzar Ghiffari

Abuzar Ghiffari, in whose excellence, no one from Ahle Sunnat and Shia doubts and Ahle Sunnat have mentioned many traditions of his excellence in their Sihah books. He was always criticizing Uthman for his oppressions, innovations and its fruits. He roamed the streets of Medina and say:

وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ ﴿٣﴾

"And announce painful punishment to those who disbelieve." (Surah Taubah 9:3)

Uthman expelled him from Medina and sent him to Syria. There also, when Abuzar observed the innovations and oppressions of Muawiyah he condemned him and narrated the excellence of Imam Ali (a.s.). Muawiyah sought his approval through offers of wealth, but he did not accept, till he was on the verge of making the people disaffected from him. At that time Muawiyah wrote to Uthman: If you are in need of Syria, recall Abuzar. Uthman replied: Send him to me mounted on a bad-tempered camel. Muawiyah sent that noble soul on the bare back of a bad-tempered camel along with a nasty driver, who was instructed to drive the camel day and night and not allow Abuzar to sleep or rest.

When he brought Abuzar to Medina in such cruel way, the thighs of Abuzar were injured and the flesh fell off from them. When he met Uthman, at that time also, he did not refrain from criticism of his evil deeds. He narrated before him all traditions he had heard in his and his relatives' condemnation. Uthman falsified him and Imam Ali (a.s.) said: Abuzar is not a liar, because I heard the Messenger of Allah (s.a.w.s.) say: The sky has not shaded and the earth has not carried any speaker, who is more truthful than Abuzar.

All companions present there witnessed that Holy Prophet (s.a.w.s.) had said thus regarding Abuzar. Uthman asked: What should I do about this liar? Should I beat him, kill him or exile him? He wants to destroy the unity of Muslims. Imam Ali (a.s.) said: I say what the believer of the people of Firon said in favor of Musa (a.s.). Then he recited that verse, which said: If he is a liar, his falsehood is his sin and if he is truthful, you will receive what he is promising you. Indeed the Almighty Allah does not guide one, who is sinful and a liar. Uthman said: Dust in your mouth. Imam Ali (a.s.) said: Rather it would be in your mouth.

It is narrated that after the killing of Uthman, it was observed that his mouth was full of dust. It was a miracle of Imam Ali (a.s.).

Uthman proclaimed that no one should interact with Abuzar or speak to him. After some days he summoned him again and ordered him to leave Medina. Abuzar said: Send me back to Syria, so that I may fight the infidels. He said: I recalled you from Syria, because you created mischief there. Abuzar said: Send me to Iraq. He said: Do you want to go among people having uncertain faith and they also indict the imams? Abuzar said: Send me to Egypt, but he did not agree. He finally sent him to Rabdha, which Abuzar hated the most.

Uthman also prohibited the people to interact with him. In that loneliness and in spite of great difficulties Abuzar remained engrossed in the worship of Allah till he was admitted into Divine Mercy. The Messenger of Allah (s.a.w.s.) had already prophesied about those oppressions and said to Abuzar: You will live alone, die alone, be raised alone and enter Paradise alone. Some people of Iraq will perform your final rites.

When it was time of the passing away of Abuzar Ghiffari, there was no one besides him, except his daughter. She said: How will I perform your last rites? He replied: The Holy Prophet (s.a.w.s.) informed me that a caravan of Iraqi Hajj pilgrims would perform my final rites. When my soul leaves the body, cover my face and wait on the route of Hajj pilgrims. When they

arrive, inform them about my demise. She came to the road and a caravan of Iraq reached there.

Abdullah bin Masud and Malik bin Ashtar were among them. The daughter of Abuzar informed them of his demise and they were shattered at the news. Then they performed his final rites with full decorum. After burying Abuzar, they wept much and invoked curse on one, who had expelled him from Medina in an unjust way. One of the reasons, why Uthman beat up and humiliated Ibne Masud was this only, as will be explained after this.

At the time of Abuzar's expulsion, Uthman and his companions condemned Imam Ali (a.s.) a great deal, because the Imam had gone to say farewell to him. Abuzar was a great companion and he commanded precedence, regarding whom Tirmidhi has narrated that under the sky and over the earth there is no one more truthful than him and he is the similitude of Isa Ibne Maryam, in spite of his other numerous merits, which Ahle Sunnat have narrated in their Sihah, Uthman continued to oppress and harass him due to his loyalties to Ahle Bayt of prophethood. Thus, one, who insults the Ahle Bayt (a.s.) and their supporters, how he can be eligible for Caliphate?

Fourth Indictment: Cruelty to Abdullah bin Masud

Abdullah bin Masud was one of the most senior companions of the Prophet and there are more traditions in his excellence than in favor of Uthman. Uthman stopped his allowance and beat him up twice. Once, because he recited prayer on the bier of Abuzar; he was given forty lashes for that and second time, because when told to bring the copy of his Quran to compare it with his Uthman's copy, which was interpolated, he refused. He was beaten up so much that his ribs were fractured and he died after three days.

Ibne Abil Hadid has narrated that during his last moments Uthman visited him and asked: What do you complain about? He replied: About my sins. He asked: What do you desire? He replied: Divine mercy. He asked: Shall we summon the physician for you? He replied: The physician has made me ill. He asked: Shall I restart the allowance I had stopped? He replied: When I was in need, you stopped my allowance and now, that I am needless, you want to start it? Uthman said: It will continue for your children. He replied: The Almighty Allah sustains them. Uthman said: Seek forgiveness from me from Allah. He replied: I beseech the Almighty Allah to recover my rights from you.

Ibne Masud also made a bequest that Uthman should not recite prayer on his bier.

Shahristani in *Al-Milal wan Nihal*, author of *Rauzatul Ahbab* and writer of *Kashaf* have mentioned in *Lataiful Maarif;* and the commentators of *Maqasid* have also mentioned and admitted to the beating, which Uthman gave to Ibne Masud.

Fifth Indictment: Unkindness to Ammar

Uthman beat Ammar as well. He was one of the senior most companions and tradition books of Shia and Sunni are full of his praises as Ibne Abde Barr has narrated in *Istiab* that Ayesha used to say: There is no companion of the Messenger of Allah (s.a.w.s.), but that if I want I should say something about him; except for Ammar bin Yasir as I heard from the Holy Prophet (s.a.w.s.) that Ammar is full of faith, even upto his heels.

According to another traditional report: ‘from his heels upto his head’. It is narrated from Khalid bin Walid that the Holy Prophet (s.a.w.s.) said: May Allah take as His enemy one, who is inimical to Ammar. Khalid says: Since I heard this from the Holy Prophet (s.a.w.s.), I became devoted to him. It is narrated from Anas that the Holy Prophet (s.a.w.s.) said: Paradise is eager for Ali, Ammar, Salman and Bilal.

In *Sahih Tirmidhi,* it is narrated from Anas that Paradise is eager for three persons: Ali, Ammar and Salman. It is narrated from Ayesha that the Messenger of Allah (s.a.w.s.) said: Ammar never encountered two choices, but that he chose one most troublesome to his body.

In *Mishkat,* it is narrated from *Musnad Ahmad bin Hanbal* from Khalid bin Walid that he said: There was a severe dispute between me and Ammar. I spoke harshly to him and he complained to the Holy Prophet (s.a.w.s.) and I also met the Prophet and complained about Ammar and was also harsh on him, while the Prophet was silent. Ammar began to weep. The Messenger of Allah (s.a.w.s.) said: May Allah be inimical to one, who is inimical to Ammar. Khalid says: I came out from there and tried to make amends with Ammar and pleased him.

In *Jamiul Usul,* it is narrated from *Sahih Bukhari* from Abu Saeed Khudri that when the Masjid of the Prophet was under construction, all of us carried a brick each and Ammar carried two bricks. The Messenger of Allah (s.a.w.s.) dusted his head and remarked: Poor Ammar; he would be calling them to Paradise and they would be calling him to Hell. Ammar said: I seek the refuge of Allah from mischief.

However, the account of the beating of Ammar is as Asim Kufi has written in his *Futuh* and the author of *Rauzatul Ahbab* has also described it; other scholars also present it as follows: Some companions of the Prophet collectively wrote to Uthman that if he did not desist from his acts, they would stage an uprising against him. Then they gave this document to Ammar to convey it to Uthman. Uthman read one line and threw it away.

Ammar said: It is a letter from the companions of the Messenger of Allah (s.a.w.s.); read it and think upon it and know that it is for your own good. Uthman ordered his servants to throw down Ammar so hard that he was unable to move. After that he kicked in his stomach and genitals many times with shoes on. Ammar suffered hernia and remained unconscious till midnight. He missed his Zuhr, Asr, Maghrib and Isha prayers.

When he regained consciousness, he performed the Wudhu and recited lapsed (*Qadha*) prayers.

Moreover, Asim Kufi has narrated in *Tarikh* that when Uthman learnt of the passing away of Abuzar, he said: May Allah have mercy on Abuzar. Ammar was present there. He said: May Allah have mercy on Abuzar; and we say this with sincerity. Uthman said: Do you think I regret having expelled Abuzar? He replied: No, by Allah, I don't think so. Uthman was infuriated and he ordered: Expel him from Medina to the place, where Abuzar resided and as long as I am alive, he should not enter Medina again. Ammar said: By Allah, I prefer to live with dogs and wolves than to live in your neighborhood. Then he arose and departed from there. Uthman made a firm decision to expel him.

Bani Makhzum, who were related to Ammar, joined hands and said to Imam Ali (a.s.): Uthman beat up Ammar, but we were patient, now he has ordered his expulsion. We will also take such steps, which would make us and him regret. The Imam assured them and asked them to remain patient and said that he would meet Uthman to solve this matter.

Imam Ali (a.s.) came to Uthman and said: You are hasty in some matters and don't pay attention to the suggestions of well wishers. Previously you expelled Abuzar to Rabdha. He was a pious Muslim and most well informed of Muhajireen, and he passed away all alone. Muslims did not like this act of yours. Now, I hear that you have expelled the most righteous of Muslims and best of Muhajireen. Thus, fear Allah and refrain from Ammar and others.

Uthman became infuriated and said: First of all I should expel you, as you are the main instigator of my critics. Imam Ali (a.s.) said: You cannot talk to me like this and act in this way, and even if you like, you will unable to do that. If you have the slightest doubt, just and you will learn. By Allah, the mischief of Ammar and others is due to you and it is no fault of theirs. You

commit such vile acts that they cannot remain patient anymore and I do not like it. Then Imam Ali (a.s.) came out from there.

Thus, one, who considers these reports, will realize that a person whom the Holy Prophet (s.a.w.s.) praised so much and deemed enmity to him as enmity to Allah; to beat him in such a way and insult him; and regarding Imam Ali (a.s.) he said that love from him is religion and faith and malice to him, is disbelief and hypocrisy; if one speaks to him in such a way, one is not having any connection with Islam and faith.

What is concluded from the authentic reports of Shia and Sunni is that the main reason of Uthman's enmity to Ammar was his loyalty to Imam Ali (a.s.) as Ibne Abil Hadid has narrated from Ibne Abbas that he said: Uthman asked me what does the son of your uncle (father's brother) and the son of my uncle (mother's brother) want with me? I asked: Who do you imply? There are many sons of my uncle (father's brother) and your uncle (mother's brother)?

He replied: I mean Ali. I said: By Allah, I have not seen, except good from him. He said: By Allah, he conceals from you, what he says to others. Meanwhile Ammar met them and asked: What are you discussing? I overheard some words. I said: It is same, which you heard. Ammar said: There are many victims, who do not know and there are many tyrants, who remain ignorant.

Uthman said: You are from enemies and their followers. I swear by the might and glory of God, if I was bound to some matters, I would have given such a punishment, which would have recompensed for the past and served as prevention for future. Ammar said: As for my devotion for Imam Ali (a.s.), I don't make any excuse for that; as for my punishment, you don't have any argument against me, while I have argument against you; and I am a follower of the prophetic Sunnah.

Uthman said: By Allah, you enjoin evil and forbid good. Ammar said: What I heard from the Holy Prophet (s.a.w.s.) is the opposite; when he had returned from Friday Prayer, you had

met him and there was no one else there; I had kissed his chest, neck and face and he said: Indeed, you are devoted to us and we also love you; you certainly enjoin good and forbid evil.

Uthman said: It was correct; but after that you changed your stance. Ammar raised his hands to the heavens and said: Ibne Abbas, say Amen. Then he said thrice: O Lord, distort one, who has distorted it. For many reasons this incident is proof of the injustice and transgression of Uthman; he harassed Ammar many times and Ammar condemned him thrice. Uthman compared the acts of Imam Ali (a.s.) to mischief and addressed him as a mischief maker. It also proved the hatred of Imam Ali (a.s.) to Uthman; as he has himself explained.

Thus, if he has lied, it is a deadly sin like infidelity and if he said the truth, it is infidelity, because it is clearly proved that Imam Ali (a.s.) was never inimical to a believer or Muslim. In the same way, his malice to Imam Ali (a.s.), which is obvious from his statements, is infidelity and hypocrisy personified.

Sixth Indictment: Distributing Khums to his Relatives

Uthman distributed Khums, which is exclusive for Ahle Bayt (a.s.), and other funds from Public Treasury, generously among his relatives and descendants. Four of them were his sons-in-law; he gave four hundred thousand dinars to each of them. He gave a hundred thousand dinars from the taxes of Africa to Marwan.

According to the report of Kalabi and Shahristani, he gave two hundred thousand dinars to Marwan; according to Waqidi, he gave the total collections from Africa to Marwan. Waqidi narrates that Uthman remarked: Abu Bakr and Umar also distributed these funds among their kin and I do the same.

Moreover, Waqidi has narrated that a large amount of taxes were brought from Basra; Uthman distributed trays filled with it among his family members.

He also narrates that a large number of Zakat camels were brought to Medina; he gave them to Harith bin Hakam. He appointed Hakam bin Abil Aas in charge of the Zakat of Qaza-a. When three hundred thousand dinars were collected; he gave it all to him. He gave a hundred thousand dinars to Saeed bin Abil Aas and many people condemned him for that.

It is narrated that Saad bin Abi Waqqas threw down the keys of the Public Treasury and said: I will not hold the post of treasurer any more. Uthman gave three hundred thousand dinars to one, expelled by the Prophet Abu Mikhnaf has narrated that Uthman wrote to the treasurer, Abdullah bin Arqam to hand over three hundred thousand dinars to Abdullah bin Khalid, a relative of Uthman and in the same way, three hundred thousand dinars to a one of his supporters. He returned that letter and did not release those funds. Uthman said: You are our appointee; you must do as we say.

Abdullah said: I considered myself a treasurer of Muslims; your treasurer is a slave. Then he suspended the keys of the Public Treasury from the pulpit. According to another report, he threw them before Uthman and swore that he will never accept that post. Uthman gave those keys to his slave, Nabal.

Waqidi has narrated that after this incident, he ordered Zaid bin Thabit to take three hundred thousand dirhams to Abdullah bin Arqam and say: The chief has sent this to you; you may spend it on your family.

Abdullah said: I don't need this money and I don't serve at the Public Treasury to receive compensation from Uthman. By Allah, if this is from public funds, my service does not make me eligible for three hundred thousand dirhams; if it is from Uthman's personal funds, I don't want to cause loss to him. He can give from the Public Treasury to whoever he likes.

Ibne Abil Hadid has narrated from Zuhri that a jewel from the treasury of the Emperor of Persia was brought to Umar; when the sun shone on it, it emitted a bright light. Umar asked the treasurer to distribute it among Muslims and mentioned that I

think a great mischief will arise among Muslims due to this. The treasurer said: This one jewel cannot be distributed to all and there is no one, who can pay its price; perhaps next year Allah will bestow a victory to Muslims and someone may be empowered to purchase it. Umar said: Keep it in the treasury. After that it remained in Public Treasury till Umar was murdered. Uthman gifted that jewel to his daughters.

Ibne Abil Hadid has narrated that a person came to Imam Ali (a.s.) and said: Please take some money from Uthman for me. He said: He is a carrier of mistake; I will never approach him for intercession. The author of *Istiab* etc., have reported that Uthman was survived by three widows; some say that they were four. Thus, from the eighth of his inheritance, each got 83000 dinars as the share of those females comes to 249000 dinars or 332000 dinars.

Many reports are recorded in this regard, but to mention them is beyond the scope of this book. One, who misappropriates for his relatives public funds to this extent, especially Khums, which is the share of the near kindred of the Prophet and they squander it in their sins and transgression and for their luxuries and that the poor remain in dire straits; how can that person be eligible for general Caliphate of the people?

It was also against the conditions, which he had, in the beginning, agreed to fulfill, that he would act on the practice of Abu Bakr and Umar, although it is among the innovations of Umar to give preference to one over others in distribution of public funds, but he acted in such a way that no was able to lay any blame on him. In addition to this, he spent some funds on those, who really deserved it; and took very little for himself, but Uthman was so blatant that his embezzlement and harshness became clear to all and at last resulted in his assassination.

Seventh Indictment: Partiality to Zaid bin Thabit

He only approved the recitation of Zaid bin Thabit, because he was a supporter of Uthman and inimical to Imam Ali (a.s.). When Uthman decided to remove the praises of Ahle Bayt (a.s.) and condemnation of their enemies from Quran, he chose Zaid bin Thabit for this job. That is why they did not accept the Quran, which Imam Ali (a.s.) has compiled after the passing away of the Holy Prophet (s.a.w.s.), in spite of the fact that he was most learned of Quran and Sunnah.

When Umar became the Caliph, he demanded that Quran from Imam Ali (a.s.) on the condition that he will take whatever he wanted from it and render as invalid, whatever he liked. Imam Ali (a.s.) did not give it to him and said: None touch this Quran, except the purified ones from my descendants and this Quran will not become public, till the Qaim from my family appears and commands people to read and act on it.

When Uthman decided to compile the Quran, he appointed Zaid for this job; and he took and put to flames other copies of Quran, that existed with Abdullah Ibne Masud and others. Some say that first he boiled them in a huge cooking pot and then burnt them, so that no one may know what was mentioned in them. It was a reason of the killing of Abdullah Ibne Masud, because he refused to surrender his copy. At last it was confiscated from him with absolute humiliation.

The existing version of Quran is called as *Mushaf Uthman;* a copy of what he got compiled. When Ayesha learnt about it, she said: Kill the one, who burnt copies of Quran in excess. This act proves lawfulness of indicting and cursing Uthman, for a number of reasons:

First reason

He rejected the words of Allah and it is infidelity, as the Almighty Allah has said:

أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ۚ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَٰلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا ۖ وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ

"Do you then believe in a part of the Book and disbelieve in the other? What then is the reward of such among you as do this, but disgrace in the life of this world, and on the day of resurrection they shall be sent back to the most grievous chastisement?" (Surah Baqarah 2:85)

This verse fits him perfectly: In the world he was killed in humiliation and in the end, he got a great chastisement. Moreover, he despised the revelation of some verses of Quran, which he omitted and this destroyed all his deeds, as the Almighty Allah says:

ذَٰلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴿٩﴾

"That is, because they hated what Allah revealed, so He rendered their deeds null." (Surah Muhammad 47:9)

Second reason

He concealed the words of Allah and the Holy Quran to a great extent, as he burned so many copies and no concealment is worse than this.

Third reason

He accorded precedence to the recitation of Zaid bin Thabit over the recitations of all reciters of Quran, which is giving preference to inferior and is also opposing the commands of Prophet, because Ahle Sunnat have mentioned a large number of traditions about it in their Sihah books, that Quran was revealed on seven words and the Messenger of Allah (s.a.w.s.) did not restrain people from different styles of recitation.

As narrated from Ibne Abbas in *Sahih Bukhari,* the Messenger of Allah (s.a.w.s.) said: Jibraeel recited the Quran on one letter and I always sought increase from him and he increased it; till it reached upto seven letters.

In *Jamiul Usul,* it is narrated from Bukhari, Muslim, Malik, Abu Dawood and Nasai, through their authorities, quoting Umar bin Khattab that he said: During lifetime of Prophet, I heard Hisham bin Hakam reciting a chapter of Quran; so I stopped to hear it.

He recited many words, which I had not heard from the Messenger of Allah (s.a.w.s.). I was on the verge of objecting to him during the Prayer, but I waited till the end. After that I wrapped his sheet around his neck and asked: From who have you heard this recital? He replied: From the Holy Prophet (s.a.w.s.). I said that he was lying and I have heard it in another way from the Prophet. I dragged him to the Prophet and said: I heard from him a Surah of Quran, which he recited against the recitation I heard from you.

The Messenger of Allah (s.a.w.s.) said: Leave him alone. Then he said: Recite it to me, Hisham. Hisham recited it like I had heard from him. The Holy Prophet (s.a.w.s.) said: It is revealed in this way only and you recite from Quran as much as you can. Tirmidhi has said that this tradition is authentic.

Moreover, in *Jamiul Usul,* a similar report is narrated from all five Sihah books mentioned above from Ubayy bin Kaab. Many other traditions are also recorded meaning the same; to

mention them all, would prolong the discussion. Thus, to compel all the people on one recitation and to forbid them from other recitations according to their admission is opposed to the command of Prophet and a heresy. And if they say that it implies these same seven different recitations; it is false, because according to consensus of all Qaris, differences have occurred in reciting the Mushaf of Uthman and he made seven copies of his version. One was placed in Medina and six were dispatched to different areas.

Since those Qurans were written according to the prevalent script and 'Alif' was deleted from their words; that is why differences arose in recitation of the Mushaf of Uthman. The difference, which has appeared in their reports, cannot be interpreted to be this difference.

Author of *Kitabe Nashr*, who is the Imam of Qaris, has clarified that these seven recitations are not the seven letters mentioned in traditional reports; on the contrary, some ignorant persons, as result of the word of 'seven' being common in them, have thought so. We only say this to indict them according to traditions recorded in their Sihah books and they cannot reject them.

Though it is clear from the traditions of our Holy Imams (a.s.) that Quran is a single letter and it is revealed by One God. It is the same Quran that Imam Ali (a.s.) brought and which they did not accept. They fabricated those traditions so as not to be bound to accept the Quran of Imam Ali (a.s.). Or they imply that since the Quran was not compiled and was in dispersed form, only the Surahs and verses, which they know, should be recited in the prayers etc., preferring the inferior.

But traditions of their Sihah books prove that the recitation of Ibne Masud is superior to that of Zaid; rather they prove that it is obligatory to follow the recitation of Ibne Masud and it is not allowed to abandon it.

As the author of *Istiab* has narrated that the Holy Prophet (s.a.w.s.) said: Learn Quran from four persons: Ibne Masud,

Maaz bin Jabal, Ubayy bin Kaab and Salim, the freed slave of Huzaifah. Then he said: One, who wants to recite the Quran in a nice and better way, as it is revealed; he should recite it according to the recitation of Ibne Umme Abd that is Ibne Masud.

It is narrated from Abu Wael that he said: I heard from Ibne Masud that he said: I am the most learned of Quran in this Ummah; but I am not the best of the Ummah. There is no Surah or Verse of Quran, about which I don't know regarding what it was revealed and when it was revealed. Abu Wael said: I didn't find anyone refuting this.

It is narrated from Abu Zabyan that he said: Ibne Abbas asked me: According to which of the two recitations do you recite the Quran? I replied: According the first – that is the recitation of Ibne Masud. Ibne Abbas said: Rather it is the last. Every year Jibraeel recited Quran once before the Holy Prophet (s.a.w.s.); and in the year His Eminence passed away, he recited it twice. Ibne Masud was also present there. Thus, he became aware of whatever changes had appeared in Quran and whatever was abrogated from it. Moreover, when people asked Imam Ali (a.s.) about Ibne Masud, he replied: He recited the Quran and became aware of the Sunnah and this is sufficient for him.

It is narrated from Shafiq that Abu Wael used to say: When Uthman issued his order regarding Quran, Ibne Masud arose and delivered a sermon and said: They order me to recite the Quran according to the recitation of Zaid bin Thabit. By the one, in whose hands my life is, I have learnt seventy Surahs directly from the Holy Prophet (s.a.w.s.); at that time Zaid sported locks and played with kids. By Allah, no verse of Quran was revealed, except that I know regarding what it is revealed. No one is more learned about Quran than me; and if I knew of such a one, and could have reached him on my camel, I would have gone to him.

Then Ibne Masud felt ashamed and said: I am not better than you. Shafiq says: Thus, I entered the circles of companions

of the Prophet and did not hear anyone refuting this statement of Ibne Masud.

Most of these traditions are quoted in *Jamiul Usul* also from their Sihah books. So to abandon and put to flames the Quran of Ibne Masud, in whose favor these traditional reports are mentioned and they command people to learn Quran from him and to order the people to recite it according to Zaid, in whose favor not even a tenth of these traditions are narrated; on the contrary, his criticism is mentioned.

It is nothing, but preferring the inferior and rejection of the statement of the Prophet. And since it is mentioned in *Istiab*, Zaid was a supporter of Uthman and did not accompany the Ansar in any battles of Ali (a.s.); it shows that giving precedence to his Quran was in fact a blatant display of enmity to Imam Ali (a.s.), to remove from Quran the merits of Ahle Bayt (a.s.) and criticism of their enemies. Among the versions they rejected and put to flames, were the versions of Ubayy bin Kaab and Maaz bin Jabal also, in spite of the fact that it is commanded many a times in their Sihah books to learn Quran from them as some of these traditions were mentioned above.

Eighth Indictment: All Companions reached consensus on his Infidelity

Greater than all indictments is that all senior companions according to the consensus of Ahle Sunnat were fair; and they consider their words and deeds binding proofs; they all declared Uthman to be a sinner and an infidel; like Ammar, as they narrate that he was often saying: Three verses of Quran testify to the infidelity of Uthman and I am the fourth of them. They are as follows:

وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ ﴿٤٤﴾

"And whoever did not judge by what Allah revealed, those are they that are the unbelievers." (Surah Maidah 5:44)

In the second verse, Allah says:

وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٤٧﴾

"And whoever did not judge by what Allah revealed, those are they that are the transgressors." (Surah Maidah 5:47)

On another occasion He says:

وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٤٥﴾

"And whoever did not judge by what Allah revealed, those are they that are the unjust." (Surah Maidah 5:45)

I testify that Uthman ordered against what Allah has revealed. Abu Wael has narrated that Ammar used to remark: Uthman was not called anything, but infidel among the people till Muawiyah became the ruler. Asim Kufi has narrated in *Futuh* that Amr bin Aas asked Ammar who killed Uthman? He replied: The Almighty Allah.

Ibne Abil Hadid has narrated that Amr asked Ammar, whether Ali had eliminated Uthman. He replied: Ali (the High), the God killed him and Ali was with him. He asked if he was also among his killers. He replied: Yes, and I fight them even today. He asked: Why did you slay him? He replied: Because he distorted our religion. In the same way, Abuzar and Ibne Masud also declared Uthman to be an apostate, as was mentioned above. Huzaifah used to say: Praise be to Allah, I have no doubt in the infidelity of Uthman bin Affan; but the doubt that I harbor is that whether his killer was an infidel, who killed a disbeliever or a believer whose faith is superior to all, and he eliminated him with a sincere intention.

Huzaifah also remarked: One, who believes that Uthman was killed oppressed, on Judgment Day his sin will be greater then the sin of those who worshipped the Calf. People asked

Zaid bin Arqam: Why do you believe that Uthman was a disbeliever? He replied: For three reasons:

First Reason

He bestowed public funds to the wealthy.

Second Reason

He dealt with the Muhajireen companions of the Prophet as criminals.

Third Reason

He acted against Quran. Ayesha picked up the garment of the Holy Prophet (s.a.w.s.) and said: O Uthman, this garment has not become old and you have discarded the religion of Prophet. Moreover, all companions from Muhajireen and Ansar and people of all other areas, who had come to Medina, reached consensus to eliminate him.

After they accomplished it, some helped, some approved it and did not prevent it and they did not help Uthman; but many were his partners in his excesses and innovations. Thus, Ahle Sunnat, who prove the Caliphate of Abu Bakr according to consensus; should also approve the killing of Uthman, which proves his sinfulness and transgression, which led to his killing. It is obvious that these issues negate the qualities making one eligible for Caliphate. The Caliph, who becomes deserving of death, is invalid.

Or they should admit to the invalidity of consensus on the Caliphate of Abu Bakr, because most members of that consensus were included in this and according to various versions, their number reached upto 10000, 15000 or 25000; many times more than those, who reached consensus on the Caliphate of Abu

Bakr. On the contrary, all Muslims, since they either approved his killing or did not help him; even Ayesha and Muawiyah.

As mentioned in *Tarikh Asim Kufi* and in all their books; inspite of the fact these two, due to the enmity of Imam Ali (a.s.) on the pretext of the killing of Uthman, created havoc in the world of Islam, but when Muslims had decided to eliminate Uthman, Ayesha set out for Hajj. Marwan tried to convince her to delay her journey and restrain people from rising up against Uthman, but she refused and said: I want Uthman to be tied up in a net and thrown into the sea, so that he may drown. Ayesha labeled him as Nathal (long bearded fool or a Jew) in derogation.

The author of *Nihaya* and all historians and language scholars have narrated that Ayesha often said: Kill this old fool! Or: Kill this Jew! May Allah kill Nathal. Ibne Abil Hadid has narrated from his teacher, Abu Yaqub Mutazali that: Ayesha was in the forefront of those who desired and instigated the killing of Uthman. When Uthman sought Muawiyah's help, he replied: As long as he obeyed Allah, Allah also helped him; but when he distorted His teachings and did not observe the sanctity of the religion of Allah, Allah also abandoned him. I do not help one, who is not supported by Allah. This simile proves true.

Abuzar, Ammar and other senior companions were also included in this consensus, who had opposed that consensus (on Abu Bakr); even Imam Ali (a.s.); as was seen previously that he did not pay allegiance to him, except after six months and that also under duress. Here, according to the view of most Ahle Sunnat, he issued the decree of killing Uthman and according to the view of others he did not disapprove his killing and instead remarked: Allah killed him and I was with Him.

Moreover, those who reached consensus on the killing of Uthman and who carried it out, after concluding that reached consensus on the Caliphate of Imam Ali (a.s.) and paid allegiance to him. Ahle Sunnat consider Imam Ali (a.s.) to be a Caliph by consensus, who is necessarily to be obeyed. Then how their consensus can valid here and not valid in the killing of

Uthman? This indictment comprises of a number of indictments; but for the sake of brevity we have combined them.

Ninth Indictment: Ali testified to his Injustice and Apostasy

Imam Ali (a.s.), who is companion of truth, the nearest one to Quran and gateway to the city of knowledge; who is accepted as authority on both sects; he has testified to the injustice and apostasy of Uthman, as mentioned in his Sermon of Shiqshiqya and his other sermons and sayings that are widely related and clear, all prove it. To mention all of them here will prolong the discussion.

Testimony of Imam Ali (a.s.) regarding lawfulness of killing Uthman and not disapproving it, is a proof of Uthman's infidelity and evil and there is no need of a consensus for it. As Ibne Abil Hadid has written: After the killing of Uthman, Imam Ali (a.s.) said: I neither liked nor disliked this. Moreover, people asked: Did you approve of his killing? He replied: No. They asked: Were you disappointed by it? He replied: No. Ibne Abil Hadid, after narrating many traditional reports of this kind, said: It is clear from these traditional reports that Imam Ali (a.s.) neither ordered his killing nor forbid it.

Thus, his blood was lawful to be shed in the view of Ali (a.s.) and it being lawful in his view proves his infidelity, injustice and such a great transgression, which became a cause of his killing and not being pleased with his killing does not prove the validity of his Islam and faith; on the contrary, it was, because the Imam knew that his killing will open a Pandora of great mischiefs, killings and apostasy of thousands in Jamal, Siffeen and Naharwan.

It is obvious that when the killing of a disbeliever should lead to great mischiefs, killings and apostasy of thousands; he cannot approve it. Thus, is spite of this, the lack of disappointment of Ali (a.s.) on his killing, is definite proof that

his infidelity, injustice and excessive rebellion had reached to such a level that it was equal to all those mischiefs.

Rather, Imam Ali (a.s.), more than being disappointed at his killing displayed pleasure, as Ahle Sunnat have narrated that Imam Ali (a.s.) after the killing of Uthman and after becoming the Caliph recited a sermon, in which he said:

The sun of Caliphate arose from horizon of Wilayat and the moon of Imamate shone from the constellation of truth. Star of rulership began to shine on the heavens of successorship. All issues inclined to falsehood came on the straight path. The Almighty Allah replaced one people with another and brought the time of truth instead of the time of falsehood.

We were awaiting the downfall of the kingdom of falsehood like during the years of drought, people wait for rain. Imams of Ahle Bayt of prophethood and leaders of the religion of God are about to take over the reins of the affairs of people and recognizers of servants of Allah and they are appointed on them. No one enters Paradise, but one, who recognizes them with Imamate and they should recognize him as faithful; none enters Hell, except one, who denies them and they deny him.

Ibne Abil Hadid says in commentary of this sermon that: The first three sentences imply the transfer of Caliphate and the fourth sentence implies deviations and improper acts, which occurred during the last days of Uthman. The fifth sentence hints that Almighty Allah replaced Uthman and his supporters with Ali and his Shia. After that he said: If one says that in spite of the fact that Ali (a.s.) had divorced the world, why was he so elated on getting the Caliphate?

Its reply is that divorcing was from the aspect of desire and worldly point of view and delight was for Imamate of religion, rightful Caliphate and for preservation of Shariat and nation. After that he said: Is it lawful in the Mutazila religion to believe that Imam Ali (a.s.) should have been so eager for the killing of Uthman, like people are eager for rains during years of drought? This is, in fact, the religion of Shia. We will reply that Imam Ali

(a.s.) had been eager for change and not eager for killing. Thus, it is possible that he might have been eager of his abdication, due to the blatant acts, which he had committed and it is according to the religion of our companions.

It is now clear that those words of Amirul Momineen (a.s.) as Ibne Abil Hadid has also confessed, prove that Amirul Momineen (a.s.) was pleased at his killing and it is sufficient for his degradation. It is narrated that during the time of Amir Timur Gorkafi, the scholars *Mawaraun Nahar* (across the river) reached a consensus and composed a statement that malice to Imam Ali (a.s.) is obligatory on all, even though it be equal to a grain of barley, because His Eminence had issued the verdict of killing Uthman; then they convinced Amir Timur to act according to that missive and apply it in his territories.

Amir Timur asked them to take that statement to Shaykh Zainuddin Abu Bakr in order to know his opinion about it. The Shaykh wrote behind that document: Woe on that Uthman, verdict of killing whom, His Eminence, Ali Murtada gives. The Amir liked his opinion and he invalidated that joint statement.

Tenth Indictment: His Body was left Unburied for days

The rebellion and sinfulness of Uthman had reached to such an extent that after his killing, people of Medina did not care for his last rites as Madaini has written in *Maqtal Uthman*, Waqidi, Asim Kufi, Tabari, Ibne Abde Barr and all their scholars, have mentioned in their histories that after his murder, people of Medina and senior companions threw him in a garbage dump and forbid the people to perform any of his funeral rites.

At last, when Marwan and his three servants took him for burial, people they learnt of it and started stoning his dead body. After three days, Imam Ali (a.s.) asked the people not to impede the burial and they buried him in the dead of the night in the

cemetery of Jews. According to the view of majority, he was interred without funeral bath and shroud.

No one from Imam Ali (a.s.), senior companions and Muslims performed his funeral prayers, except for some of his supporters. When Muawiyah became the governor, he proclaimed that the wall separating the burial ground of Muslims and Jews be demolished. Later, under the orders of Muawiyah, Muslims buried their dead near and around the grave of Uthman and that area joined the original burial grounds of Muslims.

It is mentioned in *Tarikh Asim Kufi*, which is available at this time, Imam Ali (a.s.) ordered the people to bury Uthman, even though three days had passed since he was thrown on the garbage dump and dogs had devoured one of his legs. They picked it up and placed it on the flap of a small door in such a way that his leg dangled and his head moved on that plank.

According to another report, the head knocked against that plank making and tapping sound. Hakim bin Kharam or Jubair bin Mutim prayed his funeral prayer and it is clear that if Imam Ali (a.s.) and all companions had considered him among Muslims, they would not have avoided praying his funeral prayer and left him on the garbage dump for three days to be consumed by cats and dogs. Who is fair even in the least, knows that the belief of the Caliphate of Imam Ali (a.s.) cannot be joined with belief in Caliphate of Uthman, because each includes the condemnation of one of them, whereas the Caliphate of Imam Ali (a.s.) is accepted by both sides.

Thus, the Caliphate of Uthman and belief in Caliphate of those, on whose Caliphate, rests Uthman's Caliphate, is not valid. Why Imam Ali (a.s.) condemned him to such an extent on his harassment and oppression of Ammar and Abuzar; but was so lenient and unconcerned about the killing of Uthman, leaving his burial and funeral prayers, inspite of the fact that according to the belief of that group, Imam Ali (a.s.) was his subject?

It is mentioned in *Kitab Sirat Mustaqeem* that Ibne Jauzi, a great Ahle Sunnat scholar, in emulation of Imam Ali (a.s.) said

one day: Ask me whatever you like, before you are deprived of me. A lady asked: Is it true that Salman passed away in Madayan and Imam Ali (a.s.) came to Madayan in a single night, which is at a distance of a month's journey from Medina and performed his last rites and returned the same night?

Ibne Jauzi said: Yes, it is narrated like this only. She said: Uthman was killed in Medina and he was lying on the garbage dump, and Ali (a.s.) did not pray his funeral prayer in spite of the fact that he was present in Medina? He replied: It is true. She asked: Then one of them was definitely in error.

Ibne Jauzi said: Curse of God on you, if you left your place without permission of your husband, and curse on your husband if you came out with his permission. She asked: Did Ayesha leave her place to fight against Imam Ali (a.s.) with the permission of Holy Prophet (s.a.w.s.) or without his permission? This made Ibne Jauzi speechless.

We should know that his heresies, and evil deeds and words are so many that they cannot be accommodated in this treatise. On the contrary, they are mentioned in wide ranging books and I have mentioned most of them in *Biharul Anwar*; but what is mentioned here is sufficient for the folks, who are fair.

After narrating the indictments of Uthman, Ibne Abil Hadid has replied in brief: We do not deny that Uthman initiated many heresies, although most Muslims deny it, but we claim that these issues did not reach to the level of divine disobedience and did not cause invalidation of his deeds, they were lesser sins, which are forgivable and he is forgiven and worthy of Paradise due to three reasons:

First Reason

It is that he is from the folks of Badr and the Holy Prophet (s.a.w.s.) said: The Almighty Allah came to know about the folks of Badr. Then He said: You may do whatever you like; I have forgiven all your sins.

But the fact is that Uthman was not present in the Battle of Badr. He had stayed behind to take care of his wife, Ruqaiyyah, daughter of Prophet and the Holy Prophet (s.a.w.s.) had assured him divine recompense and war booty.

Second Reason

He was from the folk of the allegiance of Rizwan, with whom the Almighty Allah is pleased, as He says:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

"Certainly Allah was well pleased with the believers when they swore allegiance to you under the tree," (Surah Fath 48:18)

The fact is that he was not present in that allegiance as well, but the Holy Prophet (s.a.w.s.) had sent him as a messenger to the idolaters of Mecca and meanwhile this allegiance took place, because it was rumored that idolaters have eliminated him. Thus, His Eminence took the allegiance on the condition of death under the tree; then he said: If Uthman is alive; I pay allegiance on his behalf. Then he placed his left hand on his right hand and said: My left hand is better than the right hand of Uthman.

Third Reason

He is of those regarding whom it is mentioned in traditions that they are destined for Paradise. Thus, all these reasons prove that he is forgiven and Allah is pleased with him and he is from the folks of Paradise and these issues prove that he is not a disbeliever, transgressor and doer of greater sins.

All these are absurd statements of Ibne Abil Hadid and we, by the help of Allah, reply to these questions in brief, as follows:

All these reasons are based on traditions, which they have fabricated and they are considered unreliable even in their books

and it was repeatedly mentioned that reasoning should be only through traditional reports accepted by both sects and which are narrated in sources of both sects as we have done and not through reports, which are only mentioned in their own sources and which are unacceptable to us. Their best traditional reports being those, which Bukhari has narrated.

Some Nasibis (Ahle Bayt haters) have also narrated from Abdullah bin Umar – and Ibne Umar is one, who neither paid allegiance to Imam Ali (a.s.) not supported him; on the contrary, he was inimical to him and he paid allegiance to Hajjaj, the disbeliever and transgressor – the tradition of Ten, who were given glad tidings of Paradise (Hadith Ashra Mubashshira)

Imam Ali (a.s.) has condemned and refuted Hadith Ashra Mubashshira in the Battle of Jamal. As Shaykh Tabari has narrated in the book of *Ihtijaaj* that when Imam Ali (a.s.) arrayed against the people of Basra in the Battle of Jamal, he summoned Zubair and he came with Talha. The Imam said: By Allah, both of you are the learned persons from companions of Muhammad and even Ayesha also knows that the Holy Prophet (s.a.w.s.) cursed the folks of Jamal. And that person is dishonest and hopeless who makes allegations against the Holy Prophet (s.a.w.s.).

Zubair asked: How are we accursed, when we are from the folks of Paradise? Ali (a.s.) replied: If I had considered you as folks of Paradise, I would not have imagined fighting you to be lawful.

Zubair said: Perhaps you have not heard the tradition of Saeed bin Amr bin Nufayl that he has narrated from the Holy Prophet (s.a.w.s.) that: Ten persons from Quraish are in Paradise. Ali (a.s.) replied: I heard it from him and he narrated it during the reign of Uthman.

Zubair said: Do you think that he falsely attributed this tradition to the Holy Prophet (s.a.w.s.)? He replied: I will not reply till you inform who those ten are? Zubair said: Abu Bakr, Umar, Uthman, Talha, Zubair, Abdur Rahman bin Auf, Saad bin

Abi Waqqas, Abu Ubaidah Ibne Jarrah, Saeed bin Amr bin Nufayl. Ali (a.s.) said: You mentioned only nine? Who is the tenth? He said: It is you. Ali (a.s.) said: You admit that I am destined for Paradise and I deny whatever you have claimed for your companions.

Zubair asked: Do you think that he attributed a false statement to the Holy Prophet (s.a.w.s.)? Imam Ali (a.s.) said: I do not suspect; on the contrary, I am sure that he has attributed a false statement to Prophet (s.a.w.s.). By Allah, some of those you have named are placed in a casket and that casket is in a well, which is in the lowest ravine of Hell and there is a stone at the mouth of that well. When the Almighty Allah intends to flame up Hell, they remove the stone. I heard this from the Holy Prophet (s.a.w.s.) and if I have not, may Allah give you victory over me and cause my blood to be shed at your hands. If I have heard it may Allah bestow victory me over you and your companions and may He convey your souls to Hell at the soonest. Zubair turned to his supporters weeping.

Moreover, Ahle Sunnat have narrated this tradition in their Sihah books from Saeed bin Amr and Abdur Rahman bin Auf and these two were included among those and culpable for fabricating this tradition, inspite of the fact that most scholastic theologians have proved through rational proofs that it is not valid from the aspect of reason that Almighty Allah should inform anyone, except an infallible, that his end will be good and he will be in Paradise, because it can instigate him to commit evil deeds and there is no one, who can deny that most of those ten were not infallible and according to general consensus, some of them have committed greater sins.

If this report was authentic, why Abu Bakr did not mention it in his favor in Saqifah etc.? In the same way, Umar also never narrated it and also when people had besieged Uthman and wanted to eliminate him; and although he reminded them of his merits, why he did not rely on this tradition? If this tradition had any truth, it was much more beneficial to him than what all he had mentioned.

Also, if this tradition had been true, how can it be supposed that senior companions and Muhajireen should dare to recite it and all of them, especially Imam Ali (a.s.), should approve that such a person is thrown to the garbage dump and they do not pray his funeral prayers? How his helpers and supporters were not arguing in his favor through that tradition? Additionally, if it is true, the infidelity of Talha will be proved, as according to consensus, he considered his killing lawful.

Even if this tradition was proved true, it was necessary that Umar should have been sure that he was not a hypocrite; then why he was always asking Huzaifah whether the Holy Prophet (s.a.w.s.) had included him among the hypocrites.

We also say that tradition of the people of Badr is based on the apparent meaning as Ibne Abil Hadid has understood. That is they are given a general permission and their forgiveness is sure for all their past and future sins or there is some permission or exception in it. On the basis of the first supposition, it becomes necessary that no responsibility remained on them and they were permitted to commit all smaller and greater sins, even though that act may reach to the level of disbelief; like considering the Holy Quran as unimportant; and it is opposed to consensus and fundamentals of religion.

No one from the people of Badr has claimed infallibility, except Imam Ali (a.s.) and there is no doubt that except for him all committed sins. Thus, informing them of this general salvation tantamount making them inclined to evil deeds and this is an evil and such a thing is impossible from the Almighty Allah.

On the basis of the second supposition: that is to make it a permission and exception; or restriction of permission with smaller sins and consider it to be an assurance of forgiveness of past and future sins, although this matter is opposed to consensus, it does not confer any benefit on them and does not prove that the sins they had committed were all lesser disbeliefs

or they should have deemed the exclusiveness of forgiveness only for past sins and understood the exaggeration of:

اعْمَلُوا مَا شِئْتُمْ

"Do what you like." (Surah Fussilat 41:40)

…in the Battle of Badr; and consider an expression of approval and satisfaction from that preferable act of theirs. Thus, this is also of no use to them, and all these suppositions are applicable only when we accept that Uthman was among the people of Badr, on the basis of this, the report of Ibne Umar is weak and his circumstances were mentioned above.

As for relying on the allegiance of Rizwan; thus, even if we accept the validity of the traditional report that the Holy Prophet (s.a.w.s.) paid allegiance on his behalf; even then it is incorrect to reason from it due to a number of reasons:

First Reason

In the above verse, the Almighty Allah made His pleasure conditional to both faith and allegiance and not only with allegiance alone; and the faith of Uthman and his supporters is doubtful and many traditions prove the hypocrisy of the three Caliphs.

Second Reason

We do not accept that the verse is general, especially when such qualities are mentioned after this, which prove a specific group, because after that the Almighty Allah said:

فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾

"And He knew what was in their hearts, so He sent down tranquility on them and rewarded them with a near victory," (Surah Fath 48:18)

The victory immediately after the allegiance of Rizwan was the victory of Khyber. In that battle, the Holy Prophet (s.a.w.s.) sent Abu Bakr and Umar and they fled. Then His Eminence sent Imam Ali (a.s.) and he gained victory as was mentioned before. Thus, Imam Ali (a.s.) and those who had accompanied him, are exclusive for the command of this verse and it is not known and proved that Uthman was among them; therefore, his inclusion in the command of this verse is also not proved and known. This is the reply of some Shia researchers and scholastic theologians.

Third Reason

Even if we accept the assurance of this tradition and that Uthman and his companions are included in it, thus, its conclusion is that the Almighty Allah indeed was satisfied with believers, when they paid allegiance under the tree. How does it prove that divine pleasure will continue for them till their last? And that they will not commit any act against the wish of Allah? And will not commit greater sins? And it is well known that they numbered 1500 or 1300. It is proved and well known that many of them committed great sins and prohibited acts.

If a person owns a slave and one day that slave performs a good act; and the master tells him: I have become satisfied with you as you did that; but the following day he commits a great disobedience; the master is infuriated at him and condemns and threatens him; thus, no one criticizes that master and does not attribute contradiction to him, especially when that verse occurs in this incident, a little before this verse. It clearly proves that acceptance of allegiance is conditional to its fulfillment and it is possible that they might break this allegiance, as it is said that:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۚ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۖ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهُ اللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١٠﴾

"Surely those who swear allegiance to you do, but swear allegiance to Allah; the hand of Allah is above their hands. Therefore, whoever breaks (his faith), he breaks it only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward." (Surah Fath 48:10)

So we conclude that the benefit of this allegiance and satisfaction of God falls in their share, only when they do not commit any act against it, but, first they took to flight during the Battle of Khyber and after that they showed enmity to the Ahle Bayt of the Prophet; they invalidated the religion of His Eminence and destroyed the holy laws; they dismissed his successor and slew his beloved daughter.

How does the command of that allegiance and pleasure of God remain for them after committing these vile acts? We have discussed this matter in some detail, because some Ahle Sunnat use these verses and traditions to put ordinary Shia people in doubt and sometimes they are unable to reply.

However, the indictments of Uthman are much more than to be included in this treatise; thus, we are content to mention only these many here; and one, who desires to learn about all of them, may refer to *Biharul Anwar*.

In the same way are the indictments of Muawiyah, Talha, Zubair, Ayesha, Hafasa, Bani Umayyah and Bani Abbas Caliphs and all wicked persons, heretics etc. which may also be referred to in *Biharul Anwar* and books of other reliable authors.

Seventh Objective: Imamate of all the Holy Imams (a.s.)

We should know that the word of Shia implies a person who considers Amirul Momineen (a.s.) to be the Caliph after the Messenger of Allah (s.a.w.s.) and Imamiyah and Ithna Ashariya implies one, who considers all twelve Imams till Imam Qaim (a.s.) as Imams and Caliphs of the Messenger of Allah (s.a.w.s.).

These regard infallibility to be a necessary condition for Imamate and after the Holy Prophet (s.a.w.s.), consider Imam Ali (a.s.) then Imam Husain (a.s.) then Imam Husain (a.s.), Imam Zainul Abideen (a.s.), Imam Muhammad Baqir (a.s.), Imam Ja'far Sadiq (a.s.), Imam Musa Kazim (a.s.), Imam Ali Reza (a.s.), Imam Muhammad Taqi (a.s.), Imam Ali Naqi (a.s.), Imam Hasan Askari (a.s.) and then Imam Hujjat Ibne Hasan al-Mahdi (a.s.) as the Imam and they believe that Imam Mahdi (a.s.) is alive and is concealed from the majority of people and after that he will reappear and remove all heresies and fill up the world with justice and equity and this is the right religion among all Shia sects.

Thus, most Zaidiyyah, Ismailiya, Waqifiya, Kaisaniya are included in Shia, but they are not included in Imamiyah and Ithna Ashariya.

From this aspect, there are many sects in Shia as Fakhre Razi, Muhammad Shahristani and the author of *Mawafiq* have mentioned and said that they are seventy and even more than that; like Kaisaniya, who after Imam Husain (a.s.) regard Muhammad bin Hanafiyyah, son of Amirul Momineen (a.s.) as Caliph; some say that he is not dead, he is the Mahdi and he has gone into occultation and he will reappear. There is no Imam after him and some say that he has passed away and Imamate has gone to his descendants. There were many such invalid sects, but praise be to Allah, none of them survive.

Some are like the Zaidiyyah, who after Imam Husain (a.s.) or Imam Zainul Abideen (a.s.), regard Zaid Ibne Imam Zainul Abideen (a.s.) as imam. Some consider Amirul Momineen (a.s.) to be the immediate Caliph after the Prophet and some accept the Caliphate of the first three unlawful Caliphs also.

Then there are Ismailiya, who consider Ismail, son of Imam Ja'far Sadiq (a.s.) as imam, although Ismail died during the lifetime of Imam Ja'far Sadiq (a.s.) and his funeral was carried out in full public view.

There are many sects in Ismailiya; some of which say that Ismail is not dead; Imam Ja'far Sadiq (a.s.) concealed him from Mansur Dawaniqi and spread the rumor of his death. He remained alive for some days after Imam Ja'far Sadiq (a.s.) and his descendants received Imamate. Some of them say that he died during the lifetime of Imam Ja'far Sadiq (a.s.), but the declaration of Imamate was not cancelled and after Imam Ja'far Sadiq (a.s.) it was transferred to Ismail.

Most of their sects apostasied after a long time and revoking all religious worship acts deemed all sinful acts as lawful. Presently, they are mostly underground.

Then there is the Nawusiyyah, who say that Imam Ja'far Sadiq (a.s.) is not dead; he has gone into hiding and will reappear and he is the Mahdi. The Fatha regard Abdullah Aftah, eldest son of Imam Ja'far Sadiq (a.s.), who was having physical and mental defects as imam. He lived for some days after Imam Ja'far Sadiq (a.s.) and then died.

The Waqifiya claim that Imam Musa Kazim (a.s.) is alive and in concealment and he is the Mahdi. After Imam Musa Kazim (a.s.), they do not believe in any other Imam. In addition some rare sects are also mentioned but 1109 years have passed from Hijra and only three major sects remain in Shia. That is Imamiyah, Ismailiya and Zaidiyyah and all other sects are extinct, and except for name, nothing else remains.

Like those who believed in the Imamate of Ismail, son of Imam Ja'far Sadiq (a.s.), Musa Mubriqa, Ja'far Kazzab or some other like them. As for the sects, which do not survive, their validity is not needful of explanation, because none of them is claiming Imamate now, and it is clear that religious obligations are not cancelled; thus, if religious obligations are not cancelled and there is no one to explain them, it is an impossible situation. Moreover, there is consensus of Ummah that it is necessary for religion to survive till Judgment Day. Also, the whole community has consensus on the negation of all religions other than Islam.

However, to prove the Imamate of the twelve Imams and to refute all other existing and extinct faiths is possible through five methods:

First Method: Textual Declaration (*Nass*)

It is textual declaration (*Nass*): It is of two types: one is brief and the other is detailed. As for the brief one; it is further having some types:

First Type

The author of *Jamiul Usul* has narrated from *Sahih Bukhari* and *Muslim* from Jabir Samra that he heard the Messenger of Allah (s.a.w.s.) say: After me there will be twelve chiefs. After that he mentioned some words, which I did not hear and asked my father what the Prophet has said. He replied: He said: All of them will be from Quraish.

According to another report, he said: The affairs of the people will remain in force as long as twelve persons are their rulers.

Muslim has narrated from another channel from Jabir that he said: I went to the Holy Prophet (s.a.w.s.) with my father. I heard him state: This religion will remain powerful and

dominant till the twelve Caliphs and my father said: The Prophet said: All of them will be from Quraish.

Through another chain of narrators, he has narrated a report of this same meaning and instead of religion, he mentioned Islam.

Moreover, in *Jamiul Usul,* these same points are narrated from *Sahih Tirmidhi* and *Nasai* and it is mentioned in some reports that people asked the Prophet what will happen after that. He replied: Confusion. It is mentioned in some reports that this religion will remain established, till the twelve Caliphs remain.

Moreover, in *Sahih Muslim,* it is narrated from Amir bin Saeed bin Waqqas that he said: I wrote to Jabir bin Samra to inform me about what he heard from the Messenger of Allah (s.a.w.s.). He replied: I heard on Friday at Asr, when Aslami was stoned to death that the Messenger of Allah (s.a.w.s.) said: This religion will survive till Judgment Day and there will be twelve Caliphs of Quraish on them.

In another report the conclusion of this tradition is: Thus, some liars will appear just before Judgment Day.

In their authentic books, it is narrated from Shobi and Shobi narrates from Masrooq that he said: We were with Ibne Masud and he was reciting the Quran. A man asked: Did you people ask the prophet how many Caliphs there will be after him? Ibne Masud said: No one asked me this since I came to Iraq. Yes, we did ask the Holy Prophet (s.a.w.s.) about it and he said that there will be twelve Caliphs according to the number of the chiefs of Bani Israel, and all of them will be from Quraish.

It is narrated from Abu Jofiya that the Messenger of Allah (s.a.w.s.) said: The dignity of my religion will continue as long as twelve Caliphs are at its helm; all of them are from Quraish.

It is narrated from Anas that the Holy Prophet (s.a.w.s.) said: This religion will remain established till the twelve Caliphs continue; when they go away, the earth will shake along with its inhabitants.

Moreover, it is narrated from Abdullah Ibne Umar that the Holy Prophet (s.a.w.s.) said: There will be twelve Caliphs after me.

Also, it is narrated that Ibne Umar said to Ibne Abi Tufayl: Enumerate the twelve Caliphs, after which there would be confusion and killings.

It is also narrated that people asked Ayesha how many Caliphs will succeed the Prophet. She replied: The Prophet informed me that there will be twelve Caliphs. They asked: Who are they? She replied: There names are written in the words of the Prophet with me. They asked to mention them, but she refused. This issue is mentioned in other words as well.

In *Sahih Bukhari* and *Muslim,* it is narrated from Abdullah bin Umar that the Holy Prophet (s.a.w.s.) said: This matter will continue in Quraish forever till two persons remain.

It is narrated from Ishaq bin Sulaiman Abbasi that he said: Harun Rashid informed me that his forefathers narrated from Abbasi that the Holy Prophet (s.a.w.s.) told him: O uncle, there will be twelve Caliphs from my descendants. Then conflicts and hard times will appear. After that Mahdi will appear from my descendants and the Almighty Allah will reform his affairs overnight. Thus, he would fill up the earth with justice and equity after it would have been fraught with injustice and oppression. He will remain in the earth as long Allah likes, then Dajjal would appear.

The reason of arguing from these traditions of the Caliphate of the twelve Imams is that from all the sects of Muslims, no sect believes in the Caliphate of twelve Imams, especially, the twelve Imams, all of them being from Quraish and for as long as the world exists, except the Twelver Shia Sect.

Then through those traditions, which are repeatedly mentioned in their Sihah books, our religion is proved and all other religions are proved false. A strange prejudice of the Ahle

Sunnat is that some of them tried to interpret these traditions according to their religion and they say:

The twelve Caliphs are: The three Caliphs, Amirul Momineen (a.s.), Imam Hasan (a.s.) and seven Caliphs of Bani Umayyah.

Some say that it denotes the righteous Caliphs and after Imam Hasan (a.s.), they are Abdullah Ibne Zubair and Umar bin Abdullah Aziz and other five Caliphs of Bani Abbas. Both these justifications are extremely atrocious, because all Bani Umayyah and Bani Abbas Caliphs were similar to each other in vileness and wickedness, except for Umar bin Abdul Aziz, who possessed some good traits.

Thus, it is useless to select some of them and to condemn others. Moreover, all traditions apparently denote the continuity of their Caliphate and it is mentioned clearly in some traditions that the twelve Caliphs will continue till Judgment Day.

In some versions, it is mentioned: When these Imams go away, the earth will rock with its inhabitants and the system of the Universe will be destroyed. In some, it is clearly mentioned that the Caliphate of Quraish is in force till Judgment Day. Therefore, it becomes clear their justifications are of no use and these same traditions are enough to prove our assertion.

Second Type

The second type is Hadith Thaqlayn and other traditions of its kind, which prove that the Holy Prophet (s.a.w.s.) commanded following the Quran and Ahle Bayt (a.s.) and said: These two will not separate from each other till Judgment Day. Thus, the period of the Caliphs of Ahle Sunnat is over and they do not believe in the Caliphate of anyone from Ahle Bayt (a.s.).

If they are Ismailiya Imams, they are some transgressors and apostates, who apparently followed Shia rulers. They are

also well known for sinful behavior and every kind of divine disobedience and no sane person considers their Imamate valid.

The Zaidiyyah also, in their fundamentals of faith, are not relying on any divine proof and according to their belief, only that Fatimi Sayyid, who stages an armed uprising is imam. And the Imams regarding whose Imamate they claim, if their lineage is proved, it is necessary that they should be having knowledge of divine laws and Quran, so that their proximity to Quran is proved, although most are ignorant of Quran and Sunnah and are followers of Abu Hanifah in their secondary issues of religion. They do not have any proof of their particular choice of Imamate and neither have any textual declaration in its support. Nor has any consensus taken place for it.

On the contrary, like all tyrant rulers, they seize power through violence and name it as Imamate. They speak ill of those, who are the most superior persons of Ahle Bayt (a.s.), like Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.). In spite of the fact, that except for Khawarij, the whole Ummah admits to their excellence and glory. That is why, they are like Khawarij and it is mentioned in traditions of Ahle Bayt (a.s.) that Zaidiyyah are worse than Ahle Sunnat, because Ahle Sunnat harbor enmity with our Shia and Zaidiyyah are inimical to us.

Third Type

Ibne Abil Hadid has narrated from the author of *Hilyatul Awliya* and it is mentioned in the *Fadhail* of Ahmad bin Hanbal and *Khasais* of Tatanzi that the Holy Prophet (s.a.w.s.) said: One, who desires to live like me and die like me; and that he should settle in that Garden, which the Almighty Allah has planted with the hand of His power; and which is my abode, it is necessary from him to adopt the Wilayat of Ali after me and follow the Imams and successors from his descendants. Indeed, only this is my progeny and they are created from my essence and Almighty Allah bestowed my knowledge and perception to them. Woe on those of my Ummah, who falsify them and cut off

the relation between me and them and disregard my position with them; may Allah not allow my intercession for them.

Fourth Type

Zamakhshari has narrated that the Holy Prophet (s.a.w.s.) said: Fatima is the pleasure of my heart; her two sons are the fruits of my heart; her husband is the light of my eyes. The Imams from her progeny are the trustees of my Lord. And they are the rope stretched between Allah and His creatures. One, who is attached to their obedience, will get salvation and one, who remains aloof from them and separates from them, will enter the lowest level of Hell. Traditions of this type are numerous in their authentic books, but since they are not mentioned in their Sihah, they are not mentioned.

Detailed textual declaration: When the Caliphate of Imam Ali (a.s.) is proved, the textual declaration of Imam Ali (a.s.) for Imam Hasan (a.s.) and textual declaration of Imam Hasan (a.s.) for Imam Husain (a.s.) and in the same way, textual declaration of each Imam for the succeeding Imam till Imam Mahdi (a.s.) is widely related among Imamiyah scholars and traditionists, whose followers were present in every area. They have recorded these statements in their books and writings and it is well known that except for honesty and truthfulness, nothing else was the reason for them, because rulership was always in the hands of opponents and they were dominant.

However, these persons, in spite of being fearful of them, used to record all these reports and traditions. If their aim had been material, it was necessary that they should have aligned with the tyrants and becoming free of fear, should remain powerful and respected. In addition to this, we are aware that all of them were extremely peace loving and pious and they avoided falsehood.

Thus, one, who pays attention to these causes along with those traditional reports, he becomes aware of their knowledge

and truthfulness and in authentic traditions of the Twelver Shia, their holy names are widely related from the Prophet and all Imams. All of them are miracles, because the name of each Imam, his qualities and name of his parents and him are mentioned before they were born, till the occultation of the twelfth Imam; that is Imam Mahdi (a.s.).

Also, all their circumstances and description of those Caliphs, who lived during the time of each Imam, since the time of Imam Zainul Abideen (a.s.) till the time of Imam Qaim (a.s.) are mentioned in books of traditions, which are famous among Shia and Sunni. Thus, there in no doubt in these traditions.

Second Method: Precedence

It is precedence – and there is no doubt that each of our Pure Imams was superior to all the people of his time, especially those Caliphs, who usurped their rights, in knowledge, reform, piety, abstinence, in excellence, merits and all supporters and opponents have consensus on this. Scholars and jurisprudents referred to them in all difficulties and tragic circumstances and considered them as proof and worth of following.

They were points of reference for the common people as well as rulers and all rulers of Bani Umayyah and Bani Abbas considered them rightful for Caliphate and were afraid of them. Ahle Sunnat books of history and traditions are filled with these issues and their excellence and merits, especially the excellence of Imam Hasan and Imam Husain (a.s.) are more numerous than what can be calculated.

It is narrated from *Sahih Bukhari*, *Muslim* and *Tirmidhi* in *Jamiul Usul* from Baraa bin Azib that he said: I saw the Holy Prophet (s.a.w.s.) seat Imam Hasan (a.s.) on his shoulders and say: I love this one, O my Lord, You also love him.

Also, all of them have narrated from Baraa that one day the Holy Prophet (s.a.w.s.) saw Hasan and Husain (a.s.) and said: O Lord, I love them. You also love them.

Moreover, in *Jamiul Usul,* it is narrated from *Sahih Tirmidhi* from Ibne Abbas that when the Holy Prophet (s.a.w.s.) mounted Imam Hasan (a.s.) on his shoulders, someone said to Imam Hasan (a.s.): O child, what a nice mount you have mounted. The Messenger of Allah (s.a.w.s.) said: He is also a nice rider.

It is narrated from Anas from *Sahih Tirmidhi* that people asked the Holy Prophet (s.a.w.s.), which persons from his Ahle Bayt (a.s.) are most beloved to him. He replied: Hasan and Husain. He used to say to Lady Fatima (s.a.): Call my (two) sons. When they arrived, he used to smell them, take them in his arms and hug them.

Moreover, it is narrated from *Sahih Tirmidhi*, from Abu Huraira that he said: One day I was with the Messenger of Allah (s.a.w.s.) for a long time, but His Eminence did not say a word and neither did I ask him about anything, till he went to the market of Bani Qinqaa. From there, he came to the house of Lady Fatima (s.a.) and asked: Is my son here? That is Hasan (a.s.). I saw Imam Hasan (a.s.) emerge and ran to His Eminence and they hugged each other. The Messenger of Allah (s.a.w.s.) said: O Allah, I love him; so You also please love him. Also love one, who loves him.

In *Sahih Bukhari* also, it is narrated from Abu Huraira that the Holy Prophet (s.a.w.s.) came to the house of Lady Fatima (s.a.) and called Imam Hasan (a.s.) thrice. Imam Hasan (a.s.) came and there was an amulet around his neck. When the Prophet saw him, he extended his hands and taking him in his arms, said: O Allah, I love him, thus, You also love him; and love one, who loves him. Abu Huraira said: After this, no one was as dear to me as Hasan (a.s.).

Also, it is narrated from *Sahih Tirmidhi* from Usamah that he said: One evening, I went to the Messenger of Allah (s.a.w.s.) for something. I saw him placing something on his lap and covering it with a cloth. When I my need was fulfilled, I asked: What is there in your lap? The Holy Prophet (s.a.w.s.) removed

the cloth and I saw Hasan and Husain sleeping in his lap. His Eminence said: These two are my sons and sons of my daughter; O Allah, I love them; You also love them and love those, who love them.

Also, it is narrated from *Sahih Tirmidhi* from Yaala bin Murrah that the Messenger of Allah (s.a.w.s.) said: I am from Husain and Husain is from me. Allah loves one, who loves Husain. Husain is also a *Sibt* from the *Asbat*.

Ibne Athir has said in the interpretation of this tradition in *Jamiul Usul* that *Sibt* is the child of a child and is from the *Asbat*, who were the sons of Prophet Yaqub (a.s.); as if one of a prophet.

This tradition is again quoted in *Nihayatul Lughat* and he said in interpretation that in goodness and excellence, he is equal to a whole tribe. And he says that it is mentioned in another tradition that Hasan and Husain are two grandsons of the Messenger of Allah (s.a.w.s.) and then said: That is they are two tribes from the Prophet.

Moreover, it is narrated from Abu Saeed Khudri in *Sahih Tirmidhi* that His Eminence used to say: Hasan and Husain are the best of the youths of Paradise.

Also, it is narrated in *Sahih Bukhari*, *Muslim* and *Tirmidhi* that a person asked Abdullah bin Umar, what is the decree regarding killing of a mosquito in the condition of consecration (Ihram)? Ibne Umar asked: Where are you from? He replied: From Iraq. Ibne Umar said to the audience: This man is asking me about killing of a mosquito, whereas these people killed the son of the Prophet. I heard the Messenger of Allah (s.a.w.s.) say regarding him (Husain) and his brother: These two are flowers of my garden. And he said: They are Sayyids, the best and leaders of the folks of Paradise.

Moreover, it is narrated from *Sahih Nasai* that Abdullah bin Shaddad narrated from his father that he said: The Messenger of Allah (s.a.w.s.) came out for Maghrib or Isha Prayer having

Hasan (a.s.) or Husain (a.s.) on his shoulders. He put him down and recited the Takbir and he prolonged much one of his prostrations. I raised my head and saw that the child was astride the Prophet and the Prophet was prostrating. So, I again went into prostration.

When His Eminence concluded the prayer, people asked: O Messenger of Allah (s.a.w.s.), you prolonged one prostration too much; till we thought that some incident has occurred or divine revelation has descended. He replied: It was nothing of this sort; on the contrary, my son had mounted my back and I did not like to put him down, so that he may be satisfied fully.

In *Sahih Bukhari, Sunan Abu Dawood, Tirmidhi* and *Nasai,* it is narrated from Hasan Basri that Abu Bakr said: I saw the Messenger of Allah (s.a.w.s.) seated on pulpit and Hasan (a.s.) was besides him. Sometimes the Prophet looked at the people, sometimes at him and then he said: This son is a chief; perhaps through him the Almighty Allah would make peace between two groups of my Ummah.

It is narrated from *Sahih Bukhari* and *Tirmidhi* from Anas bin Malik that no one resembled the Prophet more than Hasan and Husain. There are so many traditions in their excellence that it is impossible to compute them; and whatever was mentioned so far, is from what happened before the Verse of Purification and Verse of Malediction were revealed; it clearly proves the excellence of those personalities, especially the traditions of their being the beloved of Allah and the Messenger of Allah (s.a.w.s.).

As it is clear and proved that love of the Messenger of Allah (s.a.w.s.) is subservient to the love of God and the love of the Messenger of Allah (s.a.w.s.) was not due to close relationship and humanity as was mentioned repeatedly. When these noble souls were beloved of the Almighty Allah and the Messenger of Allah (s.a.w.s.), it is necessary that in all perfections also, they should be ahead of all people of Ummah, except for Amirul Momineen (a.s.), because his excellence was

proved through external reasonings. In many traditional reports the final statement is: And their father is better than them.

Thus, only these respected persons, more all the people, would be deserving of Caliphate, especially more than those, who took over Caliphate during their times, through force and the Messenger of Allah (s.a.w.s.) on most occasions had cursed them.

Moreover, one, who is such, that his love is a necessary requirement of faith, it is necessary that his love and recognition should be from fundamentals of faith and he should never have been smeared with any sin or impurity; otherwise, enmity to him would become necessary, because of that sin of his.

Also, he should be having exclusiveness with the Prophet in such a way that he says regarding him: He is from me and I am from him; and he compared them to the tribes of Bani Israel, who were prophets. Only such a person can be most deserving for Imamate. In the same way, their being the best of the folks of Paradise proves that they are best in the world, except one, who is exempted through reasoning, because according to consensus, all folks of Paradise are youthful and none of them is aged.

If youthful implies those, who died young, it is wrong, because they passed away during maturity. Moreover, our claim in that case is also proved, because many prophets, like Yahya etc. are such, who passed away during their youth. Thus, when these respectable folks are superior to prophets and also infallible and leaders of people; if they say that since these personalities were youthful at that time, hence he said: They are better than the folks of Paradise, who were youthful at this time.

But this interpretation is also wrong, because at that time they were children and not youths. Even if we accept that, our meaning is evident; because while these noble souls will be better than all folks of Paradise, their excellence is definitely proved during their youth. Most astonishing fact is that Ahle Sunnat have tried to fabricate an excellence for Abu Bakr and Umar also that Abu Bakr and Umar are the chiefs of the aged

folks of Paradise. They are ignorant of the fact that no one is aged in Paradise.

Other suppositions are also invalid, as was concluded before. In spite of the fact that this weak tradition, which is only narrated by them, and they have also narrated it from Ibne Umar, who is accused of bigotry and is well known for his enmity to Imam Ali (a.s.). This tradition is contradictory to the traditions of their being the chiefs of the youths of Paradise, which Ahle Sunnat and Shia have narrated through widely related channels.

Moreover, this tradition is contradictory to the traditions, which Ahle Sunnat have narrated in their authentic books, that the Messenger of Allah (s.a.w.s.) said: Sons of Abdul Muttalib are the chiefs of all the folks of Paradise. That is I, Ali and Ja'far, sons of Abu Talib, Hamza, Hasan, Husain and till His Eminence, Mahdi. If they say that it implies that these two are better than that group of the folks of Paradise, who were aged at that time, in spite of the fact that this justification is very unlikely, it is of no use to them, because it does not prove their being superior to that group, which at that time were youths or boys. Like Imam Ali (a.s.) and Hasan and Husain.

In the same way, is the tradition: I am the city of knowledge and Ali is its gate. They added the spurious part: Umar is its roof. They are ignorant of the fact that a city does not have a roof. Also, the prolonging of the prostration for his sake proves that he was having a great position before the Almighty Allah that the Messenger of Allah (s.a.w.s.) abstained from the usual practice of keeping congregation prayer brief only to satisfy him. If each of those merits is not sufficient to prove their Imamate, there is no doubt that all of them prove that the position of superiority was exclusive for them and the people of their time did not share this excellence. Thus, only these divine personalities will have precedence, as preferring the inferior in place of the superior is against reason.

Third Method: Infallibility

It is infallibility – and we have proved through logical and textual proofs that infallibility is obligatory for the Imam; and except for the Twelver Shia, no other sect believes in infallibility of all those, whom they consider as Imams. Thus, all those sects are invalid and the Twelver religion is truth.

Fourth Method: Miracle

It is miracle. Numerous miracles were displayed by each Imam, which are widely related among the Shia and even the Sunnis. Ibne Talha Shafei has mentioned in *Matalibus So-ool* and Ibne Sabbagh Makki Maliki has written in *Fusulul Muhimma* and Mulla Jami in *Shawahidun Nubuwwah*, and other Ahle Sunnat scholars have also recorded them in their books and labeled them as *Karamat* (extraordinary feats). So much so, miracles were even displayed by the special representatives of Imam Mahdi (a.s.), through which people became aware and certain about their office and deputyship.

Fifth Method: Consensus

Its explanation is that there is consensus of the whole Ummah that the right religion is not other than those religions, which exist in the Ummah. We have proved the invalidity of all schools, because of absence of textual proof, absence of infallibility, absence of miracle and absence of excellence according to consensus, because most people of these schools do admit these issues for their Imams, whom they follow. And those who believe in this, like Nawusiyyah and Waqifiya, they in fact, share the belief of Twelver Shia.

Thus, the Imamate of Twelver Shia is proved by all; and to claim *Waqf* (stoppage), occultation and life, which is exclusive for those sects, is invalid through definitely proved texts, which

have come down regarding their number of twelve Imams and their being exclusive for Imamate and devotion to them.

In addition to these five methods, we have other methods as well to prove the Imamate of these personalities. If a person, who is fair in the least, who discards prejudice, seeks truth and ponders on these matters, he will obtain guidance.

First Method: Sciences

They are the sciences, which spread in all Muslim sects and all those sciences have come together in our Purified Imams and each of them has earned distinction and fame in the world in some sciences, as was mentioned before. All scholars are students of Imam Ali (a.s.) and they all owe their knowledge to him. They attribute their knowledge to Imam Ali (a.s.) in all sciences, like fundamentals of religion, Islamic laws, Quranic exegesis, Arabic grammar, medicine, philosophy, literature, ethics, politics and astronomy.

All of them have narrated from the Imam and they consider his statements to be compulsorily followed and they cannot object to him inspite of the prejudice they had with him due to their invalid objectives. In the same way, they have taken all these sciences from the progeny of Imam Ali (a.s.) and there is no one from the people of knowledge, who doubts the excellence and majesty of those personalities.

During the time of Imam Zainul Abideen (a.s.), since Bani Umayyah were in power, and infidelity and deviation had surrounded the world, there was severe dissimulation and the Imam did not allow people to meet him. That is why very few sciences are narrated from him, but through those supplications narrated for him in *Sahifa Kamilah*, which resembles heavenly scriptures and it is proved that these were divinely inspired. That is why it is called as the Injeel of Ahle Bayt (a.s.) and Zabur of Aale Muhammad (a.s.).

Also, all the supplications of the Holy Imam (a.s.) that I have collected, are many times more than *Sahifa Kamilah* and the fact is that if these supplications had not been there, people would not have learnt the method of supplicating the Almighty Allah and learnt good manners of the Imam mentioned in books of Shia as well as Ahle Sunnat.

As for Imam Muhammad Baqir and Imam Ja'far Sadiq (a.s.); during their times, which was the end of Bani Umayyah rule and beginning of Bani Abbas regime, these two Imams disseminated a lot of knowledge about lawful and unlawful, gnosticism, history of prophets and other rare sciences to such an extent that Shia tradition scholars all over the world always emerge victorious on scholars of other schools.

Four thousand individuals have narrated from these Imams and most of them have written complete books. Four hundred books of traditions were compiled by Shia authors comprising of the saying of these two Imams. They did not need to refer to Ahle Sunnat scholars in any matter; on the contrary, they were needful of them, and whenever Abu Hanifah and all their judges and scholars were rendered helpless in any matter they sought the assistance of Muhammad bin Muslim and other persons like him, who were mere disciples of these noble Imams.

Muhammad bin Noman, alias Momin Taq, a companion of the Imam used to have a shop in Taqul Mahamil in Kufa. He rendered their scholars helpless so many times that they nick named him Shaitanut Taq. Hisham bin Hakam, Hisham bin Saalim, Muhammad bin Muslim, Zurarah and other companions of Imam like them, were experts in many sciences, especially, Hisham was such an expert in scholastic theology that during the gatherings of Caliphs and rulers, he held debates with Ahle Sunnat and emerge victorious over all of them.

Imam Musa Kazim (a.s.) also was busy and famous in spreading knowledge that the accursed Harun cast him into prison. So many sciences were disseminated by Imam Ali Reza (a.s.) in Khorasan in that brief period that independent books are

written about them. The accursed Mamun, gathered scholars of all schools to debate with the Imam, that perhaps they will defeat him, but he emerged victorious on them all and they admitted to truth and joined the genuine faith.

Imam Muhammad Taqi (a.s.) became Imam at a tender age of nine years and during the first year of his Imamate went to perform the Hajj. A large number of Shia scholars also came to Hajj to benefit from his company. During the three days of his halt in Mina, he provided solutions to thirty thousand religious problems in such a way that all were amazed and satisfied. Imam (a.s.) held debates with Yahya bin Aqsam and scholars of other faiths in the gathering of Mamun and after being defeated, all of them admitted to his excellence.

Since Imam Ali Naqi and Imam Hasan Askari (a.s.) were under house arrest in Surra Man Raa and very few people had access to them, very few traditions are narrated from them; but every year a large number of letter from Shia of all over the world came to them and they sent their replies. Also, the Caliphs of the time referred to them in issues they found difficult and gave precedence to their statements over those of all jurisprudents.

No one has claimed that they learnt these sciences from Ahle Sunnat scholars or narrators, because at no time did anyone see them having any contact with any kind of teachers. Moreover, the sciences of those personalities were exclusive for them and different from the knowledge of others. All the scholars were needful of them in the matter of knowledge, but they were not needful of anyone.

Therefore, it is *Ilme Ladunni*, which is divinely bestowed knowledge from Allah and the Prophet and the Almighty Allah made them exclusive with it; that they should be points of reference for all the people of the world and deemed it as their miracle, like the miracle of their holy grandfather was that he informed about past things and stories of prophets without learning them from anyone.

Second Method: Consensus on their Purity and Fairness

The whole Ummah has consensus on the purity and fairness of these noble souls and no one was able to raise any finger of criticism against any of them or to attribute any sin or disobedience to them, in spite of the effort their enemies made, like the Caliphs and rulers and those, who were jealous to them; who regarded as proximate those, who displayed enmity to them; who deprived and exploited to the maximum those, whom they suspected were loyal to them, because they saw that most people believed in their Imamate, which is equal to the position of prophethood. Their followers spread throughout the lands, who claimed that they were having miracles and were pure of all sins.

So well known was their excellence and extraordinary feats that some extremists even came to believe in their divinity. In spite of this, and despite the excess of their enemies, it was not possible to make any allegations against them; although we see that it is the habit of people that one, who possesses some position in knowledge or reform, he does not remain safe from the tongues of enemies, who make some allegations about him in order to lower his respect.

Thus, it is also a miracle of Imams that Almighty Allah tied up the tongues and hands of their enemies and exposed their (Imams') status among friends and foes to such an extent that no one was able to make any allegation against them.

Third Method: Consensus on their Excellence

All Muslim sects - whether those, who regard them as Imams and those, who don't - all have consensus on their excellence, justice, purity and lofty status, except for a few. That is Khawarij and their like, who are out of the pale of Islam. All consider their statements as final proofs, narrate traditions from them, and mention them with absolute respect in their books.

There is no doubt that a large number of scholars from Hijaz, Iraq, Khorasan and Fars were among the companions of Imam Baqir, Imam Sadiq and other Imams (a.s.); for example, Zurarah, Muhammad bin Muslim, Abu Buraidah, Abu Basir, the two Hishams, Humran, Bukair, Momin Taq, Aban bin Taghlib, Muawiyah bin Ammar and many others, who all cannot be enumerated here and they are mentioned in books of tradition narrators (*Rijal*) and Shia scholars.

All of them were Shia leaders, who wrote books on jurisprudence and traditions and compiled the Islamic laws; each having a number of students and followers. They were always present in the company of Imams and they heard traditions from them; then they returned to Iraq and other Muslim lands and recorded those traditions in their books, narrated from them and propagated their sayings.

Their contact and exclusivity with the Holy Imams (a.s.) is known and proved as the association of Abu Yusuf with Abu Hanifah or the association of the students of Shafei with Shafei. It is known to all and there is no doubt in it, that the Holy Imams (a.s.) were aware of their circumstances.

Thus, there can be only two possibilities: The issues they attribute to Shia religion and the Imams; either they are true or false. If they are true in their claim about their Imams, that is Imamate, evidence of textual declaration for them, miracles of these personalities, transgression of their enemies; all of it is proved and true; and if they lie, why their Imams, in spite of being aware of their circumstances, did not become aloof from them and did not expose their falsehood? As declared their immunity from Abul Khattab, Mughira bin Shoba and all extremists and their dogmas?

If they knowingly and deceptively label their statements and acts as righteous, in that case, they will also be among people of deviation, because they approved those things and at the same time they were accepting Khums and Zakat from them;

but no Muslim had attributed such a thing to them and does not consider them as such.

Fourth Method: Commanding Respect from Enemies and Friends

The Almighty Allah compelled all enemies and friends to accord respect and honor to these noble souls; even the tyrant Caliphs and their governors, who were extremely inimical to them, they also accorded respect and honor to them and never denied their excellence. As the three Caliphs, who usurped the rights of Amirul Momineen (a.s.), during their apparent Caliphate they exaggerated the position of Ali and Hasan and Husain; in the same way, those who had broken the allegiance of His Eminence; in spite of fighting battles with them; they never denied the excellence of His Eminence.

In the same way, Muawiyah, in spite of the fact that all his acts were based on mischief and enmity; he never denied the excellence and merits of Imam Ali (a.s.), and except for the blame of being an accessory to the killing Uthman, he did not make any allegation against him. He would have been content only if Imam Ali (a.s.) had continued his governorship. After allegiance of the Imam, people always mentioned his excellence before Muawiyah and he never denied it.

Yazid, the profligate Umayyad, in spite of his vile acts, did not deny the excellence of Imam Husain (a.s.). He also accorded respect to Imam Zainul Abideen (a.s.). On the contrary, during the event of Harra, he ordered Muslim bin Uqbah not to trespass on the sanctity of the Imam and his family. Bani Marwan rulers also paid respect to the Imam. In the same way, all Bani Umayyah and Bani Abbas Caliphs apparently honored the Imam contemporary to them, much more than others.

So much so, that Mutawakkil, in spite his enmity, was extremely respectful to Imam Ali Naqi (a.s.). Although, all the Holy Imams (a.s.) were under control of these Caliphs and were

imprisoned by them; but truth had tamed them to such an extent that when they met them, they paid respect to them and were unable to disrespect them in any way. This is supported by the fact that the Almighty Allah made people inclined to Imams and so eager to visit their holy tombs that inspite of severe perils, they performed their Ziyarat from far off lands and prayed for their needs and sought their refuge whenever afflicted by difficulties.

The Ahle Sunnat never adopt such a practice at the graves of their Caliphs and those in whom they believe; on the contrary, they also seek the refuge of our Holy Imams (a.s.).

Moreover, Bani Umayyah and Bani Abbas Caliph, although they were masters of the lands and many kings of the east and the west were obedient to them and their followers numbered many times more than our Shia; today their graves have become ruins and are abandoned; rather the location of most of them is unknown today; and even if their location is known, no one is inclined to visit them.

Some Sayyids, who were related to the Prophet or those like them, are proximate to them, and apparently they are having excellence and excess of merits; thus, in their life and death no one honored them even a thousandth part. And if some were accorded respect, it is because of their being related to these same personalities; like for example, Masuma Qom and Abdul Azim.

Thus, this is also due to miracles of those holy beings that the Almighty Allah made creatures submissive to them during their life and after that death; in spite of the fact that they possessed no material wealth and position. Most were harassed by tyrant rulers, but were never disrespected or dishonored by them.

The oppressive rulers tried all means to make people give up their Ziyarat, especially Mutawakkil, who razed the tomb of Imam Husain (a.s.) and other personalities and intended to till the land so that no trace remains of the holy mausoleums, but he

also failed when the bullocks refused to move on reaching the sanctuary. They killed many of bullocks, but they did not move beyond this limit.

Mutawakkil then sent his men to raze the mausoleum of the Imam with pick axes and hammers, but when some of them came to the grave, the Imam forbade them from this act. Their leader ordered them shoot, but whoever shot, the arrows rebounded to the shooter killing him.

After that Mutawakkil ordered them to release river water on that land; but when the water reached to the sanctuary, it flowed around the building without entering it. Some have reported that it is why it is named as 'sanctuary'. Then Mutawakkil appointed guards to man the roads leading to the mausoleums, and apprehend and eliminate those traveling for Ziyarat and also demolish their houses; yet people did not desist.

This is nothing, but that the Almighty Allah wanted to show their lofty status and the holy rank of their tombs; in addition to the miracles seen at their burial places; especially at the tomb of Imam Husain (a.s.), like the blind being restored eyesight, warding off of calamities and being cured of maladies that all friends, as well as foes, accept.

I have mentioned some of those miracles in *Biharul Anwar, Hayatul Qulub* and *Jilaul Uyun* and it is narrated from many authentic channels that when Qatada Basri, a famous Ahle Sunnat exegesist met Imam Muhammad Baqir (a.s.), the Imam asked: Are you the jurisprudent of Basra? He replied: Yes. Imam said: O Qatada, Woe on you, the Almighty Allah has created some creatures, whom He has appointed as His proof on His creation; they are the tent pegs of the earth and trustees of divine treasure. He chose them before creating the creatures and they were lights to the right of the Arsh.

Qatada kept quiet for a long time, after that he said: By Allah, I have cultivated the company of Caliphs, jurisprudents, Ibne Abbas and kings, but I was never awed by them as I am today. Imam (a.s.) asked: Do you know where you are at this

moment? You are sitting with a family, in whose honor the Almighty Allah has said:

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾

"In houses, which Allah has permitted to be exalted and that His name may be remembered in them; there glorify Him therein in the mornings and the evenings," (Surah Nur 24:36)

Then Imam (a.s.) said: Right now, you are sitting in those houses and we are those families. Qatada said: By Allah, you are right, may I be sacrificed on you; by Allah, those houses are not made of stone and sand; it is the family of prophethood, Imamate and knowledge and wisdom.

Also, in another authentic traditional report, it is mentioned that the year Hisham bin Abdul Malik performed the Hajj, he saw in Masjidul Haram people surrounding Imam Muhammad Baqir (a.s.) and inquiring from him issues of their religion. Ikrama, the student of Ibne Abbas asked Hisham: Who is that from whose forehead, light of knowledge is shinning? I am going embarrass him. But when he came to the Imam, he began to tremble and said: O son of Allah's Messenger (s.a.w.s.), I attended many gatherings of Ibne Abbas and others, but I never fell into this condition; the Imam replied to him the same as he had told Qatada.

Thus, it was known that this is also among the evidences of Imamate that the Almighty Allah puts their love into the hearts of their friends and puts awe into the hearts of their enemies; so that willingly or unwillingly, they accord respect to them in life as well as death, and seek refuge from them in the world and the hereafter.

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٤﴾

"That is Allah's grace; He grants it to whom He pleases, and Allah is the Lord of mighty grace." (Surah Jumua 62:4)

Eighth Objective: Occultation of the Twelfth Imam

We should know that traditions of the reappearance of Imam Mahdi (a.s.) are widely related in Shia and Sunni sources as mentioned in *Jamiul Usul*, quoting from *Sahih Bukhari*, *Muslim*, *Abu Dawood* and *Tirmidhi* from Abu Huraira that the Messenger of Allah (s.a.w.s.) said:

By the one, in whose control my life is, very soon Ibne Maryam would descend among you with command and justice. He will break the cross and kill the swine. He will abrogate Jizya and would not accept anything from them, but Islam. He would increase wealth to such an extent that even if people gave charity, there will be no one to accept it.

Abu Huraira says that the Messenger of Allah (s.a.w.s.) said: What would be your condition, when you see Ibne Maryam descending from the sky and your Imam would be from among you?

Then it is narrated from Jabir in *Sahih Muslim* that the Messenger of Allah (s.a.w.s.) said: "An assembly of my Ummah will ceaselessly wage wars in the cause of righteousness and purity until Judgment Day. Then Isa Ibne Maryam will come down. Their leader will request him, 'Come and lead our prayers.' He will say, 'Behold, one of you is the leader for the rest, as a token of dignity from Allah for this Ummah."

It is mentioned in *Musnad Abu Dawood* and *Tirmidhi* narrating from Ibne Masud that the Messenger of Allah (s.a.w.s.) said: Should there not remain from the world, but one day, Allah will prolong it, until He sends a man from me, whose name will be like my name and his father's name like my father's. He will fill the earth with justice, as it will be full of injustice.

According to another traditional report, he said: The world will not end until a man comes to my Ummah from my household, who is called the Mahdi.

It is narrated from Abu Huraira that the Messenger of Allah (s.a.w.s.) said: Should there not remain from the world, but a single day, Allah will prolong that day until a man from my household will rise. He will fill the earth with justice and equity, as it will be full of oppression and tyranny.

It is mentioned in *Sunan Abu Dawood* that Imam Ali (a.s.) said: Even if not more than a day is left from the world, Allah will send a man from my Household, who would fill it with justice, as it will be full of corruption.

In *Sunan Abu Dawood,* it is narrated from Umme Salma that the Messenger of Allah (s.a.w.s.) said: The Mahdi is from my Household from the offspring of Fatima (a.s.).

It is narrated from Abu Dawood and Tirmidhi from Abu Saeed Khudri that the Messenger of Allah (s.a.w.s.) said: The Mahdi is from us, with an open forehead and a high nose. He will fill the earth with equity, as it will be full of corruption. He will rule for seven years.

Tirmidhi has narrated from Abu Saeed Khudri that he said: We feared that something may happen after the Messenger of Allah (s.a.w.s.), so we asked him about it. He said: The Mahdi will be in my Ummah. He will rise and live for five or seven or nine. [The doubt is narrators.] Abu Saeed says: We asked him, “What is that?” He said: “Years.” He said: “A man will come to him and say: O Mahdi give me wealth.’ He will throw into his sheet so much as he can carry.” At the end of the report, Tirmidhi says that it is a good tradition.

It is narrated in *Sunan Tirmidhi* from Amirul Momineen (a.s.) that he said: This son of mine is your master, as the Messenger of Allah (s.a.w.s.) has named him so. A man will rise from his progeny with the name of your Apostle, similar to him

in his character, and not so similar to him in his looks. He would fill the earth with equity.

Hafiz Abu Naeem has narrated forty traditions from their Sihah books, which talk of the circumstances, name and lineage of Imam Mahdi (a.s.). Like for example: He narrates from Ali bin Hilal and he from his father that he came to the Prophet, when he was about to pass away. Fatima was at his head, crying profusely until her sobs rose. The Messenger of Allah (s.a.w.s.) raised his head and said: “My darling, what is making you cry?” She said: “I fear the loss after you.” He said: “My darling, don’t you know that Allah, the Exalted, looked down on earth and selected your father and sent him with His message? Then he looked down and selected your husband and revealed on me to marry you to him?

Fatima, Allah, the Exalted, has given us, Ahle Bayt, seven characteristics, which He has not given to anyone before us nor will He give to anyone after us. I am the Seal of the Messengers and the most dignified of apostles before Allah, the Exalted, and the most cherished of the creation to Allah, the Exalted, and I am your father. My successor is the best of successors, and the most cherished of them to Allah, the Exalted, and he is your husband.

Our martyr is the best of martyrs and the most cherished of them to Allah, the Exalted, and he is Hamzah Ibne Abdul Muttalib, your father’s and your husband’s uncle. Ours is the one, who has two wings and flies in Paradise with angels wherever he wishes, and he is the cousin of your father and the brother of your husband. Ours are the two princes of this Ummah, and they are your sons, Hasan and Husain, and they are the chiefs of the youths of Paradise-dwellers, and their father, by the One, who sent me with the Truth, is better than them.

Fatima, by the One, who sent me with Truth, from their offspring, is the Mahdi of this Ummah. When the world is in anarchy and chaos, when mischief manifests and roadways are blocked, when people loot each other, with no elder pitying any youngster, nor any youngster respecting an elder, at that time,

Allah will send from the progeny of these two, the one, who will conquer the fortresses of misguidance and open sealed hearts. He will establish religion in the latter days as I established it earlier. He would fill the earth with equity, as it will be full of oppression.

Fatima, grieve not and cry not, for Allah, the Exalted, is more compassionate and more benevolent to you than I am; and that is due to your position to me and your station in my heart. Allah married you to your husband, who is the greatest of all people in stature, the most dignified of them in position, the most compassionate of them, the fairest of them in equity, and the wisest of them in judgment. I beseeched my Lord, the Exalted, that you be the first one to join me from my family." Amirul Momineen (a.s.) says, "Fatima did not live, but for seventy-five days after that, until Allah united her with her father."

The author says: The Messenger of Allah (s.a.w.s.) has related Imam Mahdi (a.s.) to Imam Hasan and Imam Husain (a.s.), because from the side of his mother, he is a descendant of Imam Hasan (a.s.), because the mother of Imam Muhammad Baqir (a.s.) was the daughter of Imam Hasan (a.s.) and it is narrated in many other traditions that he is from the descendants of Imam Husain (a.s.).

Darqutni, the famous Ahle Sunnat traditionist has narrated this same lengthy tradition from Abu Saeed and at the end of it, he says: The Prophet said: The Mahdi of this Ummah is from us, behind whom Isa (a.s.) would pray. Then he touched Husain's shoulder and said: "From him is the Mahdi of the Ummah.

Moreover, Abu Nuaim has narrated from Huzaifah and Abu Amama Bahili that: The Messenger of Allah (s.a.w.s.) said: "The Mahdi is a man from my progeny, his color is an Arabic color and his physique is an Israeli physique. There is a mole like a glittering star on his right cheek. He would fill the earth with equity, as it would be full of oppression. Dwellers of earth,

dwellers of heavens and the birds in the air will be pleased with his rule.

Elsewhere, he said: The Mahdi from my offspring, a man of forty years and with a face like a glittering star. There will be a black mole on his right cheek. He will be wearing two light white cloaks from Qatwan, seeming as he were from Bani Israel. He will extricate treasures and conquer the cities of polytheism.

Hafiz Abu Naeem has written in *Awali* that Abdur Rahman Ibne Auf says: The Messenger of Allah (s.a.w.s.) said: “Allah will send a man from my household, whose teeth will be at a distance from one another and whose forehead will be broad. He will fill the earth with equity. He will give riches in grants.

Abdullah Ibne Umar says: Said the Messenger of Allah (s.a.w.s.): The Mahdi will rise; while there will be a cloud over his head, from which a caller will be calling: This is the Mahdi, the Vicegerent of Allah; follow him.

Abdullah Ibne Umar also said: Said the Messenger of Allah (s.a.w.s.), “The Mahdi will rise while an angel will be over him, calling: This is the Mahdi, follow him.”

Jabir Ibne Abdullah Ansari says: The Messenger of Allah (s.a.w.s.) said: “Isa Ibne Maryam (a.s.) will descend. Their leader, the Mahdi will say, ‘Come lead our prayers.’ He will say, ‘Behold, there is a certain leader over us, as a token of dignity from Allah, the Exalted, for this Ummah.”

The author of *Kifayatut Talib*, Muhammad bin Yusuf Shafei, a Sunni scholar, has written a book comprising of twenty-five chapters on the reappearance, qualities and signs of Imam Mahdi (a.s.) and therein, he says: “I compiled this book without relying on Shia sources, to make the argument stronger.”

The narrations, quoted by us, are taken from manuscripts of Bukhari and Muslim in our possession. We also have in our possession, an old manuscript of *Sharh Sunnah* of Baghawi, from which we mention the following traditions: Five traditions

are mentioned therein from the Sihah books, regarding the distinctive qualities of Imam Mahdi (a.s.).

Husain bin Masud Qarra has mentioned in *Masabih*, which is considered an authentic book in Sunnis, five traditions regarding the reappearance of Imam Mahdi (a.s.). Some Shia scholars have narrated 156 traditions regarding this matter.

More a thousand traditions are mentioned in authentic Shia books, regarding the birth, occultation of Imam Mahdi (a.s.) and his being the twelfth Imam, and being a descendant of Imam Hasan Askari (a.s.). Most of these traditions are miracles, because information is mentioned about each of the Imams in sequence till the twelfth Imam and also, the concealed birth of Imam Mahdi (a.s.) and that fact that Imam Mahdi (a.s.) will have two occultations; and that the second occultation will be longer than the first.

Also, that the Imam was having a concealed birth, as well as other distinctive qualities. All this was proved true and it is clear that books containing the traditions of these circumstances were written and compiled hundreds of years before the occurrence of this event.

Thus, these traditions bring certainty due to many other reasons in addition to the fact that they are widely related. Moreover, the birth of the Imam and the awareness of a large number of people about his birth; and from the time of his birth upto the Major Occultation, rather even after that the fact that many companions and trusted men saw the Imam and met him is mentioned in authentic books of Shia and Sunni, as will be mentioned after this.

The author of *Fusulul Muhimma, Matalibus Soo-ol, Shawhidun Nubuwwah,* Ibne Khallikan, and many other Ahle Sunnat scholars have recorded the details of the birth of Imam Mahdi (a.s.) along with his distinctive qualities, which are narrated by Shia. Thus, just as the birth of the ancestors of Imam Mahdi (a.s.) is known and proved, in the same way, the birth of the Imam Mahdi (a.s.) is also known and proved.

The prejudice and objections, which Ahle Sunnat are having to occultation and long lifespan of the Imam are of no use as facts, already proved through definite evidences, cannot be denied on the basis of prejudice like infidels of Quraish denied resurrection on the basis of prejudice: that how decayed boned can be resurrected? In spite of the fact that many incidents of this had occurred in the past nations.

It is mentioned in traditions of Ahle Sunnat and Shia that whatever occurred in the past nations its like would definitely occur in this Ummah.

Like the birth of Prophet Ibrahim (a.s.); since soothsayers had predicted to Nimrod that a child is going to take birth, who will destroy his religion and kingdom and Nimrod ordered the men and women to be segregated. Thus, the father of Ibrahim (a.s.) established relations with his mother in a secretive way and Ibrahim (a.s.) was born in a concealed cave and remained in hiding for a long time.

In the same way, Prophet Musa (a.s.) also had similar circumstances, because soothsayers had predicted that a child was to be born among Bani Israel, who will destroy Firon. Therefore, Firon ordered the killing of Bani Israel newborns and the birth of Musa (a.s.) also took place in a concealed manner as is well known in history. When Musa (a.s.) fled from Firon, he remained in outskirts of Egypt and Firon inspite of his power was unable to learn about it.

There was only a distance of nine days' travel between Yusuf and Yaqub and Yusuf was the king and Yaqub was a prophet; but since providence wanted to increase his recompense, he did not get any information about his son for years.

Then what is the doubt that since the tyrant Caliphs learnt that the Messenger of Allah (s.a.w.s.) and the Holy Imams (a.s.) have predicted that the twelfth Imam, that is Imam Mahdi (a.s.) will appear and fill up the earth with justice and equity and will destroy the oppressive Caliphs and unjust rulers; and the Shia are

always waiting for the reappearance of His Eminence, these inimical people exhausted all efforts to silence this matter.

That is why they kept Imam Ali Naqi (a.s.) and Imam Hasan Askari (a.s.) in custody in Surre Man Raa and kept the birth of Imam in surveillance and always endeavored to eliminate him. But the Almighty Allah displayed His perfect power and concealed the pregnancy of his mother and kept secret his birth. He kept him secure from oppressors, just as He had done in the case of Ibrahim and Musa (a.s.). Allah made this matter as clear as the morning sun for Shia and even some Ahle Sunnat, to exhaust the proof on all the people of the world.

A large number of people became aware of the birth of Imam Mahdi (a.s.), like Hakima Khatun, the nurse, who was her neighbor in Surre Man Raa; and a large number of people, who met Imam Hasan Askari (a.s.) after the birth of Imam Mahdi (a.s.). The miracles that occurred through Narjis Khatun, mother of Imam Mahdi (a.s.) are so many that they cannot be enumerated. I have mentioned them in *Biharul Anwar*, *Jilaul Uyun* and other treatises.

The most well known statement regarding date of birth of the Holy Imam (a.s.) is that it occurred in 255 A.H. though some have mentioned 256 A.H. and 258 A.H. As is well known among Ahle Sunnat and Shia, Imam Hasan Askari (a.s.) passed away in 260 A.H. thus, the age of Imam Mahdi (a.s.) at that time according to the first view was five years and according to the second view, it was four years and according to the third view, it was two years. In spite of that young age, he displayed miracles and wonder acts.

Imam Mahdi (a.s.) had two occultation: Minor and Major. During the Minor Occultation, the Imam had some special deputies to whom people sent their requests and inquired about Islamic law from them and their replies came in the writing of the Imam. The special deputies conveyed to the Imam, the Khums and gifts, which people sent for him, and the Imam had them distributed among Sayyids and poor of Shia community.

A large number of people benefited from these funds every year. Great miracles were displayed at the hands of the special deputies, which made people certain that they are appointed by Imam (a.s.). They guessed the quantity, named the senders and even informed of what had passed on them enroute. In the same way, they predicted their death, sickness and circumstances of life. All of it was proved true, and they displayed many miracles.

During this Minor Occultation, a large number of people had the honor of meeting the Imam. The duration of this occultation was seventy-four years. The deputies of the Imam were many: but those who were well known and all Shia recognized and referred to them, were four persons (special deputies): The first was Uthman Ibne Saeed Asadi, whose integrity was certified by Imam Ali Naqi (a.s.) and Imam Hasan Askari (a.s.), the Imams told the Shia that whatever he said, was truth and from us. When he passed away, his son, Abu Ja'far Muhammad bin Uthman succeeded him, through textual declaration of Imam Hasan Askari (a.s.) and bequest of his father, which was in fact ordered by Imam Mahdi (a.s.).

Also, after the death of Uthman, Imam Mahdi (a.s.) wrote to Muhammad: Indeed we belong to Allah and to Him we will return. We accept the decree of Allah and are satisfied at His will. Your father lived with righteousness and passed away from the world, when he was praised. May Almighty Allah have mercy on him and may He join him to his masters, because he always strived to fulfill their jobs, which were the cause of his proximity to the divine court. May Allah illuminate his face and forgive his mistakes.

May Allah increase your recompense. It was tragedy for you, as well as for us. His separation has distressed you as well as us. May Almighty Allah please him at the time of his resurrection. Among his merits is that the Almighty Allah gave him a son like you, who is his successor after him and who will seek divine mercy for him. Now, I say with the praise of Allah that people are satisfied with your house and those issues, which Allah has given to you. May the Almighty Allah support you,

give you strength and help us. May He give you Taufeeq and may He remain your helper and protector.

In addition to this, many epistles were issued by the Imam in his favor and the consensus of Shia also took place on his selection and they referred to him in all matters. Miracles were also displayed by him. He wrote books on Islamic jurisprudence containing traditions he had heard from Imam Hasan Askari (a.s.), Imam Mahdi (a.s.) and his father. Ibne Babawayh has narrated from him that he said: By Allah, The master of this affair shall perform the Hajj rituals every year. He shall see the people and recognize them and they shall (also) see him, but will not recognize him.

It is mentioned in *Ikmaaluddin* from Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Abdullah bin Ja'far Himyari that: "I asked Muhammad bin Uthman Amari: 'Have you the seen the master of this affair?' He replied: 'Yes. And the last time I saw him, he was besides the Holy House of Allah and praying: O my Lord, fulfill the promise that You made to me.'"

Also, from the same chain of narrators, it is narrated from Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Abdullah bin Ja'far Himyari that: I heard Muhammad bin Uthman Amari (r.a.) say: "I saw His Eminence (a.s.) holding the curtain of the Kaaba, below the spout and praying: My Lord, take revenge from Your enemies through me."

Ibne Babawayh and Shaykh Tusi etc. have narrated from Ali Ahmad Dallal that he said: I came to Abu Ja'far Muhammad Ibne Uthman (a.s.) on a certain day to offer him my greetings. In front of him was a square frame of oak and an inscriber was inscribing on it verses of Quran and names of the Holy Imams on its sides. I asked, "What is this tablet for, my master?" He said: "It is for my grave; it will be in it." He said either, "I will be placed over it" or, "I will be raised over it." Then he said: "I am done with it, and every day, I descend into it and recite a part of Quran and come back."

Abu Ali Ibne Abi Jayyed Qummi says, I also think he said: Abu Ja'far Ibne Uthman (a.s.) took my hand and showed his tomb to me. He told me that on such and such day of such and such month of such and such year, I will go towards Allah, the Exalted, and will be buried here, and this frame of oak will be with me." Later, all his providential sayings came true. I was constantly watching his state. It was not long that he became ill and then died on the very day of the month and the year he had confided in me; and he was buried there.

This is also reported by his daughter, Umme Kulthum and some other persons as well; and they narrate that he passed away in 305 A.H. When it was the time of his death, Imam Mahdi (a.s.) ordered him to appoint Abul Qasim Husain bin Rauh as his successor. Ja'far bin Muhammad bin Mathil was a close confidante of Muhammad bin Uthman and entrusted with many tasks related to Imam Zamana (a.s.). That is why most people expected that he will take the place of Muhammad bin Uthman. Ja'far says: I was seated at the head of Muhammad bin Uthman, when he was in his last moments and I was speaking to him, and Husain bin Rauh was sitting at his feet.

Muhammad bin Uthman glanced at me and said: The Imam has ordered me to appoint Husain as my representative. I arose and taking Husain's hand seated him at my place and took his seat. After that Ja'far always remained at the side of Husain bin Rauh and cooperated with him in all affairs.

Numerous Shia tradition scholars have narrated that when it was the time of the passing away of Muhammad bin Uthman, he summoned the Shia elders and said: If I die, the deputyship will go to Abul Qasim Husain bin Rauh Naubakhti, and I am instructed by the Imam to appoint him as special deputy. After me, you must refer to him in your issues.

So all Shia referred to him and he stayed in this post for more than twenty-one years. He was so careful in observing dissimulation that most Ahle Sunnat people considered him as their own and used to love him, till he passed away during the

month Shaban 326 A.H. and as per the orders of Imam Mahdi (a.s.), he appointed the honorable Shaykh Ali Ibne Muhammad Saymoori as the special deputy of Imam Zamana (a.s.).

His deputyship continued for three years and he passed away on 15th Shaban 329 A.H. Such was destiny that this year is associated with the demise of a large number of Shia tradition scholars and then the Major occultation started. The signs of Imamate were apparently disconnected.

Thiqatul Islam Muhammad Ibne Yaqub Kulaini, chief of tradition scholars and Ali Ibne Babawayh also passed away the same year. Ahmad Ibne Ibrahim says: We met Ali Ibne Muhammad Saymoori along with Shia teachers and elders. He said: May Allah have mercy on Ali bin Husain Babawayh Qummi as he has passed away at this moment. The Shia elders noted the date and time and after seventeen or eighteen days, news came that Ali bin Husain has passed away at that very hour.

Husain bin Ali bin Babawayh has also narrated this report in the same manner. Ibne Babawayh and Shaykh Tusi etc. have narrated from Hasan bin Ahmad Mukattaib that he said: We were in Baghdad in the year Saymoori passed away. We met him a few days before his passing away. He showed us an epistle of Imam Zamana (a.s.) whose purport was:

In the name of Allah, the Beneficent, the Merciful. O Ali Ibne Muhammad Saymoori, may Allah give good rewards to your brethren concerning you (i.e. on your death), for indeed you shall die after six days. So prepare your affairs, and do not appoint anyone to take your place after your death. For the second occultation has started and there can be no appearance until after a long time, when Allah gives His permission, hearts become hardened and the world is full of injustice. And someone shall come to my partisans (Shia) claiming that he has seen me; but beware of anyone claiming thus before the rise of Sufyani and outcry from the sky, for he shall be a slanderous liar. And

there is no strength and might, except for Allah, the High and the Mighty.

Hasan says: We copied that epistle and left. On the sixth day, we met him again and found him in the throes of death. Someone asked: Who is your successor? He replied: There is a command of Allah and a wisdom, according to which action will be taken; that is: Major Occultation. Saying this, he retired to his perpetual abode.

The author says: Numerous reliable and trustworthy tradition scholars narrate having seem Imam Zamana (a.s.), but they did not recognize him at that time and only recognized him after the Imam had left; thus, it is possible that this tradition might imply recognizing the Imam at the time of meeting him. Or along with seeing, it included the claim of special deputyship of the Imam.

However, the miracles displayed at the hands of the special deputies of the Imam are so numerous that this treatise is hardly able to mention them all. Shaykh Ibne Babawayh says: Abu Ali Baghdadi informed me that he was in Bukhara when Ibne Jaushir gave me ten gold coins to deliver them to Husain bin Rauh in Baghdad. On the way, I lost one coin and I purchased another and replaced it; after which I took the money to Husain bin Rauh. Husain pointed to the coin I had added and said: Take it back, because the coin you lost, has reached us and you have added another coin in its stead. Then he showed me that coin and I recognized it.

Moreover, Abu Ali says that I saw a lady in Baghdad who was inquiring about the deputy of Imam Zamana (a.s.) and a Shia man showed her directions to Husain bin Rauh. She asked Husain bin Rauh: Tell me what I have brought, so that I may give it to you. Husain said: Throw it into the Tigris and then I will tell what you had brought.

She went and threw what she had brought into the Tigris and came back to Husain. When she entered, Husain called for the Hookah and when it was brought, he said: This was the

Hookah you had brought and which you cast into the river. It contains a pair of gold bangles and a big ring inlaid with two jewels. There are two small circles also inlaid with jewels. There are two rings, one laid with cornelian and another of Turquoise. After that he opened the Hookah and it contained whatever he had informed. When that lady saw this, she swooned.

In addition to these four, there were other representatives of the Imam as well, to whom the Shia referred, like Hakima Khatun, who was mentioned before. She was the aunt of the Imam Hasan Askari (a.s.); and Muhammad bin Ja'far Asadi, Hajiz, Shah Muhammad bin Ibrahim bin Mahiyar, Qasim bin Alaa, who was visually handicapped for years and seven days before his demise, he regained his eyesight. The Imam wrote of his demise to Azerbaijan and sent a shroud for him. Apart from that, there were others as well, who met the Imam once in a while and some were representatives of those special deputies.

Kulaini, Shaykh Tabarsi and Shaykh Tusi have narrated from Zuhri that he said: I searched the Sahibul Amr much and spent a huge amount of money in this pursuit, but not succeed, till I met Muhammad bin Uthman Amravi, a deputy of the Imam and served him for a long time.

One day, I beseeched him to take me to the Imam. He refused, but when I emphasized, he told me to come the following morning. When I came there, I saw in his company, a handsome fragrant youth, who looked like a trader and was carrying something in his sleeves. Amravi gestured to that youth and said that he is the one you wanted. I met the Imam and inquired from him whatever I liked and the Imam replied.

After that we reached a door, which was not so well known, and I did not care much for it. The Imam was about to enter that house. Amravi said: Ask him whatever you like, as after this you will never see him again. When I stepped forward to pose my question, the Imam did not heed; and he entered the house and said: Accursed, accursed is one, who delays the Maghrib Prayer till stars appear and accursed, accursed is one, who delays the

Morning Prayer till stars disappear. That is one, who delays prayer beyond the time of excellence.

Qutub Rawandi and Kulaini etc. have narrated from a man of Madayan that he said: I went for Hajj in company of a friend, and when we were seated in Arafat, we saw a youth sitting there with us, wearing a pair of trousers and a cloak, which we estimated to be worth a hundred and fifty Dinars. He was wearing a pair of yellow sandals and signs of travel were not obvious from him.

Suddenly a beggar begged and we ignored his request. The beggar went to that youth and he picked up something from the ground and gave it. That beggar prayed for the youth and the youth disappeared from our sight. We asked the beggar: What did that young man give you that you prayed for him so much? He showed us a gold pebble with teeth like sand, and when we weighed it, it was found to be twenty Mithqal.

I said to my friend: Our Imam and master was with us and we did not recognize him, because this pebble has become gold through his miracle. After that we went and searched for him in the whole of Arafat, but did not find him. At last we asked the people from Mecca and Medina around us, who that gentleman was. They replied: He is an Alawite youth and he comes for Hajj every year on foot.

Qutub Rawandi has narrated from Hasan bin Masrooq that one day I was in the gathering of Nasir Hamadan. Per chance there ensued a discussion about Imam Mahdi (a.s.) and his occultation and I used to ridicule it. At that moment, my uncle joined us when I was repeating those sentences. My uncle said: I also had the same belief, till I got the governorship of Qom, where people had revolted against the Caliph and they used to slay, whoever came as the appointee of the Caliph.

I was given an army and I set out for Qom. When I reached the Tarz province, I camped there for sometime. One day, when I went hunting, I came across a river. I jumped into it and continued to follow the prey. As much as I moved on, the stream

deepened and widened and then I saw a rider mounted on a red horse; only his eyes were visible and he was wearing red socks. As soon as he arrived, he called me as Husain, neither addressing me by my title nor my patronymic; so I found it audacious. I asked: What do you want?

He replied: Why do you make fun of Imam Mahdi (a.s.) and why do you not pay the Khums to my men?

Husain says: Though I was a brave and daring man, the awe of that rider overcame me and I began to fear a little. Yet I put up a brave face and said: My lord, I will do as you say. He said: All right, you may go wherever you like, but you must pay the share of the deserving from whatever you receive. I accepted with all humility. Then he said: Go on, may Allah guide you to the right path.

Saying this, he turned his horse and went away. I looked here and there, but he had suddenly disappeared. Afterwards I forgot about that incident.

I was thinking that the people of Qom would be hostile to me as well, but as soon as I reached there, they came to me and said: We opposed all governors so far, but we don't intend to fight you. You may take over the administration with confidence.

I remained there and made unexpected wealth, but the army chiefs complained to the Sultan as they were jealous that I was holding that post for years and making money.

Hence, I was dismissed and I returned to Baghdad. I first attended the Sultan's court and then came home. People came to meet me. Among them was Muhammad bin Uthman Amari [one of the four special deputies of Imam Zamana (a.s.)]. He came and sat down reclining on my pillow, which I found to be extremely audacious. People continued to come and go and my anger deepened. When all had left, he said: I want to speak to you in private. I said: "You may say what you like."

He said: "Once you had met a rider on a red horse in a stream. His message for you is that he has fulfilled his promise. You must also fulfill yours."

As soon as I recalled that incident, I began to tremble and said: "With all humility." Then I arose, took his hand and brought him to my treasure trove. He started taking out a fifth of everything till he calculated the Khums of the monies that I had forgotten; then he went away.

Due to this incident the existence of the Master of the Affair was confirmed for me and no more doubts remained.

The narrator says: Since I heard this from my uncle, my doubt was also dispelled.

Shaykh Tusi etc. have narrated: Ali Ibne Husain Ibne Musa Ibne Babawayh (a.s.) asked me after the death of Muhammad Ibne Uthman Amari to ask Abul Qasim Ibne Ruh to ask our Master of the Age (a.s.) to pray that Allah gives him a son. I asked him for that and he delivered the request. Then he informed me after three days that the Imam has prayed for Ali Ibne Husain and that he will sire a blessed son that Allah will bestow him a son and there will be other sons after him.

Abu Ja'far Muhammad Ibne Ali Aswad says, I requested him to pray that may Allah give me a son. He did not give me a reply and said: "This cannot happen." Ali Ibne Husain had his son Muhammad that year and after him other sons and no son was born to me.

Saduq (a.s.) says, Abu Ja'far Muhammad Ibne Ali Aswad would often say when he saw me coming to the classes of our Shaykh Muhammad Ibne Hasan Ibne Ahmad Ibne Walid (a.s.) and my love for books of knowledge and learning, "It is not surprising that you are fond of knowledge; you are born through the Dua of the Imam (a.s.)."

Abu Abdullah Ibne Babawayh [Shaykh Saduq] said: I started teaching when I was less than twenty years of age. Many a time, Abu Ja'far Muhammad Ibne Ali Aswad would attend my

classes and when he observed my promptness in answering questions on *Fiqh*, he would be much astonished by my young age and would say, "No wonder you were born through the Dua of the Imam (a.s.)."

Muhammad bin Nuh narrates that Ali Ibne Husain Ibne Musa Ibne Babawayh was married to the daughter of his uncle, Muhammad Ibne Musa Ibne Babawayh, and did not have any offspring from her.

He wrote to Abul Qasim Husain Ibne Ruh to request the Imam to pray that Allah gives him Faqih sons. An answer came, "You will not have sons from her. You will marry a Dailami slave girl and sire two Faqih sons from her."

The narrator says that Abul Hasan Ibne Babawayh has three sons: Muhammad and Husain, who are very adept jurists and learn what other people of Qom cannot. They have a brother, named Hasan. He is the middle brother and he has devoted himself to worship and piety and does not mix with people. He is not a Faqih.

Whenever the two sons of Abul Hasan narrate something, people are amazed by their learning and they say, "This is by the blessing of Imam." It is a well-known thing in Qom.

Ahmad bin Ishaq Qummi said: "I went to Imam Hasan Askari (a.s.) and wanted to inquire about his successor. His Eminence preceded me in the matter and said: "O Ahmad bin Ishaq! The Almighty Allah has not left the earth without a Divine Proof since the creation of Adam (a.s.) and He would not leave it without a Divine Proof till the hour is established (Day of Judgment). Through the Divine Proof, calamities are repelled from inhabitants of the Earth, rain falls and the bounties of the earth come out."

Ahmad asked: "Who is the Imam and Caliph after you?" Imam Hasan Askari (a.s.) arose, went inside and returned after a short while, carrying on his shoulders a boy, whose face looked like the full moon and he looked three years old.

After that, His Eminence, Imam Hasan Askari (a.s.) said: "O Ahmad! If you did not have a special and exalted position before Allah and the Proof of Allah, I would not have shown this son of mine to you. His name and patronymic is same as that of the Messenger of Allah (s.a.w.s.). He would fill the earth with justice and equity, as it would be fraught with injustice and oppression.

O Ahmad! In this community, his example is like that of Khizr and Dhulqarnain. By Allah! He will have an occultation and none shall be safe from destruction; but one, whom Allah has kept steadfast in belief of his Imamate and given divine opportunity *(Taufeeq)* to pray for his reappearance."

Ahmad immediately asked, "Is there any sign or symbol so that it may placate my heart?" Just then the boy, who looked like a full moon, began to speak and he said: "I am the remnant of Allah on His earth and the avenger from His enemies and don't demand proof after what you have seen…"

After these words of the Proof of Allah, Ahmad went out of the house of Imam Hasan Askari (a.s.) in such a condition that his complete being was surrounded by joy. When he again visited Imam Hasan Askari (a.s.) the following day, he asked: "O son of Allah's Messenger! I was highly elated for the favor you bestowed me that day. Thus, what is the continuing practice of Khizr and Dhulqarnain?"

Imam Hasan Askari (a.s.) said, "Prolonged occultation." Ahmad asked: "O son of Allah's Messenger, would the occultation of the Promised Imam (a.s.) be also prolonged?"

Imam (a.s.) replied, "By my Lord! Yes, so much so, that even those, who had accepted him formerly, would turn away from their belief and none shall remain on it, except one, from whom Allah has taken the covenant of our guardianship and in whose hearts is rooted our love and those who support it with their hearts.

O Ahmad bin Ishaq! This is the command of Allah and one of the divine secrets and Unseen matters of Allah. So remember what I tell you and keep it confidential from those who are not worthy of it; and be thankful of this bounty, so that tomorrow, in Qiyamat, you may reside in Paradise with us."

It is narrated through authentic chains that Yaqub bin Manfus[1] said: "I went to Abi Muhammad Hasan bin Ali (a.s.) to find him sitting at his usual place in his house. There was a room to his right with a curtain at its entrance.

I asked the Imam: Who is the master of this affair? He replied: Lift that curtain. When I lifted the curtain, I saw a boy aged eight or ten years, with a broad forehead, fair complexion, pearl-like upper lip. Soft and clear palms, broad shoulders, long knees, a mole on the right cheek, hair reaching to the forehead. He came out and sat in the Imam's lap. The Imam said: This is your master. Then he said to the child: Son, go back till the appointed Hour. So the child arose and went into the room, while I watched him continuously. Then the Imam said: Yaqub, go and check in the room. When I went in, there was no one there."

Muawiyah bin Hakim, Muhammad bin Ayyub Ibne Nuh and Muhammad bin Uthman Amari (r.a.), narrated: "Abu Muhammad Hasan Askari (a.s.) acquainted us, forty persons, with his newborn son, His Eminence, Mahdi, while we were present in his house. He said: 'This son of mine, is my Imam and Caliph for you after me. Obey him and after me, do not become disunited in your religion, that you be destroyed, but you should know that, after this day, you will not see him.' They said: We left his place and after only a few days he [Imam Askari (a.s.)] passed away."

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[1] Also mentioned in sources as Manqush.

It is narrated from Muhammad bin Salih Qambari that he said: When Ja'far Kazzab disputed about the inheritance of his brother, Imam Hasan Askari (a.s.), His Eminence, Sahibul Amr appeared from a corner of the house and said: O Ja'far, why do you object to my right? Ja'far was bewildered and he fell silent and the Imam disappeared. Then Ja'far searched much, but could find no sign of the Imam, till the grandmother of the mother of Imam Hasan Askari (a.s.) passed away and she made a bequest to be buried in that house. When people wanted to bury her there, Ja'far stopped them and said that it was his house. At that time again Imam Zamana (a.s.) appeared and said: Ja'far, this is not your house. Then he disappeared and no one saw him again.

Shaykh Tusi has narrated from Ismail bin Ali Naubakhti that Imam M-H-M-D bin Imam Hasan Askari (a.s.) was born in Samarrah in 256 A.H. His mother was Saiqal; his patronymic is Abul Qasim and the Messenger of Allah (s.a.w.s.) had mentioned the same patronymic and said: His name will be same as mine, his patronymic will be same as mine and his title will be Mahdi. He will be the Divine Proof, the Awaited one and Master of the Age.

Ismail bin Ali further says: When Imam Hasan Askari (a.s.) was in his fatal illness, I was present with him. He summoned his servant, Aqeed, a Nubian black. Prior to this, he was in the employ of Imam Ali Naqi (a.s.). He had brought up Imam Hasan Askari (a.s.) since childhood. Imam (a.s.) told him: "Aqeed, boil some mastic water for me." Aqeed obeyed and after the water was procured, Saiqal, the mother of Imam Zamana (a.t.f.s.) brought it to His Eminence.

His Eminence took hold of the vessel, but his hands shook so much that the bowl clattered against his teeth. The Imam let go of the vessel and said: "Go inside, you will find a boy in prostration. Bring him to me."

Abu Sahl says: Aqeed said: When I went inside, I saw that the boy was in prostration and had raised his index finger to the sky. I saluted him. He shortened his Prayer. I said respectfully:

"The master has called you." At that moment, his mother arrived and taking his hand brought him to his father.

Abu Sahl says: When the boy came to His Eminence, he saluted him. I observed that his face was glowing like a pearl; he had short hair and wide teeth. When the eyes of Imam Hasan Askari (a.s.) fell on him, he wept and said: "O master of my family, give me this water, so that I may proceed to my Lord." The young master complied and taking up the bowl of mastic water brought it to the lips of his father, so that he may drink it. Imam Hasan Askari (a.s.) said: "Prepare me for the ritual prayer."

That child kept a towel before the Imam and made ablution for him by washing his face and hands in turn. Then he rubbed his head and both feet. The Imam said: "My son, I give you glad tidings that you are the Master of the Time and the Proof of Allah on the earth. You are my son and successor.

You are born from me and you are M-H-M-D, the son of Hasan son of Ali son of Muhammad son of Ali son of Musa son of Ja'far son of Muhammad son of Ali son of Husain son of Ali Ibne Abi Talib (a.s.) and you are from the progeny of the Holy Prophet (s.a.w.s.) and the last of the Purified Imams (a.s.).

The Messenger of Allah (s.a.w.s.) gave glad tidings about you and informed about your name and patronymic. This was told to me by my father from his purified forefathers – blessings of Allah be on Ahle Bayt. Indeed our Lord alone is worthy of praise and glorification."

Imam Hasan bin Ali Askari (a.s.) spoke thus and passed away that very moment. May Allah bless them all.

Muhammad bin Uthman narrates: When the Master was born, Imam Hasan Askari (a.s.) sent for Abu Amr (First representative of Imam Zamana and father of Abu Ja'far Amari) and he came. Imam said, 'Buy ten thousand pounds of bread and ten thousand pounds of meat and distribute it according to the

status of people.’ He told him to distribute it to Bani Hashim and offer his Aqiqah of a certain number of sheep.

It is narrated from Nasim and Mariya that: “The Master of the Age fell from the abdomen of his mother, hobbling on his knees and raised his two forefingers towards the heavens. He then sneezed and said: ‘Praise belongs to Allah, the Lord of the Worlds, and may Allah bless Muhammad and his household. The oppressors assumed that the Proof of Allah has expired. Were we allowed to speak up, doubts would have disappeared.’”

Muhammad Ibne Yaqub Kulaini has directly narrated from Nasim, maidservant of Imam Hasan Askari (a.s.) that she said: “When I came on the tenth night after his birth and sneezed in his presence, the Master of the Age (a.s.) said, ‘May Allah have mercy on you.’ I was overjoyed. He said, ‘May I not give you glad tidings about sneezing?’ I said: ‘Please do.’ He said: ‘It is protection from death for three days.”

Abu Ali Khaizarani said: I heard this slave girl recall that when the Master was born, she saw a beam of light shining from him and reaching the zenith, and saw some white birds descending from heavens and touching their wings to his head, face and rest of the body and then flying away. She said: When we informed Imam Hasan Askari (a.s.) of it, he laughed and said: “These are angels from heavens, who descended to be blessed by him and they would be his aides, when he rises.”

The two Shaykhs: Shaykh Muhammad bin Babawayh Qummi and Shaykh Tusi have mentioned in their books of occultation through authentic chains from Bushr bin Sulaiman, a slave trader from descendents of Abu Ayyub Ansari, who was also a sincere Shia of Imam Ali Naqi and Imam Hasan Askari (a.s.) and their neighbor at Samarrah, said:

“One day, Kafur, slave of Imam Ali Naqi (a.s.) summoned me to his master. When I went to the Imam, he said: “O Bushr, you are a descendent of Ansar. This devotion is your legacy, which your each coming generation inherits from the preceding generation. You are trustworthy men of us, Ahle Bayt. I am

elevating you and ennobling you by an excellence, through which you will surpass all Shia in devotion, by sharing a secret with you and sending you to purchase a certain slave girl."

He then wrote a very fine letter in Roman script and Roman language and imprinted his seal on it. He took out a yellow cloth having two hundred and twenty dinars and said: "Take this and go to Baghdad." He told me to go to the crossing of Euphrates on the noon of such and such day.

"When you reach the boats of captives, you will see slave girls in them and find buyers working for the procurers of Abbasids and a small group of Arab youths. When you see this, keep an eye on a man called Amr bin Zaid, the slave trader, from a distance all day long, until a slave girl is brought to the buyers, having such-and-such quality. Her dress is two thick silks; she refuses to be seen or touched by the examiners and does not submit to anyone, who wants to touch her.

You will hear a cry in Roman from behind a thin veil. Know that she is saying: Alas from the violation of veil. One of the buyers of Amr will say: Mine for three hundred dinars; her modesty has ever increased my desire for her. She replies in Arabic: Even if you come in form of Sulaiman, son of Dawood and with a kingdom like his, I will not be interested in you. So, save your money.

"The slave-dealer says: Then what is the solution? I have to sell you. The slave girl replies: Why the haste? There must be a buyer that my heart finds rest in him and in his fidelity and honesty.

At that moment, go to Amr bin Zaid and tell him you have a nice letter from a certain man of nobility, which he has written in Roman language and Roman script, describing therein his benevolence, fidelity, excellence and generosity, so she may discern from it the character of its author. Should she be interested in him and choose him, then I am his representative in buying her from you."

Bushr bin Sulaiman says: I did exactly as my Master, Abul Hasan (a.s.), had ordered me with respect to the slave girl. When she saw the epistle, she cried profusely and said to Amr bin Zaid: Sell me to the author of this letter. She took the solemnest of oaths that should he refuse to sell her to him, she will take her life. I negotiated the price until it settled exactly on the amount my Master had given me.

The money being sufficient, I took the slave girl, who was very happy and in laughter. I returned with her to the quarters I was residing at in Baghdad. She was very restless, until she took out from her pocket the letter of our Imam. She would kiss it and put it on her eyes and place it on her cheeks and touch it to her body.

Astonished, I remarked: You are kissing a letter you don't know who wrote. "O incapable and feeble from knowing the position of the progeny of prophets," she said: "Lend me your ears and empty your heart for my words. I am Malika, daughter of Yashua, son of the Caesar of Rome. My mother is a descendent of the Disciples of Isa (*Hawariyin*) and her lineage goes back to the successor of Isa, Shamun. I will narrate to you the wondrous story.

My grandfather, the Caesar, wanted me to marry his nephew, when I was a girl of thirteen. He gathered in his palace, three hundred priests and monks from descendents of Hawariyin, and from their men of stature seven hundred men. He gathered four thousand army commanders, military officers, leaders of armed forces and chiefs of the tribes. He erected a throne from the dearest of his riches, adorned with varieties of jewels and raised over forty steps. When his nephew climbed, the crosses were fixed about; the bishops took their stands in great reverence, and pages of Injeel were opened. Suddenly the crosses collapsed to the ground, the pillars of the throne crumbled and crashed.

My grandfather's nephew, who had risen over the throne, fell down unconscious. The colors of the bishops changed and their chests trembled.

Their leader said to my grandfather, 'Please excuse me from facing this evil, which forebodes the demise of Christian religion and the royal creed.' "My grandfather took this as an evil omen and said, 'Erect these scaffolds and raise the crosses; and bring the brother of this deceased man, whose dreams have been ruined, so I may marry him this young girl; that the evil of his dead brother may go away through his fortune.' When they did so, the same thing happened to the second nephew as had happened to the first. People scattered. My grandfather, the Caesar stood in great distress and entered his quarters.

I dropped the curtains and in the same night saw in my dream Isa, Shamun, and a number of Disciples (Hawariyin) gathered at my grandfather's palace. They had installed a pulpit of light that was defying heavens in height and elevation. It was in the same spot, where my grandfather had installed his throne.

At this, Muhammad, (s.a.w.s.), his son-in-law and his successor, Amirul Momineen (a.s.) and a number of his sons entered. Isa stepped forward and embraced him. Muhammad (a.s.) said, 'O Ruhullah, I have come to propose to your successor, Shamun for his daughter, Malika for this son of my mine, pointing to Imam Hasan Askari (a.s.), the son of the writer of this epistle. Isa looked at Shamun and said, 'The greatest honor has come to you. Let your relation be bonded with the relation of Aale Muhammad (a.s.).' 'Shamun said: 'It will be my honor.'

He climbed the pulpit. Muhammad (s.a.w.s.) said the rituals and married me to his son. Isa bore witness and sons of Muhammad (a.s.) and the Hawariyin bore witness. When I woke up, I was scared to report this to my father or grandfather, fearing they would kill me. I kept this secret without revealing it to them.

Meanwhile, my heart throbbed with love for Imam Hasan Askari (a.s.) so much that I forsook eating and drinking; I became weak and my body grew lean and I became very sick.

There was no physician left in the cities of Rome that my grandfather did not bring to heal me. When despair overwhelmed him, he said, ‘O solace of my heart, does any wish occur to your heart in this world, so I may fulfill it?’ “I said: ‘Grandfather, I see the doors of relief shut on me. However, if you save the Muslim captives in your prison from torture, remove their chains, do them favors, and kindly release them, I am hopeful that Isa and his mother will give me health.’

When he did that, I made effort to display health and ate a little. This made him very happy and he became ever intense to confer kindness and respect upon the captives.

“I also saw in my dreams for fourteen nights, the Mistress of the Women of the Worlds, Fatima (a.s.). She visited me along with Maryam, daughter of Imran, and one thousand serfs from the Gardens. Maryam says to me, ‘This is the Mistress of the Ladies (a.s.), the mother of your husband.’ So I hold her and cry and complain why Imam Hasan Askari (a.s.) does not come to visit me. The Mistress of the Ladies (a.s.) said: ‘My son, Imam Hasan Askari (a.s.) will not visit you as long as you believe in a partner with Allah according to the religion of Christians. This is my sister Maryam, daughter of Imran, and she turns to Allah with disdain from your religion.

If you want the pleasure of Allah, the Exalted, and the pleasure of Isa and his mother, and to have Imam Hasan Askari (a.s.) visit you, say: I testify that there is no god, except Allah and Muhammad is the Last Messenger of Allah.’

“When I recited these words, the Mistress of the Ladies of the World hugged me and my soul was blessed. She said: ‘Now expect visitations of Imam Hasan Askari (a.s.). I am sending him to you.’

I woke up in great excitement and expectation of meeting the Imam. The following night, I saw Imam (a.s.) and as if I was saying to him, 'You abandoned me, my beloved, while the remedy of your love has ruined my soul.' He said: 'My delay was not, but for your polytheistic beliefs. Now that you have embraced Islam, I will visit you every night until Allah brings us together.' Until now, his visitations to me have not ceased."

Bushr bin Sulaiman says: I asked her, "How did you fall amongst the captives?" She said: "Imam Hasan Askari (a.s.) told me on one of the nights: Your grandfather will shortly be dispatching an army to fight Muslims on such and such day, and he will follow them. You have to join them in the train of servants along with the servants from such and such route.

I did that and the vanguard of Muslims encountered us, leading to my situation that you see. No one knew that I am the granddaughter of the Roman Caesar until now, except you and that is, because I told you. The gentleman in whose share of booty I fell, asked me of my name. I hid my identity and said: 'Narjis.' He said: 'A flame of the servants.'

I said to her, "It is amazing that you are Roman and you speak such fluent Arabic." She said: "Due to my grandfather's persistence and encouragement that I increase my learning, he appointed a woman for me, who was his interpreter, to teach me. She came to me day and night and taught me Arabic, until I became fluent."

Bushr says: When I brought her back to Samarrah, I came to my Master, Imam Ali Naqi (a.s.). He asked her, "How did Allah show you the glory of Islam, disgrace of Christianity and the nobility of Muhammad and his Household?" She said: "How would I describe, O son of Allah's Messenger, something, which you know better than me?" "I would like to confer kindness on you," he said. "Which one is dearer to you, ten thousand dinars or a happy tiding of eternal grandeur?" "Happy tidings of a son for me," she said. "Rejoice the tidings of having a son, who would rule the world, from the east to the west, and fill it with

equity and justice, as it will be filled with oppression and injustice.”

“From whom,” she asked. From the one for whom the Messenger of Allah (s.a.w.s.) proposed for you on such and such night, in such and such year, replied my Master in Roman. He said: “To whom Isa and his successor married you.” “From your son?” she asked. “Do you know him?” “Has there been a night he has not visited me, since I embraced Islam on the hands of Mistress of the Ladies!”

Imam Ali Naqi (a.s.) said: “Kafur, call my sister Hakima.” When she entered, he said, “Here she is.” Lady Hakima embraced her long and was very much happy to see her. Imam Ali Naqi (a.s.) said, “O daughter of Messenger of Allah, take her to your house and teach her religious duties and traditions, for she is the wife of my son and the mother Qaim (a.s.).”

The respected Shaykh Muhammad bin Yaqub Kulaini, Muhammad bin Babawayh Qummi, Shaykh Abu Ja’far Tusi and Sayyid Murtada and other great tradition scholars have narrated through reliable chains of narrators from Hakima Khatun that she said: “There was a slave girl of mine, called Narjis. My nephew came to visit men and looked at her intensely. I said: ‘My Master, perhaps you have a desire for her. So, I will send her to you.’ He said: ‘No, Aunt, on the contrary, I wonder at her.’ I asked, ‘What makes you wonder’?’ He said: ‘She will give birth to a boy, who is much dignified before Allah, the Exalted; who would fill the earth with equity and justice, as it will be fraught with corruption and oppression.’ I said: ‘So, I will send her to you, O my master.’ He said: ‘Seek my father’s permission in that regard.’

“I came to the house of Imam Ali Naqi (a.s.), greeted him and sat down. He initiated the conversation: ‘Hakima, send Narjis to my son.’ I said: ‘My Master, I came to seek your permission.’ He said: ‘O blessed lady, Allah, the Exalted, desired to give you a share in the reward and put a stake for you in the good.’

Lady Hakima said: “I returned home, adorned her and gave her to Abu Muhammad, (a.s.). I facilitated the union between them at my house and he stayed with me a few days and then went to his father. I sent her with him.”

Lady Hakima said: “Imam Ali Naqi (a.s.) passed away and Imam Hasan Askari (a.s.) took his father’s seat. I would visit him, like I visited his father. One day, Narjis came to me to take off my shoes and said: ‘My mistress, allow me to take off your shoes.’ I said: ‘Rather you are my mistress and the mistress of my household. By Allah, I will not forward my shoes to you so you take them off. Nor will you service me. Rather, I will serve you with pleasure.’ When the Imam heard this, he said: ‘May Allah reward you aunt.’ I stayed at his house until sunset. Then I called the slave girl and said: ‘Bring me my garment, so I may leave.’

Imam (a.s.) said: ‘Aunt, stay with us, for tonight the infant, who is dignified before Allah, the Exalted, will be born, through whom Allah, the Exalted, will revive the earth after its death.’ Not seeing any sign of pregnancy in Narjis, I asked, ‘From whom, my Master’?’ He said: ‘From Narjis; not from anyone else.’ Lady Hakima says, “I went to Narjis and I turned her on her abdomen, but I did not see any sign of pregnancy. I returned and told him of my observation.

Imam (a.s.) smiled and said: ‘Her example is the similitude of the mother of Musa. Pregnancy did not appear in her and none knew of it until the time of delivery, because Firon was ripping the abdomens of pregnant women in search of Musa. This is like Musa (a.s.).”

Lady Hakima said: “I was constantly watching her until dawn. She slept before me without moving from one side to the other. At the end of the night, near dawn, she got up nervously. I pulled her to my breast and took the name of Allah on her. Imam (a.s.) called out, ‘Recite *Inna Anzalna* (Surah Qadr) on her.” I began reciting that and asked, ‘How do you feel?’ She said: ‘The affair my Master has informed of, has approached.’

I began reciting the verses, as ordered by my Master. The baby responded from her abdomen; he was reciting like I was reciting and he greeted me.” Lady Hakima said: “I was shocked when I heard that. Imam Hasan Askari (a.s.) called out, ‘Do not wonder about the Command of Allah, the Exalted; He gives us speech at infancy and makes us Proof on earth at maturity.’

These words had not yet finished that Narjis disappeared from me. I did not see her, as if a veil was erected between me and her. I ran to the Imam crying. He said, ‘Return, O aunt, you will find her in her place.’ She said: “I returned and it was, but a moment that the veil was removed from between me and her. I saw her as glows of light on her strained my eyes.

I was seeing the baby (a.s.) prostrating on his face, hobbling on his knees, raising his forefingers to the heavens and saying, ‘I bear witness that a deity other than Allah, the One without a partner, is not; and that my grandfather is the Messenger of Allah; and that my forefather is Amirul Momineen (a.s.).’ He then counted each and every Imam until he reached himself and said: ‘O Allah, fulfill me my promise, complete my enterprise for me, strengthen my position and fill the earth through me with equity and justice.’

Imam Hasan Askari (a.s.) called out, ‘Aunt, bring him here.’ I took the blessed baby to his father. When I appeared with him in my hands before his father, he greeted his father. Imam (a.s.) took him as birds were striking wings over his head. He called to one of the birds and said: ‘Carry him and protect him and return him to us every forty days.’

The bird flew away with him to the heavens, with the rest of the birds following. I heard Imam Hasan Askari (a.s.) say: ‘I entrust you to the one that mother of Musa entrusted.’ Seeing this, Narjis wept. he told her, ‘Relax, he will not suckle, but from your breasts. He will be returned to you, as Musa was returned to his mother. It is His word:

فَرَدَدْنَاهُ إِلَى أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ

“So We gave him back to his mother that her eye might be refreshed, and that she might not grieve.” (Surah Qasas 28:13)

Lady Hakima said: “I asked, ‘What bird is that?’ He said: ‘It is the *Ruhul Qudus* (Holy Spirit), who is assigned to the Imams to make them successful and firm and to facilitate their growth through knowledge.’ “After forty days, the boy was returned. My nephew (a.s.) called me over and I went to him and saw a child moving about before him.

I said: ‘My Master, this is a boy of two years.’ He smiled and said: ‘Sons of apostles and successors, when they are Imams, they grow differently than others. A child of ours talks in the womb of his mother, recites the Quran, and worships his Lord. At the age of suckling, angels obey him and descend to him every morning and evening.’

Lady Hakima said: “I saw that child every forty days, until I saw him as a grown man in a very few days prior to the demise of his father. I did not recognize him. I asked the Imam, ‘Who is this man that you ask me to sit in front of?’ He said: ‘The son of Narjis. And he is my heir after me. Soon you will not find me amongst you. So listen to him and obey him.’

“Imam (a.s.) passed away after a few days and people split different ways as you see. By Allah, I see him every day and night and he informs me of what you people ask about, so I may answer you. By Allah, when I want to ask him about something, he answers me before I ask. If something comes up, his answer comes to me immediately without my asking. He told me just yesterday about your coming to me and ordered me to inform you of the truth.”

The narrator, Muhammad bin Abdullah says: “By Allah, Lady Hakima told me of things that no one knew, except Allah, the Exalted. So I realized that this is the truth and rightfulness from Allah, the Exalted, and that He has informed him of what He has not informed anyone in His creation.

Muhammad bin Abdullah Mutahhari has narrated: I went to see Hakima Khatun after the demise of Imam Hasan Askari (a.s.) to ask her about the Hujjah and the confusion, in which people had split many ways. She said, "Sit down." I sat down and she said: "O Muhammad, verily Allah, the Exalted, does not leave the earth without a Divine Proof, be he speaking or silent. He has not put it in two brothers after Hasan and Husain, as a token of distinction for Hasan and Husain and to mark their superiority, lest there will be their peer on earth.

However, Allah, the Exalted, gave excellence to the progeny of Husain over progeny of Hasan, as He gave excellence to the progeny of Harun over the progeny of Musa, though Musa was Divine Proof over Harun. And this excellence is for his progeny until Judgment Day.

"There must be a trial for the Ummah," said she, "in which falsifiers will fall in doubts, and in which verifiers will find salvation, lest people will have an argument against Allah after the apostles. This trial has occurred after the demise of Imam Hasan Askari (a.s.)."

I asked, "My lady, did Hasan have a son?" She smiled and said: "If Hasan did not have a son, who is the Divine Proof after him, considering I told you that Imamate will not be in two brothers after Hasan and Husain (a.s.)?"

I said: "My lady, tell me about the birth of my master and his occultation." Then she narrated the traditional report in the same as we mentioned above.

According to another report, Hakim Khatun said: "On the third day, my anxiety for the Wali of Allah intensified. So I brought them a repast and began with the room where the slave girl was. There she was sitting like a woman, who has delivered a child. She was wearing yellow clothes and her head was wrapped. I greeted her and looked at the side of the room.

There was a cradle of a baby covered with green sheets. I turned to the cradle and removed the sheets and saw the Wali of

Allah sleeping on his back, neither fastened nor tied. He opened his eyes and began laughing and calling me with his finger. I held him and brought him near my mouth to kiss. I smelt such a fragrance from him that I had never smelt a better one.

Imam Hasan Askari (a.s.) called, ‘Aunt, bring my young man to me.’ I took him to his father. He said: Son, speak up...”

Then the saying of the Wali of Allah is narrated and then she says, “I took him from his father while he was saying, ‘My dear son, I entrust you to the one, mother of Musa entrusted. Be in the comfort of Allah, His safeguard, protection and His company.’ He said: ‘Return him to his mother, aunt, and hide the news of this baby and don’t inform anyone, till the time arrives.’ I brought him to his mother and bid them farewell.”

Thiqa has narrated from Muhammad bin Ali bin Bilal from Hakima an identical tradition. In another narration on the authority of a number of great Shaykhs, it is mentioned that Lady Hakima narrated this narrative and mentioned that it was the night of mid-Shaban and that his mother was Narjis. The narrative continues like the previous one until her saying, “There I was, sensing my Master and hearing the voice of Imam Hasan Askari (a.s.) as he was saying, ‘O my aunt, bring my son to me.’

So I removed the curtains from my Master, and there he was, prostrating, touching the earth through his forehead, palms, knees and toes. On his right forearm, was inscribed:

جَاء الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

“The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing).”(Surah Isra 17:81)

I pulled him to myself and found him pure and clean. He did not need any sort of attention. I wrapped him in a sheet and carried him to Imam Hasan Askari (a.s.).

They mentioned the narrative in the same way, until his saying, “I bear witness that a deity other than Allah is not and

Muhammad is the Messenger of Allah and that Ali is by truth Amirul Momineen (a.s.).” Then he mentions the Imams one by one until himself. He prays for his devotees for relief on his hands. Then he stops.

She says: “Then something like a veil was erected between me and Imam Hasan Askari (a.s.) and I did not see my Master. I said to Imam Hasan Askari (a.s.), ‘My Master, where is my lord?’ He said: ‘Someone, who is worthier than you and us took him.”

Then they mentioned the whole narration and added: After forty days, I came to Imam Hasan Askari (a.s.) and there was our Master, the Patron. He was walking about the house. I had never seen a face more beautiful than his, nor heard any tongue more eloquent than his.

Imam Hasan Askari (a.s.) said: “This is the baby who is dignified before Allah, the Glorified.” I said: “My Master, I see him in this condition and he is only forty days old.” He smiled and said: “My aunt, don’t you know that we Imams grow in the day to the extent that others grow in a year.” I arose, kissed his forehead and returned. Then I came back and sought him, but did not see him. I asked Imam Hasan Askari (a.s.), “What have you done to our Master?” He said: “Aunt, we have entrusted him to the one, mother of Musa entrusted him to.”

Hakima binte Imam Jawad (a.s.) narrated a tradition similar to the above, except with the difference that she said: Abu Muhammad (a.s.) said: O Aunt, come on the seventh day. So when it was morning, I came to greet Abu Muhammad (a.s.). I raised the curtain to see my lord and master, but was unable to find him. I asked the Imam: My dear, may I be your ransom, where is my master? Imam (a.s.) replied: Aunt dear, I have entrusted him to one, whom the mother of Musa (a.s.) had.

On the seventh day, I came to the Imam, greeted him and took a seat. Imam (a.s.) said: Bring my son. So they brought my lord and master wrapped in a yellow cloth. Then the Imam did the same with him, which is mentioned in the above report. After

that he placed his tongue in the mouth of the child as if feeding milk or honey. Then he said: Speak up, my son.

His Eminence [the twelfth Imam] said: I testify that there is no god, except Allah and then he invoked blessings on Muhammad and the Holy Imams (a.s.) one by one till his father. Then he recited the following verse:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ﴿٥﴾ وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ ﴿٦﴾

"And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs, and to grant them power in the land, and to make Firon and Haman and their hosts see from them what they feared." (Surah Qasas 28:5-6)

It is also narrated from Hakima Khatun that she said: Imam Hasan Askari (a.s.) said: Come to us on the seventh day."

On the seventh day, I came, greeted him and sat down. He said: "Bring my son to me." I brought my Master, who was in a yellow dress. His father did the same things to him like the first time and put his tongue into his mouth and then said, "Talk, my son." He said: "I bear witness that a deity other than Allah is not." Then he praised Muhammad by invoking blessings for him and Amirul Momineen (a.s.) and the Imams one after the other until he stopped by mentioning his father. Then he recited:

بِسْمِ اللّهِ الرَّحْمَنِ الرَّحِيمِ وَنُرِيدُ أَن نَّمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ {5}

وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِي فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا يَحْذَرُونَ

"In the name of Allah, the Beneficent, the Merciful. And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs. And to grant them power in the land, and to make Firon and Haman and their hosts see from them what they feared." (Surah Qasas 28:5-6)

Imam said: "Son, read from the books that Allah has revealed upon His prophets and apostles." My Master began with the book of Adam and read it in Assyrian; he read the book Idris, the book of Nuh, the book of Hud, the book of Salih, the scrolls of Ibrahim, the Torah of Musa, the Psalms of David, the Injeel of Isa, and the Quran of my grandfather, Muhammad (s.a.w.s.). Then he narrated the stories of apostles and messengers until his own time.

After forty days, I went to the house of Imam Hasan Askari (a.s.) and saw the Master of the Age walking about the house. I had never seen a face more beautiful than his, nor heard a tongue more eloquent. Imam Hasan Askari (a.s.) said, "This is the boy dignified before Allah, the Exalted."

I said, "My Master, he is forty days old and I see him like this." He said: "My aunt, don't you know that we legatees grow in a day as much as others grow in a week, and grow in a week as much as others grow in a year?" I arose, kissed his forehead and returned. I came back and looked for him, but did not see him. I asked my Master, Imam Hasan Askari (a.s.), "Where is our Master?" He replied: "Aunt, we entrusted him to the one, mother of Musa entrusted her son to."

Then he said: "When my Lord granted me the Mahdi of this Ummah, He sent two angels, who carried him to the Pavilions of the Throne. They stood him in front of Allah, the Glorified. He said, 'Blessed be you My servant for the support of My religion,

manifestation of My command and guidance of My servants. I have taken an oath that through you, I will seize, through you, I will grant, through you, I will forgive, through you, I will punish. Return him, O two angels, return him. Return him to his father like a friend of Mine is returned. Convey to his father that he is in My protection, in My security and in My eyes, until I establish through him the truth, until I perish through him vanity, and until the religion is for Me forever."

She said: "When he fell from the abdomen of his mother on earth, he was found kneeling, raising his forefingers. Then he sneezed and said: 'All praise is due to Allah, the Lord of the worlds. And may Allah bless Muhammad – a humble servant, neither proud nor arrogant – and his household.'

Then he said: 'The oppressors presumed that the Hujjah of Allah has perished. If I were given permission, this doubt would be removed."

It is narrated from Abul Adyan that he said: "I was a servant of Imam Hasan Askari (a.s.), and carried his letters to different places. I had the honor to attend to his service during his last illness. He gave letters to me and said: 'Go to Madayan. Your journey will last for fifteen days. On the fifteenth day, you will return to Samarrah. Here, wails and cries from my house will greet you. You will see me in the room, where corpses are given the ritual bath." I asked, 'Master! In such a case, who will be the Imam after you?'

Imam Hasan Askari (a.s.) responded, 'One, who will ask you about the replies to my letters.' I requested, 'Please provide me more details.' Imam (a.s.) replied, 'He will lead my funeral prayers.' I pleaded again, 'Please furnish more information.' He retorted, 'He will inform you about the contents of the bag.' The awe-inspiring personality of Imam Hasan Askari (a.s.) prevented me from further inquiry.

I took the letters to Madayan and procured the ripostes. On the 15th day, just as Imam Hasan Askari (a.s.) had predicted, I entered Samarrah. Loud voices of wailing and crying echoed

from the house of Imam Hasan Askari (a.s.). I saw Ja'far, the brother of Imam Hasan Askari (a.s.), standing at the door and receiving condolences and consolation from the local Shia. I said to myself, 'If this man is the Imam, then it will be clear that the position of Imamate has undergone a change. For, I have seen him drink, gamble and play musical instruments.' I went to him and offered my condolences. He did not ask me anything.

Afterwards, Aqeed emerged from inside and said: 'Master! Your brother is shrouded. Come and lead his funeral prayers.' Ja'far went to lead the prayers. Around him were some Shia including Samman and Hasan bin Ali alias Salma, whom Mutamid killed.

When I entered the Imam's house, I saw that his corpse was shrouded and Ja'far bin Ali stepped forward to pray the funeral prayer. As he was about to announce the Takbir, a young boy of wheatish complexion, curly hair, broad teeth, shining like a brilliant moon came. He caught hold of Ja'far's robe and pushed him aside, saying, 'Uncle! Move aside. I am more worthy of leading the funeral prayers of my father.' Ja'far withdrew in a corner and his face went colorless.

The child recited the prayers on his father's body and buried him next to his father's (10th Imam's) grave. Thereafter, he turned to me and said: 'O Basri! Give me the replies of the letters that are with you.' I handed the letters to him and said to myself, 'Two prophecies are already fulfilled. Now, only the third one about the contents of the bag remains.'

I went to Ja'far bin Ali and saw him sighing. Hajiz Washsha said: O master, who is that lad, so that I can establish the proof on him? He said: By Allah I never saw him before and I don't know who he is.

We were sitting when some residents of Qom arrived and asked about the condition of Imam Hasan Askari (a.s.). When they were informed about his demise, they inquired about the Imam after him. People sent them to Ja'far Ibne Ali. They saluted him and offered their condolences. They wanted to know

from him about the money that they had brought along with themselves, to whom did it belong and how much? Ja'far stood up, and while gathering his clothes, said: 'They expect me to know the unseen!'

Afterwards, a servant emerged from the house of Imam Hasan Askari (a.s.) and announced, 'The letters of so and so are in your possession. You also have a bag containing a thousand dinars. Of which, only ten dinars are pure. They gave the letters and money to this servant saying, 'The one, who has sent you must be an Imam.'

Ja'far bin Ali came to Mutamid and narrated everything. Mutamid sent his soldiers to the Imam's house, who arrested and brought Saqeel. Mutamid told her to surrender the child, but she denied having given birth to any child and claimed that she was pregnant so that Mutamid would give up the pursuit of the child. He gave her in custody of Ibne Abi Shawarib the Qadi, till Ubaidullah bin Yahya bin Khaqan died all of a sudden. The owner of Zanj revolted in Basra. All these circumstances made him unconcerned with Saqeel and she was released. And praise be to Allah the Lord of the worlds and there is no partner for Him."

Shaykh Tusi has narrated in another report from Rashiq that he said: Motazid[1] sent a messenger to the three of us and ordered us to mount and not to take anything with us, except the prayer mat and reach so and so house in such and such locality of Samarrah. "There you will find a black servant. You should besiege that house and apprehend anyone you see there and bring him to me."

Rashiq says: We reached Samarrah and made way to the house Motazid had specified. On the doorstep was a black servant spinning threads. We asked him who was present there.

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[1] Motazid Abbaside was the nephew of Mutamid and he came to the throne in 279 A.H. after the death of Mutamid; he was a tyrant Abbaside ruler.

He replied: 'The owner.' By Allah, he did not stop us in any way. We entered the house as ordered. The house was absolutely clean and there was a curtain in the front; so beautiful as we had never seen before, as if it was just made at that moment. There was no one in the house and we pulled the curtain aside. There was a huge room with a stream of water and at the end of which was a mat that seemed to be floating on water. Upon the mat stood the most handsome man engrossed in prayers.

He neither paid attention to us nor to our means. At that moment Ahmad bin Abdullah, from among us stepped in the water in order to enter the room, but he began to drown. He struggled with all his might to keep himself from drowning, till we stretched our hands and pulled him out. He fell down unconscious for sometime.

Then another member of our group tried to step in water to enter the room and he also fell down in the same condition. I was shocked and awed. I addressed the owner of the house: I seek forgiveness for you in the court of Allah, by Allah I don't know what the matter is and to whom we have come and indeed, I beg Allah for forgiveness.

However, he did not give any response to what I had said and did not come out of his condition. Due to this, a terrible awe struck us and we came out from there. Motazid was waiting for us and had instructed the sentry that as soon as we returned, we should be taken to him immediately. We reached him in the middle of the night. He asked us about what had passed.

We related to him everything in detail. He cried: Woe unto you, did anyone see you before me? And did anyone else hear this from you? We said: No. He said: I am not the grandson of my grandfather[1] – and he took a great oath – if I ever hear it, I shall cut off your heads. We also did not dare to relate this matter to anyone as long as Motazid was alive.

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[1] Motazid Abbas implies: If I hear anyone say that, I am not from Bani Abbas if I don't strike off his head.

Muhammad bin Yaqub Kulaini has narrated from Ali bin Qays from some official of Sawad that he said: "I saw Nasim in Sarmanra that he broke the door of the house of Imam Hasan Askari (a.s.) and a person came out and seeing him with the axe, asked: What are you doing in my house? Nasim said: "Ja'far thinks that your father has passed away without leaving any issue. I am sorry if this is your house; I will leave immediately." And he came out.

Ali bin Qays said: A servant of the house came to me and I asked him about it. He said: Who told you about it? I said: An official of Iraq. He said: Nothing remains a secret from the people.

Ahmad bin Ishaq, a representative of Imam Zamana (a.s.) took Saad bin Abdullah to the Imam as he wanted to ask many things from the Imam. Saad bin Abdullah says: So I accompanied him to Surre man Raa till we reached the house of our master and asked for permission to enter, which was given and we went inside.

Ahmad bin Ishaq had a leather bag that he had concealed inside his Tiberian cloak. The bag contained one hundred and sixty purses of gold and silver coins. Each purse was sealed with the seal of the sender. When our eyes fell on the elegant face of His Eminence, Abu Muhammad, Hasan bin Ali (a.s.), we saw that his face was like a full moon and a child was sitting in his lap. He was very beautiful, like a Jupiter star having nice locks of hair. In front of the Imam was a golden pomegranate decorated with jewels and precious stones; it was presented by an affluent gentleman from Basra. The Imam was holding a pen and writing something on paper.

Whenever the child caught his hand, he tossed the pomegranate and the little one chased it and brought it back. In the meanwhile, he wrote whatever he wanted. So Ahmad bin Ishaq opened the cloak and the leather bag before Imam Hadi (a.s.) [a title of Imam Hasan Askari (a.s.)]. His Eminence glanced at the child and said: Remove the seals from the gifts of

your Shia and friends. It was asked: Master, is it lawful that a pure hand should extend towards impure gifts and filthy monies?"

His Eminence asked Ahmad bin Ishaq to take out the contents of the bag, so the lawful and the unlawful can be separated. He did as he was told. The child said: "This is from so-and-so of so-and-so locality of Qom, containing 62 dinars from sale proceeds of a house, and inheritance from his father 45 dinars and from the money of six dresses 40 dinars and the rent of three shops amounting to three dinars." Our master said: "You are right, my son. Now, tell us what is unlawful in it?"

The child said: "There is a dinar in this purse minted in Rayy in so-and-so year. Half of its inscription is worn out; its three corners are cropped, such that its weight is reduced by 1.5 *Daniq*. This same amount is unlawful in it, because the sender of this purse in so-and-so year, so-and-so month gave to a weaver, who was his neighbor, a mound and a quarter of old cotton for spinning. That cotton was stolen from the weaver, who informed him about it, but he didn't accept his version and in its place took a mound and a half of softer cotton. Then he ordered a garment be made for him from this material. Thus, that money and the cropped amount is from that money."

Ahmad bin Ishaq untied the purse and removed the said dinar and the cropped pieces from it. Then he took out another purse. The child said: "This is from so-and-so of such-and- such locality of Qom, containing 50 dinars. It does not befit us to touch it at all." Ahmad bin Ishaq asked: "Why?" He replied: "It is the sale proceeds of wheat that the sender had paid to his farmers, but while giving, he measured some with a correct measure and some with a tampered measure."

Imam Hasan Askari (a.s.) said: "You are right my son." Then he said: "O Ibne Ishaq, take that purse and return it to the sender and tell him to give the money to its actual owners, those farmers, as we are not in need of it." Then he said: "Give me the garment sent by the old lady." Ahmad bin Ishaq said: "I have

forgotten it." He went out to look for it. At that moment my master, His Eminence, Abu Muhammad Hadi (a.s.) looked at me and asked: "What a surprise that you came here?"

I said: "Ahmad bin Ishaq encouraged me to come and meet you." He asked: "What happened to those questions that you wanted to ask?" I said: "They are yet unanswered, my master." He said: "Ask whatever you want from my dearest son," gesturing to the child.

The narrator posed all difficult questions and received satisfactory replies. On the contrary, the Imam also miraculously reminded him of some questions he had forgotten and replied to them as well. This is a lengthy tradition and I have narrated it in my other books.

Kulaini and Babawayh etc. have narrated through reliable chains from Ghanim Hindi that he said: I was in Kashmir with the Indian king and I was one of the forty persons who sat around him in his court. We were scholars of Taurat, Injeel and Zabur. Once there was a discussion among us with regard to Prophet Muhammad and we said that we have found him mentioned in our books. Thus, it was decided that I should go and find him and ask him about the correct religion. So I set out with some money.

On the way, I was waylaid by robbers and somehow managed to reach Kabul. From Kabul I moved to Balkh that was ruled by Ibne Abu Shoor. I went to him and told him about myself. He summoned the scholars to have a discussion with me on Islam. So I asked them about Prophet Muhammad. They said that he was their Prophet and that he has passed away. So I asked them, who his successor is. They said: Abu Bakr. I told them to mention his lineage. They took his lineage upto Quraish. I said: Then the person, whose successor is Abu Bakr, was not a prophet, because according to our books, his successor should be his cousin, the husband of his daughter and the father of his sons.

All of them went to the king and said: This person has come out of polytheism and gone into disbelief. Therefore, he must be

executed. I said: I am following a religion and my aim is only to spread my knowledge.

So the king sent for Husain bin Askib and said: O Husain have a discussion with this man. Husain said: He is surrounded by scholars and jurists. How can I have a discussion with him? The king said: Take him aside and have a discussion with him as I have told you, and be lenient with him. Husain bin Askib took me aside and I asked him about Prophet Muhammad. He said: As the scholars informed you, he was our Prophet, but his successor is his cousin, Ali Ibne Abi Talib (a.s.), the husband of his daughter, Fatima and the father of his sons, Hasan and Husain (a.s.).

I said: I testify that there is no god, except Allah and that Muhammad is the Messenger of Allah. He took me to the king and I declared my acceptance of Islam. Then I came with Husain bin Askib to his house. He explained the teachings of Islam. I said: We have read in our books that there is a successor for every caliph. So who is the successor of Ali? He replied: Hasan, then Husain and then he mentioned each name till he reached the name of Imam Hasan Askari (a.s.) and then he said: Now, you yourself search for the successor of Imam Hasan Askari (a.s.). So I set out to search for him."

Muhammad bin Muhammad said: And he came upto Baghdad with us. He told us: I had a friend, who was helping me in this matter, but I was fed up with some of his habits and separated from him.

He said: One day I was walking on the bridge in Baghdad in a contemplative mood, when a man approached and said to me: Come to your master. He led me to a house with a garden. Suddenly I saw my master sitting there. He saw me, greeted me and spoke to me in Hindi. He addressed me by my name and asked about each of the forty persons separately. Then he said: You are planning to go for Hajj this year with the people of Qom. Don't go this year, go to Khurasan instead and perform the Hajj next year. Throwing a small pouch to me, he said: You may

use it for your expenses and don’t stay in anyone’s house in Baghdad; and don’t tell anyone what you have seen.

We set out from Uqbah and our Hajj was not complete and Ghanim went to Khurasan and he performed the Hajj the following year. Then he came to us kindly and did not enter Qom and neither did he go for Hajj. He went to Khurasan instead and died there. May Allah have mercy on him.

Qutub Rawandi has narrated from Ja’far bin Muhammad bin Quluwayh, the teacher of Shaykh Mufeed that: “In the year 337 A.H. I had the honor of performing the Hajj and enroute to it reached Baghdad. That year after the destruction of Qaramtians, they had returned Hajar al-Aswad to its prior place. Most of my efforts were aimed to find someone, who would fix that stone in its original spot, because I had learnt from books that except for the Divine Proof of the time, no one can fix it in its original spot; as was seen during the time of Hajjaj, when Imam Zainul Abideen (a.s.) placed it in its original spot, but I fell severely ill and began to fear for myself, and in that condition, I was not able to continue my journey.

Then I learnt that Ibne Hisham was traveling to Mecca. Therefore, I wrote a letter, sealed it and entrusted it to him. In that letter I had asked about the span of my life, that whether I was destined to die during this illness or not. I told Ibne Hisham: My endeavor is that this letter should reach the hands of one, who fixes the Hajar al-Aswad; and I have summoned you for this job.

Ibne Hisham says: When I reached Mecca and came to the place, where Hajar al-Aswad was supposed to be fixed, I gave an amount of cash to the caretakers of the Haram to allow me to remain there at that fixed time. I took up a location, from where I could see who fixes that stone. I told the guards to remain with me, so that they may take me through the crowd. I saw that everyone was trying to fix the stone, but none was able to do so and it fell down again and again. Then a young man of wheat

complexion and an elegant appearance approached; he took the stone and placed it in the proper spot.

It became so well fixed that I imagined it must not have been so even in the beginning. Clamor arose from the people and that young man headed towards the exit. I rose from where I was sitting and went after him. I pushed people to right and left and they thought I had gone insane. People were making way for him and I did not let him get out of my sight till he separated from the people.

I was walking very fast and he moved calmly and with composure. When he reached a place, where none could see him except me, he turned to me and said: Give me what you are carrying. I presented the letter to him. Without looking at it, he said: Tell him that there is no danger for him in this illness and the death, before which, he is helpless, would come after thirty years. Tears filled my eyes and I could not even move. He left me in this condition and went away.

Abul Qasim says: This incident was related to me by Ibne Hisham. The narrator adds: Thirty years after that mysterious incident Abul Qasim fell ill. He gathered his affairs, wrote down his will and made exceptional efforts in this regard. They asked him: “What fear is that? We expect that the Almighty Allah would again give you good health.” He replied: “This is the year, about which I was warned.” He passed away in that illness. May Allah have mercy on him.

Sayyid Ali bin Tawus has narrated that in 637 A.H. in the morning of 16th Zilqad, I was in Samarrah and I heard the voice of Hazrat Sahibul Amr praying for the living and the deceased Shia; his prayer included the following statements: Bring them to life or preserve them in our honor, our dominance, our rule and our kingdom.

Shaykh Ibne Babawayh has narrated from Ahmad bin Faras that he said: “I heard the following incident in Hamadan and after that I narrated it to one of our brothers in faith, who insisted that I write it down for him in my own hand. I could not reject

his request and in the view of the one, who had narrated it to me the first time there was no difference in that story:

There is a tribe in Hamadan, called Banu Rashid. All of its members are Shia Imamiyah, when I asked them the reason for their Shiaism, an elder of their community, whom I found righteous and honest, told me: It is narrated from our forefather, Rashid Hamadani that he said: When I was returning from Hajj and covering the distances through the desert, I was experiencing delight in halting and moving on. I covered a long distance on foot, till I was tired and needed some rest.

So I decided to sleep for sometime to regain strength. I said to myself: When the last part of the caravan passes by me, I will get up and join them. I went to sleep and was finally awakened by the intense sun and I could not see anyone there. I was terrified, because I didn't know the way. So I relied on Allah, the Mighty and Sublime and decided to move in the direction I was facing.

After sometime, I reached greenery that had recently received rainfall. The earth was fragrant. In the middle of that I saw a palace glittering like a sword. I said to myself: If only I could know about this palace, which I have never seen before and neither have I heard anything about it. When I came to the gate, I saw fair-complexioned servants. I greeted them and they replied in a cheerful manner. They said: Sit down, Allah has wished you well.

A servant went into the palace and returned to say: Come inside. I entered the palace and saw that its foundations were the best type of foundations and its construction was also the best. The servant stood at the curtain of an entrance. Then he lifted the curtain and told me to go in. I entered the room and saw a young man seated in such a way that a long sword hung above his head and he seemed to be a full moon shining in the dark.

I saluted him and he responded in a kind manner. Then he asked: Who am I? I said: By Allah, I don't know. He said: "I am that Qaim of Aale Muhammad, who would appear in the last

period of time and through this sword fill the earth with justice and equity, as it would be fraught with injustice and tyranny.”

I fell down on my face. He said: Don’t. Get up. You are a resident of Hamadan and your name is Rashid. I said: My lord and master, you are right. He asked: Would you like to return to your family? I said: Yes, my lord and master, and I would tell them of what I was blessed with. He gave me a pouch and gestured to the servant, who walked a few steps with me. I decried mounds, trees and minarets of the mosque. The servant asked: Do you recognize this town? I said: It seems to be like my town, Asadabad. The servant said: Yes Rashid, this is Asadabad, you may proceed now. When I turned back, I could see him no more.

I entered Asadabad. There were forty or fifty dinars in the pouch. I went to Hamadan, gathered my family members and conveyed the good news to them. Till the time these dinars lasted, we remained in peace and security.”

Shaykh Saduq, Tusi and Tabarsi etc have narrated through correct chains from Muhammad bin Ibrahim bin Mahiyar and some have narrated from Ali bin Ibrahim bin Mahiyar that he said:

I performed twenty Hajjs hoping to meet Imam Zamana (a.s.), but I was not successful. One night, I dreamt that a caller was saying: O Ali bin Ibrahim, the Almighty Allah has permitted you to perform the Hajj. I could not understand that statement that night, but in the morning, when I got the import of it, I began to wait eagerly for the Hajj season. When the Hajj season arrived, I prepared for the journey and set out to Medina. When I reached Medina, I inquired from the people about the descendants of Imam Hasan Askari (a.s.), but could not get any information.

I was very much worried and at last set out for Mecca. On the way, one day at Johfa, when I headed for Ghadeer at a distance of four miles from Johfa, I reached there and prayed in the Masjid and after that I supplicated Allah very fervently; but

the aim was not fulfilled there also. So I went to Asqalan and thus, passing each stage in turn, reached Mecca. I stayed there for some days and remained engrossed in performing Tawaf and other devotions.

One night, when I was doing the Tawaf I noticed an extremely handsome and fragrant young man walking about and doing the Tawaf of the Kaaba. Some feelings arose in my heart; I moved towards him and touched him. He asked: Where do you belong to? I said: Iraq. He asked: Where in Iraq? I said: Ahwaz. He asked: Do you know Ibne Khazib. I said: May Allah have mercy on him, he has passed away. He also expressed regret and said: May Allah have mercy on him, he used to spend the nights in worship and was a sincere supplicant. Do you know Ali bin Ibrahim Mahziyar also?

I said: I am Ali bin Ibrahim. He said: O Abul Hasan, may Allah keep you in health. Where is the sign that you received from Imam Hasan Askari (a.s.)? I said: It is with me. He said: All right, take it out. When I took it out and he saw it, he was moved by it. After that he said: O Mahziyar, the order for you is that you go on your way and make preparations. When a part of the night has passed, you should come to the pass of Bani Aamir. You will find me there. I returned to my lodging and when it was past midnight, I prepared my mount, loaded my belongings and sat astride the animal to set out for the pass of Bani Aamir.

On reaching there, I found that same youth calling out: O Abul Hasan, come this side. I turned my mount in that direction. When I reached him, he greeted me and said: Follow me, brother. We set out from there, making conversation, passing the mountains of Arafat and finally reached the mountains of Mina. The dawn was about to break, when we were between the hills of Taif. He asked me to dismount and recite the Midnight Prayer. I recited the Midnight Prayer and he asked me to recite the Watr Prayer; which I also performed. Then he said: Recite the dawn recitations and perform the prostration of thanks, which I also completed.

After that he mounted and asked me also to mount. Then we set out from there, till we reached the mountain peaks of Taif. He asked: Can you see anything? I replied: Yes, I can see a sand dune, on which a woolen tent is fixed, through which light is filtering and this sight is pleasing to me. He said: That is our destination. Then he said: All right brother, move on. He started and I followed him, till we came down from the mountains and he said: Now, dismount from your beast as even tyrants have to show humility here. And leave the rein free. I asked: Who is there to take care of my beast?

He said: This is the sanctuary of Imam Qaim (a.s.) and none, but a believer can enter and neither will anyone leave it, except for a believer. I left the rein and the two of us began to walk till that youth reached the entrance of the tent, asking me to wait outside. He returned a few moments later and asked me to enter. When I entered, I saw a person dressed in a waist cloth, with a sheet covering him. He was wheaten complexion, medium height, round head, wide forehead, eyebrows joined, prominent nose, full cheeks and a mole on his right cheek; it seemed as if a grain of musk was placed on ambergesis.

When I noticed His Eminence, I greeted him and he replied to me and asked me about the people of Iraq. I said: Maula, the people of Iraq are living a life of disgrace and they are the most degraded of all. He said: O Ibne Mahziyar, one day, you will rule them just as they are ruling you today and that day, they shall be humiliated. I said: Master, you are very remote from your country and this will take a long time.

He said: Ibne Mahziyar, my father, His Eminence, Abu Muhammad (a.s.) told me not to live in the community, on which the Almighty Allah is infuriated and what is failure in the world as well as hereafter; and a painful chastisement is reserved for them. He also told me: Live in inaccessible mountains, away from habitations. Allah is your helper, live in dissimulation till the Almighty Allah allows you to reappear.

My father said: Allah, the Mighty and Sublime had, at no time, left any part of the world without His Proof, who may help them in religious and worldly affairs, and who is their leader in the world and hereafter.

That is why, I can tell you my son that I am certain, after me, you are sent by Allah, the Mighty and Sublime till today, to distinguish truth and falsehood. The Imams distinguish truth from falsehood and destroy the basis of recognition of falsehood and douse the fire of disbelief and apostasy.

In order to be safe from the calamities of the time, it is necessary for you to live in far off hidden places, because in every age, every representative of God also has an enemy, who is always prepared to confront the divine appointees. It is so, because the latter considers it his religious duty to fight the enemies of Allah. So the exceeding number of your enemies shouldn't frighten you. You must also be assured that the sincere believers are as eager to meet you as birds are eager to reach their nests. People with perfect faith and absolute sincerity are those, who apparently live ordinary lives and in difficult circumstances in the world.

But in the view of Allah, these people have an exalted status and value, even though in view of people they are helpless and needy. They are content and they keep away from sins. It is they, who nurture the religion of God and are prepared to fight the enemies of faith. Allah, the Mighty and Sublime has secured them through patience and forbearance. They shall remain in the world with the same qualities till Almighty Allah conveys them to their eternal abode in Paradise.

They are endowed with patience, so that in times of distress they may display the jewels of their patience and bear all calamities of the world without any reaction, and crossing each stage, reach the stages of hereafter. So gain from knowledge. O son, dispel the darkness of calamites and humility with the light of patience, so that Almighty Allah may remove that calamity from you and be assured that all calamities and problems that

befall you, increase your honor, because you are famous in the world as a righteous one. That is why your excellences is famed all areas.

Son, as I can see that you were defended verbally; that is why you were able to gain an upper hand over your enemies. As if I can see the yellow and white flag in the vicinity of the Kaaba. Your followers are very loyal and sincere to you. They gather around you like pearls and they glance at your house in hope of refuge like people stretch their hands towards Hajar al-Aswad. Allah, the Mighty and Sublime has created their hearts with pure love and blessed essence and kept it purified of every contamination and impurity of hypocrisy.

They readily accept the ways of religion and its dos and don’ts and they are away from mischief and corruption. Due their acceptance of divine laws, their countenances are always shining. Due to excellence, their bodies are strong and active. They the ones, who bring faith on the religion of truth and it is these, who will rush to pay allegiance to you. Allah, the Mighty and Sublime has strengthened their bodies and increased their lifespans.

They would pay allegiance to you under a tree with thick branches near the Tiberius Sea and as result of their allegiance, the people of innovation and deviation will be scattered. The rise of reality will begin at this time and the darkness of ignorance and misguidance will come to an end, through which Almighty Allah will remove all corruptions from the earth and after they are erased completely, the ways of faith and religion will be established afresh. All this would happen through you.

People will be involved in spiritual maladies at this time, but your followers and helpers will not be affected with these maladies. Your acceptance will be so widespread that even an infant in the cradle will be desirous of coming to you to pay allegiance, but those who are away from the straight path and are like beasts, they will not be inclined to you. The rest of the world will obtain salvation and eternal joy by serving you.

Due to you, the branches of honor will become green once more and the edifice of respectability will remain firm in its location. Due to you, the lost pages of religious law and divine commandments will be restored. The clouds of success and help will rain for you. At that time, you will strangle your enemies and help your followers. At that time, there will not remain any oppressor that deviates from truth and neither will there be any denier that considers the true commands debased. No enemy of yours will remain and neither will be anyone that points out your defects. No opponent will be left to oppose you. Thus, Allah, the Mighty and Sublime helps one, who relies on Him, because Allah does what He resolves to do.

Then he said: O Abu Ishaq, keep this location and this meeting secret, except from those, who are reliable among your brothers in faith; and when the signs of reappearance and advent become apparent to you, do not lag behind your brothers in reaching me, and make haste to obtain the effulgence of certainty and religion, so that you may obtain guidance, if Allah wills.

Ibrahim bin Mahziyar says: I stayed with His Eminence for sometime to gain points of wisdom and clarification of many problems and obtained the revival of faith in my heart. After that I became nostalgic for my people and with regret of separation from Imam asked him to allow me to leave. The Imam accorded me permission and also gave me a supplication, which carries untold spiritual benefits and which will be a source of blessing for my children and relatives.

I had with me an amount of 50000 dirhams and I presented that amount to the Imam, but he smiled and said that I should use it for my expenditure in the return journey. He said that I must not think that he has not accepted it. He said: May Allah increase your wealth and make it last for you ever. May He give you the rewards of the righteous and grant you the traits of the obedient ones. All the excellence belongs only to Him. And I pray that Allah makes you reach home safely without any problem. I

entrust you to Allah. You will never be deprived of His mercy and blessings, if Allah wills.

O Abu Ishaq, we have adopted contentment due to His great favors and benefits of thankfulness. And we have protected our selves through the company of divine saints, purity of intention and unadulterated advice. And we have guarded what is absolutely clean and whose mention is very lofty.

Abu Ishaq said: I thank Allah, the Mighty and Sublime that He showed me the right path. I returned after meeting the Imam with a certainty that the Almighty Allah will not allow His earth to decay and nor would He keep it devoid of His clear proof. I publicized this report in order to increase the insight of the people of faith and to increase the recognition of the purified progeny of the Messenger of Allah (s.a.w.s.). It was a kind of returning the trust that I held. So I decided to submit to what had become clear to me, so that Allah, the Mighty and Sublime grants me the strength of determination, helps my intention and increases belief in infallibility; and Allah guides whoever He likes, to the straight path."

There are many incidents recorded on this matter, but this treatise does not have scope to mention all of them.

Ibne Babawayh has mentioned the names of those who were familiar with the miracles of the Master of the Age (a.s.) and who met the Imam. They were as follows: "Among the representatives were: Uthman bin Saeed Amari and his son, Hajiz, Bilali and Attar from Baghdad. From Kufa: Asimi. From Ahwaz, Muslim bin Ibrahim bin Mahziyar. From Qom, Ahmad bin Ishaq. From Hamadan, Muhammad bin Salih. From Rayy, Bassami and Asadi, that is Abu Ali Asadi, the narrator of this report himself.

From Azerbaijan, Qasim bin Alaa. From Nishapur, Muhammad bin Shazan. Among the non-representatives were: from Baghdad, Abul Qasim bin Abi Habis, Abu Abdullah Kindi, Abi Abdullah Juniadi, Harun Qazzaz, Neeli, Abul Qasim bin Dubais, Abi Abdullah bin Farookh, Masroor Tabbakh, slave of

Imam Ali Naqi (a.s.), Ahmad and Muhammad, sons of Hasan, Ishaq Katib from Bani Naubakht, Sahib-e-Nawa and Sahib-e-Surratil Makhtooma.

From Hamadan was Muhammad bin Kashmard, Ja'far bin Hamadan and Muhammad bin Harun bin Imran. From Dainawar was Hasan bin Harun and his nephews Ahmad and Abul Hasan. From Isfahan, Ibne Badshala. From Saimara, Zaidan.

From Qom, Hasan bin Nazar, Muhammad bin Muhammad, Ali bin Muhammad bin Ishaq and his father and Hasan bin Yaqub. From the people of Rayy were: Qasim bin Musa and his son, Abu Muhammad bin Harun, Sahib-e-Hisaar, Ali bin Muhammad Kulaini and Abu Ja'far Rafa. From Qazwin, Mardas and Ali bin Ahmad. From Qabis: two persons.

From the city of Zor: Ibne Khal. From Faris: Majrooh. From Merv: owner of a thousand dinars, owner of money and the white letter, and Abu Thabit. From Nishapur, Muhammad bin Shuaib bin Salih.

From Yemen, Fadl bin Yazid, his sons Hasan, Ja'fari, Ibne Ajami and Shamshati. From Misr: father of two children, owner of property in Mecca and Abu Rajaa. From Kashan, Abu Muhammad bin Wajna. From Ahwaz, Hazini."

And the names, mentioned in books of miracles, are more than seventy and the report mentioned by different groups of people is widely related in meaning.

Shaykh Ibne Babawayh (r.a.) has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that there will be an occultation for our Qaim, and it will much prolonged. I asked: O son of Allah's Messenger, why it would be so? Imam (a.s.) replied: The Almighty Allah will apply the practice of all the prophets in this Ummah; that is why it is necessary that Hazrat Sahibul Amr should complete the tenure of all the prophets. The Almighty Allah says:

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ ﴿١٩﴾

“That: You shall most certainly enter one state after another.” (Surah Inshiqaaq 84:19)

Moreover, it is narrated from Abdullah bin Fazal that Imam Ja’far Sadiq (a.s.) said: There will be an occultation for the Master of this affair, such that every weak faith person will doubt it. I asked: Why? He replied: We are not permitted to explain its cause. I asked: What is the wisdom behind his occultation? He replied: The same, which was behind the occultations of past prophets and their successors and it will not be revealed, except after his reappearance; as His Eminence, Khizr did not explain the wisdom of puncturing the boat, killing the boy and building the wall to Prophet Musa (a.s.), but at the time of their splitting.

O son of Fazal, it is an extraordinary matter and a divine secret; it is a divine occultation. When we have realized that the Almighty Allah is wise, it is necessary that we should testify that all His acts are based on wisdom, even though we may not know it.

Kulaini has narrated that Ishaq bin Yaqub sent a letter to the Imam of the time and handed it over to Muhammad bin Uthman, who sent it to the Imam. In that letter, he inquired about the cause of occultation and how people benefit from the Imam, during occultation. The Imam replied: As for the cause of occultation: The Almighty Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ

“O you who believe! Do not put questions about things, which if declared to you, may trouble you.” (Surah Maidah 5:101)

Indeed from my holy ancestors, there was no one, but that he had the allegiance of the tyrant of his time on his neck. And I will appear when there will be no allegiance of any tyrant and usurper of caliphate on my neck. As for how people benefit from my occultation: it is like how the sun benefits, when it is

concealed behind the clouds. Indeed, I am the cause of divine security for the people of the earth, just as stars are security for the folks of the heavens.

So refrain from asking what gives you no benefit and do not try to know what you are not obliged. On the contrary, pray Almighty Allah to give us Ahle Bayt (a.s.), victory at the earliest, as your success also lies in that. Peace of Allah on you and on those, who follow the guidance.

Ibne Babawayh has narrated through authentic chains of narrators from Jabir Ansar that he inquired from the Messenger of Allah (s.a.w.s.) whether Shias of Qaim (a.s.) would also benefit from their Imam during the period of his occultation. He replied: Yes, by the one, who sent me as a rightful messenger, they would benefit from the Qaim and gain light from his effulgence during his occultation just as people benefit from the Sun, even if it is concealed behind the clouds.

The author says: The simile of the sun, which is hidden behind the clouds, hints at many things: first it is proved through reliable chains of narrators that by the blessings of those holy personalities, the effulgence of being, knowledge and guidance and all benefits and perfections reach the creatures. Through his blessings, intercession and mediation, the objectives of Shia become apparent and calamities are warded off. As the Almighty Allah said:

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ

"But, Allah was not going to chastise them while you were among them." (Surah Anfal 8:33)

Sunni and Shia have narrated from the Messenger of Allah (s.a.w.s.) that he said: My Ahle Bayt (a.s.) are security for the creatures of the earth, just as stars are security for the folks of the heavens.

Firstly: One, whose heart is even slightly illuminated by the effulgence of faith, is aware of this matter that when he is

surrounded by hardships and faces a difficult matter, he seeks the mediation of these holy souls and by this, doors of mercy and guidance definitely open up for him.

Secondly: When the cloud is concealed in clouds, in spite of the fact that people benefit from its light; they wait for the clouds to be dispelled and the curtain to be lifted. In the same way, during occultation, sincere Shia are always anticipating the reappearance and they do not fall into despair; due to which they earn great rewards.

Thirdly: The denier of the existence of Imam Sahibul Amr in spite of the spread of his effulgence is like one, who denies the existence of the sun, when it is concealed behind the clouds.

Fourthly: Just as the concealment of the sun is sometimes for the advantage of creatures; in the same way, it is possible that sometimes it is also beneficial for his Shia, in spite of the fact that they should benefit from the company of the Imam, it is better for many reasons; to discuss which, will only prolong the discussion.

Fifthly: It is not possible for many people to see the sun; and most often the eyes of the seer go blind on seeing it. In the same way, seeing the sun of the elegance of the Imam is often a cause of blindness; as many people had faith in the prophets before their advent, but when they came, they denied them due to their selfish motives. Like for example the Jews of Medina. It is likely that the same may happen with the Shia during this occultation.

Sixthly: On cloudy days, some people see the sun through cracks between clouds and some are unable to see it; in the same way, it is possible that during occultation, some Shia may be blessed with seeing the Imam and some may not; as Imam Ja'far Sadiq (a.s.) said: There will be two occultations of the Qaim: a short one and a prolonged one. During the first occultation, only the special Shia would know his location; and in second; none will know his location, except very few selected confidants of the Imam.

It is mentioned in another traditional report that there will always be thirty persons in the service of the Imam and when one of them dies, another takes his place.

Seventhly: The Imam and his holy ancestors are like the sun in universal benefits. Except for the blind, no one is ignorant of his benefits, as the Almighty Allah has said regarding those blind selves:

وَمَنْ كَانَ فِي هَٰذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٢﴾

"And whoever is blind in this, he shall (also) be blind in the hereafter; and more erring from the way." (Surah Isra 17:72)

There are many other causes as well, but there is no scope to mention them in this treatise. After establishing definite evidences and widely related traditional reports on the existence of the Imam, it is absurd to deny the long life span of the Imam; in spite of the fact that all Sunnis are having faith in the presence of His Eminence, Khizr; and they accept that Prophet Nuh (a.s.) lived for more than a thousand years.

On the contrary, according to authentic traditional reports, he is supposed to have lived for more than 2500 years. In the same way, they agree that Luqman bin Aad lived for 3000 years and that Dajjal bin Saib is alive from the time of the Holy Prophet (s.a.w.s.) and he will remain alive till Prophet Isa (a.s.) descends from the sky. Also, they agree that Prophet Isa (a.s.) will remain alive till the reappearance of the Mahdi.

Then why is it unlikely for the Almighty Allah to preserve the life of Imam Zamana (a.s.) for a long time; and when He sees exigency in his reappearance, He will command him to reappear? Asking what is the benefit of the hidden Imam, is improper; because many long occultations occurred regarding the past prophets. The Messenger of Allah (s.a.w.s.) remained

concealed from the majority of the people in Shebe Abu Talib, in Taif and in the cave, till the time of migrating to Medina.

Thus, the benefit behind the existence of prophets may also be present in the occultation of Sahibul Amr and if there is no other benefit, it is that the Shia get great reward as a result of having faith in the Imam and in waiting for him. This much is sufficient. As is narrated, people asked Amirul Momineen (a.s.): What is the best act for the people? He replied: Waiting for the reappearance.

It is narrated from Imam Zainul Abideen (a.s.) that he said: The occultation of the Twelfth Imam would be much prolonged. Those who have faith in his Imamate during his occultation and await his reappearance are the best people of all times, because the Almighty Allah has bestowed them such insight that occultation for them is just like seeing and Almighty Allah has made them like those who fought Jihad in the company of the Prophet. They are indeed our Shia and sincere devotees and those, who call people to the religion of Allah, secretly and openly.

He also said: To wait for reappearance is the best success. Moreover, it is narrated from the Imam that: To the one, who remains steadfast on our Wilayat during occultation, will the Almighty Allah grant a reward of a thousand martyrs of Badr and Uhad.

Through authentic chains of narrators, it is narrated from Imam Ja’far Sadiq (a.s.) that he said: One, who dies waiting for the advent of His Eminence, Qaim, is like one, who is in the company of the Qaim in his tent. On the contrary, he is like one, who fights Jihad in the company of the Imam; on the contrary, he is like one, who is martyred in the presence of the Holy Prophet (s.a.w.s.).

It is also narrated from Imam Ja’far Sadiq (a.s.) that a time will come for the people, when their Imam would disappear from them. Thus: glad tidings to those, who remain steadfast on our Imamate during that period. Their least reward is that the

Almighty Allah would call them: My servants, you brought faith in My secret and testified to My occultation; glad tidings to you for a good reward. You are My only servants, from whom I accept worship and remit sins; and the sins of others. I forgive you and I send rain for your sake for My creatures and through your sake I ward off calamities from them. If it were not thus, I would have sent My chastisement on them.

The narrator asked: O son of Allah’s Messenger, which is the best deed at that time? He replied: To hold your tongue and to remain in your houses. Traditions related on this subject are beyond computation.

Also, the benefit of the Imam reaches the people without their recognition. As narrated that Imam (a.s.) goes for Hajj every year and he recognizes the people, but the people do not recognize him. When the Imam will reappear, most people would say: We saw the Imam, but we did not recognize him.

It is narrated from Imam Ja’far Sadiq (a.s.) that in the master of this affair is a simile of Prophet Yusuf (a.s.); these people are like swine; why do they deny this when brothers of Prophet Yusuf (a.s.), who were intelligent and wise and who were descendants of prophets, they met Prophet Yusuf (a.s.) and spoke with and him and closed deals with him and in spite of the fact that he was their brother, they did not recognize him, till he himself told them. Then how can this confused Ummah deny that the Almighty Allah conceals His Proof from them? That they should doubt him, while he walks in their streets and steps on their carpets; but they don’t recognize him till Almighty Allah permits. Like He permitted Prophet Yusuf (a.s.) to inform his brothers about himself.

Theologians say that it is obligatory on Almighty Allah to appoint His proof, as grace is incumbent on Him. If they testify that Proof and he disappears from them, in that case it is the deficiency of people. The divine proof will be complete on them and those who have not been deficient, will be granted great rewards; especially when through the blessings of the Holy

Imams (a.s.) the signs of those holy personalities are widespread and they have explained the matters of religion to the Shia; they have appointed jurists and narrators of their traditions as guides of religion and commanded people to refer to them in their religious problems.

In that case, during the occultation of those holy personalities, the Shia will not be confused and bewildered. As Imam Ja'far Sadiq (a.s.) has said: In every age, Almighty Allah has appointed some reliable narrators of the traditions of Ahle Bayt (a.s.), who remove distortions of extremists and interpretation of ignorant and heretics.

Also, epistles and commands of Sahibul Amr have reached the Shia that during occultation they should refer to the narrators of our traditions, as they are my proof on you and I am the proof of Allah on them. The evidences and textual statements we mentioned, regarding the Imamate of His Eminence, are not needful of these.

وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾

"And Allah guides whom He pleases to the right path." (Surah Baqarah 2:213)

Ninth Objective: Rajat

We should know that it is from the consensual points of Shia religion; on the contrary, Rajat is a fundamental principle of the community of truth and the delivered sect. That is: before Qiyamat, during the tenure of His Eminence, the Qaim, some very righteous persons and some extremely vile fellows would be raised alive. The righteous will be returned, in order to see the kingdom of their Imams, so that they may be elated and rewarded in this world for some of their good deeds. The return of the vile fellows is for punishment of the world and also that the kingdom, which they did not want to go to Ahle Bayt (a.s.), thousands of times more than that is there for them now, and the religious Shia may take revenge from them. The remaining people will remain in their graves; till they are raised in Qiyamat; as mentioned in many traditions that none will return during Rajat, except one, who has perfect faith or the complete disbeliever; however, the remaining people will be left to their devices.

Most Imamiyah scholars, like Muhammad bin Babawayh has stated in *The Shiite Creed* and Shaykh Mufeed, Sayyid Murtada, Shaykh Tabarsi and Sayyid Ibne Tawus etc. have declared that Rajat is truth and in the past, there was dispute between Shia scholars and opponents in this matter. Many traditionists and Shia scholars wrote books on this subject, which are chronicled by scholars of Rijal (science of narrators).

Shaykh Ibne Babawayh has, in the book of *Man Laa Yahzarahul Faqih*, narrated from Imam Ja'far Sadiq (a.s.) that he said: That one is not from us, who does not have faith in our Rajat and who does not consider Mutah lawful. I have, in the book of *Biharul Anwar*, mentioned more than two hundred traditions, in addition to Shia traditions narrated by more than forty persons from fifty primary sources. One, who has doubt in it, may refer to this book. However, verses which are interpreted to be about Rajat are too many:

First Verse

The first verse is that the Almighty Allah says:

وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾

"And on the day when We will gather from every nation a party from among those who rejected Our communications, then they shall be formed into groups." (Surah Naml 27:83)

In many traditions, it is narrated from Imam Ja'far Sadiq (a.s.) that this verse is regarding Rajat that the Almighty Allah will raise a group from every nation and the verse of Qiyamat is that He says:

وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾

"And We will gather them and leave not any one of them behind." (Surah Kahf 18:47)

The Imam also said: Signs imply His Eminence, Amirul Momineen (a.s.) and the Holy Imams (a.s.).

Second Verse

In another verse, the Almighty Allah says:

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴿٨٢﴾

"And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall talk to them, because people did not believe in Our communications." (Surah Naml 27:82)

It is mentioned in many traditions that the Dabba implies Amirul Momineen (a.s.), who will appear just before Qiyamat with the Staff of Prophet Musa (a.s.) and the seal ring of Prophet Sulaiman (a.s.). He will hit the staff on the forehead of every believer and it will imprinted that he is a believer. Indeed, he will hit the seal ring on the forehead of disbelievers and it will be imprinted that he is a disbeliever. Ahle Sunnat have also recorded similar traditions in their books from Ammar and Ibne Abbas.

The author of *Kashaf* has narrated that the Dabba will appear from Safa and will have the Staff of Prophet Musa (a.s.) and the seal ring of Prophet Sulaiman (a.s.). He will hit the Staff on the forehead of the believers. A white spot will appear which will illuminate his face like a brilliant star. It will be imprinted on his forehead that he is a believer. He will hit the seal ring on the nose of the disbeliever, and it will turn black making his whole face black. Or that it will be imprinted on his forehead that he is a disbeliever. He says: In some recitations, the Arabic word of *Tukallimahum* is without *Tashdeed*; implying that he will injure them.

It is widely mentioned in Ahle Sunnat and Shia traditions that Amirul Momineen (a.s.), many a times said in his sermons: I am the owner of the Staff and *Misam,* an instrument for branding. Sunnis have narrated from Abu Huraira, Ibne Abbas and Asbagh bin Nubatah etc. that Dabbatul Ardh implies Amirul Momineen (a.s.).

Ibne Mahiyar has, in the book of *Maa Nazala Minal Quran fil Aaimma*, narrated from Asbagh bin Nubatah that he said: Muawiyah said: You Shia people think that Dabbatul Ardh is Ali? I replied: We are alone in this; Jews also consider the same. Muawiyah summoned a great Jew scholar and inquired from him whether Dabbatul Ardh is mentioned in their books. He replied: Yes. Muawiyah asked: What does it denote? He replied: It is a person. Muawiyah asked: Do you know what its name is? He replied: Aeliya. How similar it is to Ali! Muawiyah remarked.

Third Verse

In the third verse, the Almighty Allah says:

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ ۚ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ﴿٨٥﴾

"Most surely He Who has made the Quran binding on you will bring you back to the destination. Say: My Lord knows best him who has brought the guidance and him who is in manifest error." (Surah Qasas 28:85)

It is mentioned in many traditions that this verse implies the return of the Messenger of Allah (s.a.w.s.) in the world.

Fourth Verse

In the fourth verse, the Almighty Allah says:

وَلَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿١٥٧﴾ وَلَئِنْ مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٨﴾

"And if you are slain in the way of Allah or you die, certainly forgiveness from Allah and mercy is better than what they amass. And if indeed you die or you are slain, certainly to Allah shall you be gathered together." (Surah Aale Imran 3:157-158)

It is narrated through a number of channels that this verse is regarding Rajat and the way of Allah is the way of the Wilayat of Imam Ali (a.s.) and his progeny. For one, who has faith in this verse is a killing and a death. Thus, if he is killed in their way in the world, he will return once more in their Rajat to die a natural

death and if he dies a natural death, he returns in Rajat to be killed in their way. Moreover, in the exegesis of this verse, He says:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

"Every soul shall taste of death." (Surah Aale Imran 3:185)

That is one, who is killed, has not tasted death and he will definitely return during Rajat to taste death.

Fifth Verse

The fifth verse is that the Almighty Allah says:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ۚ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۖ قَالُوا أَقْرَرْنَا ۚ قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾

"And when Allah made a covenant through the prophets: Certainly what I have given you of Book and wisdom- then an apostle comes to you verifying what is with you, you must believe in him, and you must aid him. He said: Do you affirm and accept My compact in this (matter)? They said: We do affirm. He said: Then bear witness, and I (too) am of the bearers of witness with you." (Surah Aale Imran 3:81)

It is mentioned in many reliable traditions that this help and support will be there during Rajat. As Saad bin Abdullah has narrated in *Basairud Darajaat* from Imam Ja'far Sadiq (a.s.) that: They will believe in the Holy Prophet (s.a.w.s.) and help Amirul Momineen (a.s.) during Rajat. Then he said: Whichever

prophet the Almighty Allah raised; that is Prophet Adam and all who came after him; will be brought into the world once more to fight at the side of Amirul Momineen (a.s.).

Shaykh Hasan bin Sulaiman has in the book of *Muntakahbul Basair*, narrated from *Kitabul Wahida* from Imam Muhammad Baqir (a.s.) that Amirul Momineen (a.s.) said: Indeed, the Almighty Allah is one and incomparable; He was unique in his oneness and there was no one with him. Thus, he spoke a word and made it effulgence; and then He created His Eminence, Muhammad from that effulgence. He created me and my progeny also from that effulgence.

Then He spoke a second word and through it, was created a spirit. He inserted that spirit into that effulgence and inserted that effulgence into our bodies. Thus, we are chosen spirit of the Almighty Allah and the words of Allah, which the Quran has mentioned and completed His proof on the creatures, through us. We were located under a roof of a green light, before the creation of everything else, when there was neither Sun nor moon, neither day nor night and neither any eye to see it. We were engrossed in the worship of Allah and we glorified and exalted Him; and this was before Almighty Allah created the creatures.

After that He created the souls of prophets and took the covenant from them to believe in and obey us. Then Imam (a.s.) recited the same verse and said: Believe in His Eminence, Muhammad (s.a.w.s.) and help his successor. Thus, all the prophets will help him.

Indeed, the Almighty Allah has taken a covenant from me and from His Eminence, Muhammad (s.a.w.s.) that we two will help each other. Without any doubt, I helped His Eminence, Muhammad and fought Jihad in his presence; I slain his enemies and fulfilled the covenant that Allah had taken from me, but the prophets and messengers did not render any help to me, because Almighty Allah had captured their souls. But they will help me in future and my kingdom will stretch from east to the west.

From Prophet Adam (a.s.) to Prophet Muhammad (s.a.w.s.) will be made alive again by the Almighty Allah and they will be sent back to the world and fight with the sword.

O surprise! And how should I not be astonished about the people, whom Allah would enliven, group by group, reciting: 'Here I am' and harkening to the call of the Divine caller they would roam the lanes of Kufa to strike off the heads of infidels and oppressors from the first and the last. So much so, that the Almighty Allah will fulfill the promise He made in the verse:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُم فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

"Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion, which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me…" (Surah Nur 24:55)

That is they should worship Me without fearing anyone. During that time Taqayyah will not be needed. For me, there is one 'turning' after another and one Rajat after another and I am the master of the 'turning' and Rajat. I am the master of the awe and the one with power; I am the one, who will take revenge again and again. I am the owner of a strange ruler and I am the horn of iron and I am the servant of Allah and the brother of His Messenger.

I am the trusted one of Allah and His treasurer. I am the owner of divine secrets. I am His curtain. I am the face of Allah.

I am the path of Allah. I am the Balance of God. I am the gatherer of the creatures. I am that word of Allah, through which He will gather what is dispersed and disperse what is gathered.

I am the beautiful name of Allah and its supreme example. I am the great sign of Allah. I am the distributor of Paradise and Hell. I will admit the inmates of Paradise to Paradise. I will perform the marriage of the folks of Paradise and subject the inmates of Hell to chastisement. All the creatures will come back to us. I am the center, to which everything will revert. I will perform the accounting of all the creatures. I am the possessor of many faces. I am the Muezzin of Araaf. I am the one, who is visible in the sun. I am Dabbatul Ardh. I am the distributor of hellfire and Paradise. I am the owner of Araaf.

I am the chief of believers, leader of the pious and sign of the foremost, tongue of the truth tellers; seal of the successors and heir of prophets, Caliph of the Lord of the worlds. I am the straight path of my Lord. I am the decisive proof of Allah for all who are in the earth and sky and whatever is between them.

I am the one, through whom the Almighty Allah exhausted His proof on you in the initial stage of your creation. On Judgment Day, I am the witness upon you. I am the one, who is bestowed with complete knowledge of future happenings and lineages. I possess the heritage of all the prophets.

I am the owner of the staff and Misam[1] I am one, in whose control are given clouds, lightning and thunder, darkness and light, wind and mountains, sea and stars, sun and moon. I am the horn of iron. I am the discriminator (Faruq) of this Ummah. I am the guide. Knowledge of the Almighty Allah is bestowed to me and all the secrets and mysteries that Almighty Allah has delegated to Prophet Muhammad (s.a.w.s.) are bestowed to me. I am aware of the count of everything. I am the one, whom my Lord has taught His name, His word, His wisdom, His knowledge and His understanding.

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[1] One who marks the infidels.

O people, ask me whatever you like, before you are deprived of me. O Allah, I make You my witness on these people, and there is no power, except what is bestowed by Allah and all praise is for Allah.”

Sixth Verse

The Almighty Allah says:

وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾

“And most certainly We will make them taste of the nearer chastisement before the greater chastisement that haply they may turn.” (Surah Sajdah 32:21)

The Imam said: ‘Nearer chastisement’ means punishment with the sword during Rajat and words of the Almighty Allah ‘haply they may turn’ denote that during Rajat, they will be sent back in order to be punished.

Seventh Verse

The Almighty Allah says:

قَالُوا رَبَّنَا أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِّن سَبِيلٍ

“They shall say: Our Lord! Twice didst Thou make us subject to death, and twice hast Thou given us life, so we do confess our faults; is there then a way to get out?” (Surah Momin 40:11)

It is mentioned in traditions that one enlivening is during Rajat and another in Qiyamat; and one killing is in the world and the other in Rajat.

Eighth Verse

The Almighty Allah says:

إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ

"Most surely We help Our apostles, and those who believe, in this world's life and on the day when the witnesses shall stand up." (Surah Momin 40:51)

That is: Help during the life in the world will be there for you and also during Rajat. Do you not know that many divine prophets were not helped and they were slain and the Holy Imams (a.s.) were also killed and they were not helped; all of them will be helped during Rajat.

There are many verses, which are interpreted to be about Rajat, but in this treatise, we are content only with these and the other verses will be mentioned under the explanation of traditions, if Allah wills.

Saad bin Abdullah has narrated from Imam Ja'far Sadiq (a.s.) in *Basair* that the accursed Satan begged Almighty Allah for respite till Judgment Day, when all the people would be made alive again. The Almighty Allah refused and He said: I give you respite till the known hour. When that day comes, the accursed Satan will appear with all his followers; that is from the day of the creation of Adam till that day. Amirul Momineen (a.s.) will come back to the world and this is the last coming of the Imam in this world.

The narrator asked: Would there be many returns (Rajat) for Amirul Momineen (a.s.)? Imam (a.s.) replied: Yes, and the

righteous and evil people of every period come back to the world, so that Allah may make the believers victorious over the disbelievers and that the believers may take their revenge.

When the appointed time will arrive, Amirul Momineen (a.s.) will march forward with his companions and Iblis will come with his companions and this battle will be fought at Rauha near Kufa, situated on the banks of Euphrates and it will be such a severe fight that since the creation of the earth, no such fighting has taken place.

As if I can see that the companions of Amirul Momineen (a.s.) will be forced to move back a hundred steps and I can also see that some companions will retreat till they enter the Euphrates.

The most powerful God will send armies of angels from the clouds and the command of Allah will reach to completion. The Messenger of Allah (s.a.w.s.) will be at the front carrying a spear of effulgence. When Iblis will see him, he will turn and flee. Seeing him flee, his army men will ask: Why are you running away, you are about to gain victory?

He will reply: You don't see what I see! I am scared of Allah, the Lord of the worlds.

The Messenger of Allah (s.a.w.s.) will step forward and spear his back, killing him. Then all his supporters will also perish. Only the monotheists will remain and there will be no sign of polytheism.

Then Amirul Momineen (a.s.) will rule for forty-four thousand years. During that time each Shia of Imam Ali (a.s.) will get a thousand sons each. At that time 'Jannatan' and 'Madhamatan', two luxurious gardens will appear near Kufa Masjid and its surroundings.

Moreover, it is narrated from the Imam that he said: "Before Judgment Day, Imam Husain (a.s.) will perform the accounting of people; on Judgment Day the only thing remaining will be the sending of people to Paradise or Hell."

It is narrated from Imam Muhammad Baqir (a.s.) through many channels that he said: “The first to come in Rajat will be Imam Husain (a.s.) and he will rule for such along time that his brows will sag upon his eyes.”

It is narrated from Imam Musa Kazim (a.s.) that he said: “Some of those, who have passed away from the world, will come back to the world and seek revenge for themselves and all who have been harassed, will take revenge and whoever is killed will take revenge from his killer. And for this purpose, his enemies will be brought into the world, so that revenge might be taken from them. After this retaliation, they will live for thirty months and after that all of them will die on a single night having achieved satisfaction, whereas their enemies will be subjected to the worst punishment of Hell. After that they will obtain their rights from the court of the Almighty Allah.”

Moreover, it is narrated that people asked Imam Ja’far Sadiq (a.s.) about the interpretation of the following verse:

إِذْ جَعَلَ فِيكُمْ أَنبِيَاء وَجَعَلَكُم مُّلُوكًا

“…when He raised prophets among you and made you kings…” (Surah Maidah 5:2)

The Imam (a.s.) said: Prophets means the Messenger of Allah (s.a.w.s.), Prophet Ibrahim and Prophet Ismail and his descendants; and kings imply the Holy Imams (a.s.).

The narrator says: I asked: But what kingdom do you possess?

He replied: Rulership of Paradise and kingdom of Rajat.

Ali bin Ibrahim has in his *Tafsir*, narrated from Shahar bin Haushab that Hajjaj told me: There is a verse of Quran, whose interpretation I have failed to understand and it is as follows:

وَإِن مِّنْ أَهْلِ الْكِتَابِ إِلاَّ لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ

“And there is not one of the followers of the Book, but most certainly believes in this before his death…” (Surah Nisa 4:159)

By Allah, I command the slaying of Jews and Christians just to see how they bring faith; but I don’t see any movement on their lips.

I said: “May the Almighty Allah bless the chief, this is not the interpretation of this verse.” “Then what is it?” he asked. I said: His Eminence, Isa (a.s.) will come back to the earth, before Qiyamat and all the people of the book, whether Jews or non-Jews, will start believing in him and he will pray behind Imam Mahdi (a.s.).

Hajjaj said: “Woe upon you, how do you interpret it in this way?” I said: “This interpretation was explained to me by Muhammad bin Ali bin Husain bin Ali Ibne Abi Talib (a.s.).” “By Allah, you brought this water from a clear and potable spring,” he said.

Moreover, he and others have also, in the interpretation of this verse, narrated that:

بَلْ كَذَّبُواْ بِمَا لَمْ يُحِيطُواْ بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ

“Nay, they reject that, of which they have no comprehensive knowledge, and the final sequel of it has not yet come to them…” (Surah Yunus 10:39)

That is it is mentioned in this verse that they have received its esoteric interpretation.

كَذَلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ

“…even thus, did those before them reject (the truth)…” (Surah Yunus 10:39)

The Imam said: This verse was revealed about Rajat, which the people deny. Then he said:

وَمِنهُم مَّن يُؤْمِنُ بِهِ وَمِنْهُم مَّن لاَّ يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ

"And of them is he who believes in it, and of them is he who does not believe in it, and your Lord best knows the mischief-makers." (Surah Yunus 10:40)

It is also narrated through authentic channels that during the period of Rajat, the diet of the enemies of Ahle Bayt (a.s.) would be human feces, as the Almighty Allah says:

إِنَّ لَهُ مَعِيشَةً ضَنكًا

"…his shall be a straitened life…" (Surah Taha 20:124)

Also, Ali bin Ibrahim has narrated from Imam Ja'far Sadiq and Imam Muhammad Baqir (a.s.) that the people, whom the Almighty Allah destroyed through chastisement will not come back in Rajat, as the Almighty Allah has said:

وَحَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لا يَرْجِعُونَ

"And it is binding on a town, which We destroy that they shall not return." (Surah Anbiya 21:95)

In authentic traditions, it is mentioned in the interpretation of this verse:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ﴿٥﴾

"And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs," (Surah Qasas 28:5)

وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ ﴿٦﴾

"And to grant them power in the land, and to make Firon and Haman and their hosts see from them what they feared." (Surah Qasas 28:6)

It is a simile, which the Almighty Allah has mentioned for the Ahle Bayt (a.s.) of Prophet, so that it may be an assurance for the Prophet, because Firon, Haman and Qarun oppressed the Bani Israel and killed their children. Their counterparts in this Ummah were Abu Bakr, Umar and Uthman and their followers, who strived to eliminate the Ahle Bayt (a.s.) of the Prophet. Thus, the Almighty Allah promised His Prophet that just as I kept secret the birth of Prophet Musa (a.s.) and after concealing him from Firon made him reappear again, and made him victorious over his followers; and killed all of them at the hands of Prophet Musa (a.s.)

In the same way, I will conceal the birth of the Qaim and by concealing him from the Firons make him victorious over his enemies, so that they may take revenge from their enemies. Thus, the interpretation of this verse is that: We desired to make those who are deemed weak in the earth…that is Ahle Bayt (a.s.) of Prophet, and to make them as Imams as inheritors of the earth, so that the kingdom of the whole earth is established for them, and We may settle them in the earth in such a way that they man destroy falsehood and make the truth apparent.

Also, that We may prove to their disciples that Firon and Haman – Abu Bakr and Umar – usurped the rights of Aale Muhammad (a.s.) and that, from which feared – that is killing and chastisement. In the same way, He will enliven Imam Husain (a.s.), his companions and their killers, so that they may take their revenge from them.

As Qutub Rawandi etc. have narrated from Jabir Ansari that he said: Imam Muhammad Baqir (a.s.) said: Imam Husain (a.s.)

said: The Holy Prophet (s.a.w.s.) said: Son, you will be taken to that land in Iraq, where prophets and their successors have met each other or they will do so; that land is known as Amwar; you will be martyred there and a group of your companions will also be martyred with you, but the pain of iron weapons will not reach them as the Almighty Allah made the fire cool and safe for Ibrahim (a.s.).

So, glad tidings to you that: I am going to our prophet. We will remain in that condition till the time, which Allah desires; that is a long time. After that the first, for whom the earth will split is I, and my advent will be contemporary with the emergence of Imam Ali (a.s.) and our Qaim. Thus, that group will descend from the sky, which has never before descended and along with that group will be Jibraeel, Mikaeel, Israfeel and armies of angels.

Then Prophet Muhammad (s.a.w.s.) and Imam Ali (a.s.) will come down and I and my brother and all those whom Allah has blessed; like the prophets and successors; all will be mounted on piebald horses of Allah; created from effulgence and no one has mounted them before. The Prophet will take up his standard and wave it and give his sword to our Qaim. After that we will live in the earth as long as Allah likes; that is for a long time.

Then Almighty Allah will cause to flow from Masjid Kufa (three) springs of oil, water and milk. Amirul Momineen (a.s.) will give me the sword of the Messenger of Allah (s.a.w.s.) and send me to the west and the east and all enemies of Allah who come before me, will be eliminated and I will burn any idol that I come across; till I reach India and conquer it.

Prophet Danial and Yusha bin Nun will come to Amirul Momineen (a.s.) and say: Allah and His Prophet said the truth. Almighty Allah will send them to Basra along with seventy men and they will slay the enemies and send an army to Rome. The Almighty Allah will give him victory on Rome.

After that we will kill all the animals, whose flesh Allah has prohibited, till no animal will remain on the earth, except the lawful ones. I will call all communities, along with Jews and Christians, to either accept Islam or they shall be eliminated. I will favor those who accept Islam and the Almighty Allah will slay those who refuse.

Almighty Allah will send an angel to Shia man, who will clean dust from his face and show him his wife and abode in Paradise. Every blind, cripple and afflicted will be cured through us.

So many blessings will descend on the earth that the Almighty Allah will create any fruit from any tree and there will be so many fruits that summer fruits will be enjoyed in winter and winter fruits in summer. Thus, the Almighty Allah says:

وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُواْ وَاتَّقَواْ لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالأَرْضِ وَلَكِن كَذَّبُواْ فَأَخَذْنَاهُم بِمَا كَانُواْ يَكْسِبُونَ

"And if the people of the towns had believed and guarded (against evil) We would certainly have opened up for them blessings from the heaven and the earth, but they rejected, so We overtook them for what they had earned." (Surah Araaf 7:96)

Then Allah will favor our supporters in such a way that no treasure of the earth will remain concealed from them; so much so that if a man wants to know how his family members are at that particular time, he will be able to know that.

Ibne Babawayh has narrated through authentic chains of narrators from Hasan bin Jaham that he said: Mamun asked Imam Ali Reza (a.s.): "O Abul Hasan what do you say about Rajat?"

Imam Ali Reza (a.s.) said: "Rajat is a fact. It was there in the past nations also. Regarding that the Almighty Allah says and the Messenger of Allah (s.a.w.s.) has also said that the same

will come to pass whatever occurred in the past nations.” He also said: “Mahdi will appear from my progeny. His Eminence, Isa Ibne Maryam (a.s.) will descend from the heavens and pray before Imam Mahdi (a.s.).”

Abbasi has narrated from Imam Ja’far Sadiq (a.s.) that: The tyrant Caliphs call themselves as chief of believers and have adopted a title, which is only for Ali Ibne Abi Talib (a.s.) and so far the interpretation of that name has not become clear. The narrator asked: When will its interpretation become apparent? He replied: When the Almighty Allah will gather all prophets and believers, so that they may help him. As he has said:

وَإِذْ أَخَذَ اللّهُ مِيثَاقَ النَّبِيِّيْنَ لَمَا آتَيْتُكُم مِّن كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى ذَلِكُمْ إِصْرِي قَالُواْ أَقْرَرْنَا قَالَ فَاشْهَدُواْ وَأَنَاْ مَعَكُم مِّنَ الشَّاهِدِينَ

“And when Allah made a covenant through the prophets: Certainly what I have given you of Book and wisdom – then an apostle comes to you verifying what is with you, you must believe in him, and you must aid him. He said: Do you affirm and accept My compact in this (matter)? They said: We do affirm. He said: Then bear witness, and I (too) am of the bearers of witness with you.” (Surah Aale Imran 3:81)

As mentioned before, on that day, the Messenger of Allah (s.a.w.s.) will hand over his standard to Ali Ibne Abi Talib (a.s.) and he will be the chief of all the creatures and all the creatures will be under the shade of his flag. That is the time of its realization.

It is quoted from the book of Sulaym bin Qais Hilali, from Aban bin Ayyash, which was read in the presence of the companions including Abu Tufayl and Imam Zainul Abideen (a.s.)

from the beginning to the end, he said that it was his authentic saying.

Aban says: After that I met Abu Tufayl at his place and he narrated some traditions about Rajat, which he had heard from companions, Salman, Miqdad and Ubayy bin Kaab.

Abu Tufayl said: “I presented all traditions I had heard to Imam Ali (a.s.) and he said: It is that special knowledge, which this ignorant nation cannot bear. Then he testified to the veracity of all traditions. Apart from that he also recited many verses and provided such a complete interpretation that I began to believe in Rajat even more than Qiyamat.”

I had also asked Amirul Momineen (a.s.): “Where would the Hauz of the Holy Prophet (s.a.w.s.) be situated; in this world or the hereafter?” He replied: “No, it will be there in the world.” “Then who will drive away people from it?” He replied: “I will convey my followers to that Pool and drive away my enemies.” I asked: “O Amirul Momineen (a.s.), the Almighty Allah has said:

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ

“And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall talk to them, because people did not believe in Our communications.” (Surah Naml 27:82)

“What is the meaning of Dabba in this verse?” He replied: “O Abu Tufayl, leave it; don’t ask me about it.” I asked: “O Amirul Momineen (a.s.), may I be sacrificed on you, you must tell me about it.” He replied: “It is the Dabba that eats, moves in the markets and enters into matrimony.”

I asked: “O Amirul Momineen (a.s.), who is it?” He replied: “He would be the pivot of the earth, through whom the earth is stable.” I asked: “O Amirul Momineen (a.s.), who is it?” He

replied: “He will be the Siddiq and Faruq of this Ummah and will be its Dabbatul Ardh and Dhulqarnain.” I asked: “O Amirul Momineen (a.s.), who is that great personality.” He replied:

يَتْلُوهُ شَاهِدٌ مِّنْهُ

“…and a witness from Him recites it…” (Surah Hud 11:17)

عِندَهُ عِلْمُ الْكِتَابِ

“…and whoever has knowledge of the Book.” (Surah Raad 13:43)

وَالَّذِي جَاء بِالصِّدْقِ وَصَدَّقَ بِهِ أُوْلَئِكَ هُمُ الْمُتَّقُونَ {33}
لَهُم مَّا يَشَاءونَ عِندَ رَبِّهِمْ ذَلِكَ جَزَاء الْمُحْسِنِينَ

“And he who brings the truth and (he who) accepts it as the truth - these are they that guard (against evil). They shall have with their Lord what they please; that is the reward of the doers of good.” (Surah Zumar 39:33-34)

Then he said: “Other than him, all will be disbelievers.”

I asked: “Please mention his name.” He replied: “O Abu Tufayl, I have told you his name.” Then he said: “But by Allah, common Shia, with whom I am waging a war and who address me as Amirul Momineen and who consider Jihad against my opponents as lawful, if I mention the points mentioned in the book that Jibraeel had revealed to Muhammad (s.a.w.s.), they would all desert me and only a few will remain in the party of truth. And among the group of my Shia there will be persons like you.”

The narrator says: I began to tremble at this and I said: “O Amirul Momineen (a.s.), I and some people like me; would we

leave your company or remain steadfast with you?" He replied: "No, you will remain steadfast and those like you also."

After that Amirul Momineen (a.s.) glanced at me and said: "See, our matter is very difficult and complex and none can bear it, except the messenger prophets, the proximate angels or the believer, whose heart Allah has tested for faith.

O Abu Tufayl, as soon as the Messenger of Allah (s.a.w.s.) passed away, due to their ignorance and deviation, people became disunited and deviated, except those whom the Almighty Allah kept secure through the blessings of us Ahle Bayt (a.s.)."

It is narrated in *Muntakhabul Basair* from Saad bin Abdullah, who in turn narrates from Jabir Jofi from Imam Ja'far Sadiq (a.s.) that he said: "Once again Imam Ali (a.s.) will return to this world waving his flag with his son, Imam Husain (a.s.) and take revenge from Bani Umayyah, Muawiyah, his followers and forces.

Then the Almighty Allah will send him back with his helpers and this time there will 30000 from people of Kufa and 70000 from others and he will fight in Siffeen once again and eliminate his enemies. Not one of them will survive, who can inform others what befell them. Then the Almighty Allah will revive his enemies for the second time and involve them in severe chastisement with Firon and his people.

Then His Eminence will arrive for the last time with the Messenger of Allah (s.a.w.s.) and he will be the ruler of the whole earth and other Imams will be his deputies. Almighty Allah will send him openly and Allah will be openly worshipped on the earth just as before it was done in a secret manner.

Then he said: By Allah, there will be many times worship after that and He will give power to His Prophet on all the people, who are born since the earth is created till Judgment Day, till the promise that Allah has made in His Book, is fulfilled:

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

"…that He might cause it to prevail over all religions, though the polytheists may be averse." (Surah Taubah 9:33)

It is narrated in *Tafsir Ayyashi* from Rifaa bin Musa that Imam Ja'far Sadiq (a.s.) said: "Indeed the first to be revived and sent to the world will be Imam Husain (a.s.) and his companions, and Yazid, the accursed and his men; and like they had killed them, they (Imam Husain) will now slay them in the same way.

After that Imam Ja'far Sadiq (a.s.) recited:

وَأَمْدَدْنَاكُم بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا

"…and aided you with wealth and children and made you a numerous band." (Surah Isra 17:6)

Shaykh Kishi and Shaykh Mufeed have narrated in *Kitab Majalis* and *Kitabul Irshad* respectively, through many chains of narrators from Abaya Asadi and Asbagh bin Nubatah that Amirul Momineen (a.s.) said:

"I am the chief of the aged; I have a Sunnah of Prophet Ayyub (a.s.). By Allah, the Almighty Allah will gather for me my Ahle Bayt, like He gathered for Prophet Yaqub (a.s.)."

Moreover, Shaykh Kishi has narrated from Imam Ja'far Sadiq (a.s.) that he said: "I prayed that may Allah keep Ismail alive after me, but the Almighty Allah did not accept. Instead, He gave me the excellence that Ismail will be from the ten, who will be raised from the graves, and Abdullah bin Sharik Amiri will (only) be one of them and he will be the standard bearer."

It is narrated from Imam Muhammad Baqir (a.s.) that he said: "As if I can see that Abdullah bin Sharik Amiri wearing a black turban and having long hair, climbing a mountain and

along with the Qaim is a 4000 strong army, marching forward with slogans of God is the Greatest.”

Shaykh Kishi has narrated that Dawood Raqqi said that he told Imam Ja’far Sadiq (a.s.) that he has become very old. “My bones have thinned. But I think that my end should be in your path. He said: “This will indeed happen; if not sooner, later (in Rajat).”

Shaykh Hasan bin Sulaiman has narrated a lengthy sermon of Imam Ali (a.s.) from the book of Sermons of Amirul Momineen (a.s.) in which the Imam said:

Doubtlessly, our matter is difficult; on the contrary, most difficult. No one can bear it except the proximate angel, a messenger prophet or one, whose heart, Allah has tested for faith. Our traditions do not protect, except hearts like strong forts or breasts that are absolutely trustworthy, or intellects that are dignified; ‘It is a matter of great surprise; between Jamadi and Rajab.’

A man from Shartul Khamis asked: “O Amirul Momineen (a.s.), what is surprising about it?”

“Strange events will take place between the months of Jamadi and Rajab.” A man from the audience asked: “O Amirul Momineen (a.s.). What are those strange events?”

He replied: “May your mother mourn you! What will be stranger than that the dead emerge from graves and kill the enemies of Almighty Allah, the Messenger of Allah (s.a.w.s.) and Ahle Bayt of Prophet and the following verse will be realized:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ

“O you who believe! do not make friends with a people with whom Allah is wroth; indeed they despair of the hereafter

as the unbelievers despair of those in tombs." (Surah Mumtahina 60:13)

Ibne Babawayh has narrated from Imam Muhammad Baqir (a.s.) in *Ilalush Sharai* that when our Qaim will appear, he will raise Ayesha, in order to award the legal punishment on her and seek revenge for Lady Fatima Zahra (s.a.). In *Kitabul Irshad*, Shaykh Mufeed has narrated from Imam Ja'far Sadiq (a.s.) that:

"At the time of his reappearance in the month of Jumadi II and ten days of Rajab, there would be heavy rainfall, as people have not seen before. Through it, the Almighty Allah would expose the flesh and bodies of the believers in their graves. As if: I could see them coming from Jahina shaking off dust from their hair."

Moreover, it is narrated from the Imam that: "When the Qaim Aale Muhammad (a.s.) reappears, he will enliven and bring out twenty-seven persons from the back of the Kaaba, and raise from graves, twenty-five persons from the community of Prophet Musa (a.s.), who judged equitably, seven people from the folks of the cave, Yusha bin Nun, legatee of Prophet Musa (a.s.), believer of the nation of Firon, Salman Farsi, Abu Dujana Ansari and Malik Ibne Ashtar."

Ayyashi has also narrated this tradition. Nomani has narrated from Imam Muhammad Baqir (a.s.) that he said: "When the Qaim of Muhammad's family appears, Allah will support him with His angels. Jibraeel will be in front of him, Mikaeel on the right and Israfeel on the left. Awe will precede him about a month's travel before him, behind him, on the right side and on the left side. The proximate angels will be beside him. The first to follow him will be Muhammad (s.a.w.s.) and the second will be Ali (a.s.)."

Shaykh Tusi and Nomani have narrated from Imam Ali Reza (a.s.) that he said: Among the signs of the reappearance of the Qaim is that a naked form will be seen before the sun and a caller will call out: This is Amirul Momineen (a.s.) and he has returned to slay the oppressors.

Moreover, the Shaykh has narrated from Imam Ja'far Sadiq (a.s.) that he said: When our Qaim stages an uprising, an angel will come to the grave of every believer and call out: O so and so, your master and Imam has appeared; if you want to join him you may do so, but if you want to remain in the blessings of Allah, you may continue where you are. Thus, some will come out and some will continue to lie in divine comforts.

Rajat is mentioned in Ziarat Jamia and other popular Ziyarats, especially in Ziyarat of Imam Husain (a.s.). In the books of *Misbahul Mutahajjid* and *Misbahuz Zair* and in all books it is narrated from Imam Ja'far Sadiq (a.s.) that one, who recites Dua Ahad for forty days every morning, will be included among the companions of Imam Qaim (a.s.) and if he dies before the reappearance of the Qaim, Allah will raise him from the grave at the time of reappearance.

It is mentioned in that Dua: O Allah, if death becomes an obstacle between me and the Imam, which You have made incumbent for Your servants; then raise me from my grave while the shroud is tied around me and I am holding my naked sword and spear and that I should harken at his call; who will call all the creatures to help the Imam.

In *Misbah,* Shaykh has narrated from Imam Ja'far Sadiq (a.s.) a Ziyarat of the Messenger of Allah (s.a.w.s.) and the Holy Imams (a.s.) to be recited from far, in which it is mentioned: I believe in your excellence and I admit to your Rajat; I do not deny anything with regard to the Almighty Allah and I do not admit, except what Allah has desired.

The author of *Kamiluz Ziyarat* has narrated from Imam Ja'far Sadiq (a.s.) a Ziyarat of Imam Husain (a.s.) and in that it is mentioned: My help is ready for you; till the Almighty Allah issues the command and makes you alive again. Thus, I will be riding alongside you and not with your enemies. I am from those having faith in your Rajat. I do not deny any power of Allah and do not falsify any exigency of the Almighty Allah. I don't say that whatever the Almighty Allah wants is not possible.

Moreover, through authentic chains of narrators, another Ziyarat of Imam Husain (a.s.) and all the Holy Imams (a.s.) is narrated, in which it is mentioned: O Allah, raise the Imam on the best of the places, so that through him, You may take the revenge of Your religion and through him, You may slay Your enemies; doubtlessly You have promised him and You are that Lord, who never goes back on his word.

Kulaini (r.a.) has, in the explanation of the capturing of the soul, has narrated in a lengthy tradition of Imam Ja'far Sadiq (a.s.) that he said: Thus, the soul of the believer sees the Aale Muhammad (a.s.) in gardens of pleasure, partakes their food, drinks their water and speaks to them in their gatherings, till the Qaim of Aale Muhammad (a.s.) reappears. At that time the Almighty Allah revives those believers and they come in hordes raising slogans of: Labbaik (Here we are!). Thus, the followers of falsehood fall into doubt and the opponents weaken. That was the reason why the Holy Prophet (s.a.w.s.) told Imam Ali (a.s.): Our rendezvous is the Valley of Peace; that is Najaf Ashraf.

It is mentioned in the supplication of Sardab: O Lord, give me Taufeeq to stage an uprising in the obedience of His Eminence, Qaim. That I should remain in his service and avoid his disobedience; and if You take me away from the world before that, then O my Lord, include me among those who will return during his Rajat, rule during his kingdom and live during his tenure; those who stay under the shade of his standard and are included in his group; whose eyes lit up on seeing the Imam.

It is mentioned in *Misbah* and *Iqbal* that an epistle came from the Imam to Abul Qasim bin Alaa that this supplication is to be recited on 3rd Shaban, birthday of Imam Husain (a.s.). Then he mentioned that Dua upto: He is the chief of the tribe and he will be helped during his second coming. It is a recompense of his martyrdom that Imams are from his progeny; there is cure in the dust of his grave and that people would be victorious in the second coming of his successors after His Eminence, the Qaim and his occultation. He will demand revenge for himself and his

companions and please the Powerful Lord. At the end, he says: We seek refuge at his tomb and wait for his second coming.

Kulaini, Ayyashi, Shaykh Mufeed and Sayyid Ibne Tawus have, through their own chains of narrators, narrated from Abu Basir that he said: I asked Imam Ja'far Sadiq (a.s.) about the interpretation of the following verse:

وَأَقْسَمُواْ بِاللّهِ جَهْدَ أَيْمَانِهِمْ لاَ يَبْعَثُ اللّهُ مَن يَمُوتُ

"And they swear by Allah with the most energetic of their oaths: Allah will not raise up him who dies." (Surah Nahl 16:38)

Imam (a.s.) asked: Abu Basir, what is your opinion about this verse? I replied: The polytheists thought so and they swore to the Prophet that Almighty Allah would definitely not revive the dead.

Imam (a.s.): Pity for the one, who believes this. Ask him whether the idolaters swore by Allah or by Laat and Uzza? I said: You only tell us.

Imam (a.s.) said: Abu Basir, when our Qaim reappears, the Almighty Allah will revive a group of Shia and send to him, holding swords ready to strike. This information will reach those Shia, who would be alive at that time and not dead. So and so, so and so and so and so have emerged from their graves and are in the company of Imam Qaim. And when this news reaches our enemies, they will say: O Shia people, you are great liars. This is only your rule in that also you lie? By Allah, no; they will not become alive till Judgment Day. The Almighty Allah has quoted them in this verse:

وَأَقْسَمُواْ بِاللّهِ جَهْدَ أَيْمَانِهِمْ لاَ يَبْعَثُ اللّهُ مَن يَمُوتُ

"And they swear by Allah with the most energetic of their oaths: Allah will not raise up him who dies." (Surah Nahl 16:38)

Moreover, Kulaini has narrated from Imam Ja’far Sadiq (a.s.) regarding the interpretation of the following verse:

وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الأَرْضِ مَرَّتَيْنِ

“And We had made known to the children of Israel in the Book: Most certainly you will make mischief in the land twice…” (Surah Bani Israel 17:4)

That is you will slay Ali Ibne Abi Talib (a.s.) and martyr Imam Husain (a.s.).

وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا

“…and most certainly you will behave insolently with great insolence.” (Surah Isra 17:4)

That is you will slay Imam Husain (a.s.).

فَإِذَا جَاء وَعْدُ أُولاهُمَا

“So when the promise for the first of the two came…” (Surah Isra 17:5)

That is the killing of Husain (a.s.); when it will be time for the revenge of the killing of Husain (a.s.).

بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُوْلِي بَأْسٍ شَدِيدٍ فَجَاسُواْ خِلاَلَ الدِّيَارِ

“…We sent over you Our servants, of mighty prowess, so they went to and fro among the houses…” (Surah Isra 17:5)

This is the community, which the Almighty Allah will send before the rising of the Qaim and they will not leave anyone from the enemies of Aale Muhammad (a.s.).

وَكَانَ وَعْدًا مَّفْعُولاً

"…and it was a promise to be accomplished." (Surah Isra 17:5)

That is the promise of the rising of the Qaim.

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ

"Then We gave you back the turn to prevail against them…" (Surah Isra 17:6)

That is Imam Husain (a.s.) will rise with seventy companions wearing gold helmets and they will tell the people that this is Imam Husain (a.s.), who has done Rajat and the believers will have no doubt about it, and that he is neither Dajjal nor Shaitan. The Hujjat Qaim will be before them. When all believers have firm certainty that he is really Imam Husain (a.s.), His Eminence, Hujjat (a.s.) will die and Imam Husain (a.s.) will bathe, shroud, anoint and bury him in his own grave, because only a Wasi can perform the last rites of a Wasi.

The author says: If one says: Who will give the funeral bath to Imam Husain (a.s.); we reply: Since the Imam died by martyrdom, there is no need not give him the funeral bath. Or the Imams, who will return to the world after Imam Husain (a.s.) they will give him the funeral bath and recite his prayers till this ends at the blowing of the horn.

These verses, as per their apparent meaning are revealed with regard to Bani Israel, but since whatever has occurred in the past nations, its simile will come to pass in this nation as well; that is why the Almighty Allah has narrated these incidents in order to warn the people of this nation; thus, all of them hint to the incidents, which will occur in this nation.

Shaykh Mufeed and Shaykh Tusi have narrated through reliable chains of narrators from Jabir Ansari and he has narrated from Imam Muhammad Baqir (a.s.) that he said: "By Allah, after

the death of Imam Qaim (a.s.), a person from us Ahle Bayt (a.s.) will rule for 309 years.”

I asked: “When will this be?” He replied: “After the passing away of Imam Qaim (a.s.).” I asked: “For how many years will Imam Qaim rule the earth, after reappearance?” He replied: “Nineteen years, from his reappearance to his death.” I asked: “Then will there be a great confusion after that?” He replied: “Yes, for fifty years. Then Muntasir will do Rajat and he would kill his enemies and imprison them till people begin to say that if he had been a descendant of prophets, he would not have shed so much blood. People of the world will unite and attack him and he will seek refuge in Kaaba. He will have to face severe calamities and will be killed in this process. After his killing, Saffah will rise up in fury and eliminate all our enemies.

O Jabir, do you know who Muntasir and Saffah are? Muntasir implies Husain bin Ali (a.s.) and Saffah means Ali Ibne Abi Talib (a.s.).”

Kulaini and Saffar have narrated through numerous chains of narrators from Imam Muhammad Baqir (a.s.) that Amirul Momineen (a.s.) said:

“I was given these six things: Knowledge about death, what happens to people, commands and decisive speech, and I am the possessor of returns, and the overcoming of (all) overcoming, and I am the possessor of the staff and the one, who marks and the one, who moves, who speaks to the people.”

It is narrated from Imam Ja’far Sadiq (a.s.) in *Tahdhib* and *Al-Kafi* that days and nights will not end till the Almighty Allah does not make the dead alive and make the alive dead and turns truth to its rightful persons and establishes the religion He has chosen.

Kulaini and Ali bin Ibrahim have narrated from Imam Ja’far Sadiq (a.s.) that the Almighty Allah gave glad tiding of Imam Husain (a.s.) to the Messenger of Allah (s.a.w.s.) before Fatima was burdened with him and also mentioned that Imamate will

remain in his progeny till Judgment Day. He also informed what calamities would befall them. Then in recompense of that He said that Imamate is fixed in his progeny and that he will be slain. Then he will come back again in the world and will be helped, so that he may eliminate his enemies and become the master of the whole world. Thus, the Almighty Allah says:

وَنُرِيدُ أَن نَّمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ

"And We desired to bestow a favor upon those who were deemed weak in the land…" (Surah Qasas 28:5)

And it was said:

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ

"And certainly We wrote in the Zabur…" (Surah Anbiya 21:105)

So the Almighty Allah gave glad tidings to His Prophet that his Ahle Bayt (a.s.) will be masters of the whole world. They will come back in Rajat and eliminate their enemies and then the Holy Prophet (s.a.w.s.) conveyed the news of the slaying of Imam Husain (a.s.) to Lady Fatima (s.a.), Hence, she detested the pregnancy.

Sayyid Ali bin Abdul Hamid has narrated in *Anwarun Maziya* that people asked Imam Ja'far Sadiq (a.s.) whether Rajat was a fact. "Yes, (it is true)." Then it was asked: "Who will be the first to come back in Rajat?" He replied: "Imam Husain (a.s.); he will be first to do Rajat after the reappearance of Imam Qaim (a.s.)."

I (the narrator) asked: "Would all the people do Rajat with him?" He replied: "No, but as the Almighty Allah has said:

يَوْمَ يُنفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا

"The day, on which the trumpet shall be blown, so you shall come forth in hosts." (Surah Naba 78:18)

That is one community will do Rajat after another.

It is related from the same Imam that Imam Husain (a.s.) will come back in Rajat with his companions, who were martyred with him; and seventy prophets will also be raised with him like they were sent with Musa bin Imran (a.s.). Imam Qaim (a.s.) will hand over the ring to Imam Husain (a.s.) and finally the latter will give Ghusl (Mayyit) to Imam Qaim (a.s.), shroud, anoint and bury him.

It is narrated from the book of Fazl bin Shazan from Imam Ja'far Sadiq (a.s.) that when the Qaim reappears and enters Kufa at that time the Almighty Allah would send seventy thousand *Siddiqeen* (who have testified him) and they shall join the ranks of his companions and helpers.

In *Kamiluz Ziyarat,* it is narrated through reliable chains of narrator from Buraid Ajali that he said: I asked Imam Ja'far Sadiq (a.s.) whether the Ismail mentioned in Quran as one true to his promise; is Ismail, the son of Ibrahim (a.s.)? He replied: No, it is Ismail bin Hizqil, who was a prophet. The Almighty Allah sent him to his nation, but the people falsified him and skinned his head and face. So Allah's wrath fell on them. Allah sent Satatail, the angel of chastisement, to him.

He said: "O Ismail! I am Satatail, the Angel of Chastisement. The Exalted Lord has sent me to you to punish your people with various chastisements, if you wish." "I don't need this," Ismail replied. "Ismail, what do you want?" Allah revealed to him.

Ismail (a.s.) replied: O Lord! You have taken the covenant for the people to accept You as the Lord, Muhammad (s.a.w.s.) as the Prophet, and his successors (a.s.) as Divine Authorities. And You informed the Prophet about what his Ummah would do to Husain bin Ali (a.s.) after him; and promised Imam Husain (a.s.) that You would bring him back in this world to take

revenge from those who martyred him. My Lord! I wish that You bring me back to life like Husain (a.s.), so that I may take revenge from those who did this to me. Allah promised him this and he will return to life with Husain (a.s.).”

Moreover, it is narrated from Jarir that he said: I said to Imam Ja’far Sadiq (a.s.): “May I be sacrificed on you! How short your lives are, O Ahle Bayt! And how close are your deaths to one another, while the entire creation needs you?”

Imam (a.s.) replied: There is a scroll for each of us containing everything that we need to do during our time. Once every order on that scroll has been carried out, we know that our death is imminent. Allah’s Messenger (s.a.w.s) comes to us and informs us that our death has come and he informs us of the rewards Allah has prepared for us.

Indeed Husain (a.s.) read the sheet entrusted to him, and knew what would happen and what was yet to come was explained to him. There were a few things left on Husain’s sheet, which had not been fulfilled, when he rose to fight. Among those things was that the angels asked Allah for permission to help Husain (a.s.) and Allah granted it to them. While the angels descended to the earth, they found that Husain’s time had passed and he had been martyred. Hence, they said (to Allah):

“O Lord! You gave us permission to descend to earth to support Husain, but when we arrived, You had already captured his soul?”

The Almighty Allah revealed to them, ‘Stay besides his grave until you see him rise again and then support him. Cry over him and over losing the opportunity to support him. Indeed you have been chosen to support him and to cry over him.’ The angels were aggrieved; they cried and lamented over losing the opportunity to support Husain (a.s.). And when he rises, they will be among his supporters.

It is mentioned in *Tafsir Muhammad bin Abbas bin Mahiyar*, *Tafsir Furat bin Ibrahim* and *Manaqib Shazan bin Jibraeel*, in the interpretation of the following verse:

يَوْمَ تَرْجُفُ الرَّاجِفَةُ {6} تَتْبَعُهَا الرَّادِفَةُ

"The day, on which, the quaking one shall quake. What must happen afterwards shall follow it." (Surah Naziyat 79:6-7)

Indeed We will help Our prophets and those who believe in the life of the world and the day, on which witnesses will be raised. That day excuses of the unjust will not avail them and there will be curse for them and an evil abode and 'quake' means Imam Husain (a.s.) and what follows it, is Ali Ibne Abi Talib (a.s.). First of all, Imam Husain (a.s.) will emerge from his grave dusting his head accompanied by 75000 companions. Thus, the Almighty Allah says:

إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ يَوْمَ لَا يَنفَعُ الظَّالِمِينَ مَعْذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ

"Most surely We help Our apostles, and those who believe, in this world's life and on the day when the witnesses shall stand up. The day, on which their excuse shall not benefit the unjust, and for them is curse and for them is the evil abode." (Surah Momin 40:51-52)

Hasan bin Sulaiman has narrated from Imam Ja'far Sadiq (a.s.) in *Kitab Tanzeel* that:

كَلَّا سَوْفَ تَعْلَمُونَ

"Nay! You shall soon know." (Surah Takathur 102:3)

Imam (a.s.) said: That is in Rajat.

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٤﴾

"Nay! Nay! You shall soon know." (Surah Takathur 102:4)

That is on Judgment Day.

Muhammad bin Abbas has narrated through authentic chains of reporters from Imam Muhammad Baqir (a.s.) that he mentioned in the interpretation of the following verse:

إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّن السَّمَاء آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

"If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it." (Surah Shoara 26:4)

This verse was revealed about us and Bani Umayyah. We will rule over them and after griefs and difficulties, they will submit to us.

"Bani Umayyah will submit to us in defeat and it will be at the time of sunset, at the appearance of a sign and that sign is Amirul Momineen (a.s.) and people will recognize him with full lineage.

Then he said: A person from Bani Umayyah will go and hide behind a tree and that tree will call out: A person of Bani Umayyah is hiding here, kill him."

Shaykh Hasan bin Sulaiman has narrated from the book of Ibne Mahiyar, a great Shia tradition scholar; that Abu Marwan said: I asked Imam Ja'far Sadiq (a.s.) about the verse:

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَى مَعَادٍ

"Most surely He Who has made the Quran binding on you will bring you back to the destination." (Surah Qasas 28:85)

He said: By Allah, as long as the Holy Prophet (s.a.w.s.) and Imam Ali (a.s.) do not gather at Thawiya (in Kufa) and do not make a Masjid having 12000 doors, till that time the world will not come to an end.

Moreover, it is narrated from the book of *Basharat* of Ali bin Tawus that Imran said: "The tenure of the world is a hundred thousand years, from which 20000 years are for all the people and 80000 years are reserved for Aale Muhammad (a.s.)."

Sayyid Raziuddin (r.a.) says: I remember seeing this report in more detail in the book of Zahir bin Abdullah.

It is narrated from Mufaddal in *Kamiluz Ziyarat* from Imam Ja'far Sadiq (a.s.) that he said: "As if I can see a throne of light, which has been laid. A dome of red ruby decorated with gems is placed on it and ninety thousand green domes surround it. As if I can see Imam Husain (a.s.) sitting on his throne and believers going for his Ziyarat and saluting him.

The Almighty Allah will say, "My friends! Ask Me anything, because you were hurt, humiliated and oppressed since long, but today you will not ask Me for anything related from this life or Hereafter, but that I will grant it."

Imam (a.s.) added: Their foods and drinks are in Paradise, by Allah, this is the unending honor and its greatness cannot be gauged."

The author says: The word of needs of the world in this tradition shows that it is with regard to the world (Rajat), because there is no question of asking for needs in Hereafter.

It is narrated in *Ihtijaaj* that an epistle came from Imam Mahdi (a.s.) to Abdullah Ibne Ja'far Himyari, in which was mentioned a Ziyarat containing the following statements:

"I testify that you are the decisive proof of Allah; you are the first and you are the last and your Rajat is a fact and there is no doubt that it is the day on which,

لاَ يَنفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا

"…its faith shall not profit a soul, which did not believe before, or earn good through its faith." (Surah Anam 6:158)

Ibne Babawayh has narrated from Imam Ja'far Sadiq (a.s.) in *Sifatush Shia* that: "One, who believes in the oneness of Allah…" and further on he said: "…and believes in Rajat, two Mutahs, Meraj, interrogation in grave, the Hauz, intercession, creation of Paradise and Hell, Sirat, Mizan, raising and scattering and recompense and accounting…is in fact, a believer and is among the Shia of us Ahle Bayt (a.s.)."

There are many other traditions regarding this, from which we have mentioned a large number in *Biharul Anwar* and there is no doubt that Rajat is widely related to be a definite fact. And one, who doubts in it; apparently he will be a denier of the gathering on Judgment Day and Qiyamat; it is a matter proved from widely related texts; to deny it only on the basis of doubt, is against religion. Due to some qualities, which are mentioned in some texts, if something cannot be believed in, it should also not be denied right away.

As for the distinctive features of those Rajats; thus, it is not known whether they will occur during the period of Imam Zamana (a.s.), before it or after it, but it is known from some traditions that it will be contemporary to the reappearance of Imam Zamana (a.s.).

Shaykh Hasan bin Sulaiman believes that each Imam is having a period of Imamate and a period of being the Mahdi. However, the Sahibul Amr will appear first. It is the period of his Imamate. And the Imam will do Rajat after the Rajat of his

holy ancestors. This has been deemed to be the interpretation of the tradition that: There are twelve Imams and twelve Mahdis from us, Ahle Bayt (a.s.), although it is a nice statement and there is all likelihood in it. However, it is necessary only to accept these issues in brief and leave their details to those personages; it is best by way of precaution.

Ibne Babawayh has mentioned in the book of *Shiite Creed* that: Our belief concerning Rajat is that it is a fact. Verily Allah, the Mighty and Sublime said in His Mighty Book:

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُواْ مِن دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللّهُ مُوتُواْ ثُمَّ أَحْيَاهُمْ

"Have you not considered those who went forth from their homes, for fear of death, and they were thousands, then Allah said to them: Die; again He gave them life…" (Surah Baqarah 2:243)

These people were the residents of 70000 houses, and they were visited by the plague each year. The rich on account of their opulence, used to go out; while the poor would remain on account of their poverty. So the plague attacked lightly those that went; while it raged severely among those that remained. Those that remained would say: If only we had departed, surely the plague would not have come upon us. And those that went would say: Had we stayed, it would have attacked us, even as it attacked them. So they all agreed to depart from their houses collectively, when the time of the plague was nigh. Then they all went out and camped on the banks (of a river).

When they had put down their belongings, Allah cried to them: Die, and they perished, one and all. And the passers-by swept them off from the road, and they remained in that condition as long as Allah willed. One of the prophets of Israel named Jeremiah passed by from there. He said: If You will, O my Lord, You could revive them, so that they may inhabit Your cities, and beget Your slaves, and worship You with those who

worship You. Allah asked him through revelation: Do you wish that for your sake, I should bring them back to life? The Prophet said: Yes, O my Lord. So Allah revived them for his sake and sent them with him.

Now these people died and returned to the world and (again) they died at their appointed times. Allah says:

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّىَ يُحْيِي هَـَذِهِ اللّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللّهُ مِئَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَل لَّبِثْتَ مِئَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِّلنَّاسِ وَانظُرْ إِلَى العِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"Or the like of him (Uzair) who passed by a town, and it had fallen down upon its roofs; he said: When will Allah give it life after its death? So Allah caused him to die for a hundred years, then raised him to life. He said: How long have you tarried? He said: I have tarried a day, or a part of a day. Said He: Nay! you have tarried a hundred years; then look at your food and drink- years have not passed over it; and look at your ass; and that We may make you a sign to men, and look at the bones, how We set them together, then clothed them with flesh; so when it became clear to him, he said: I know that Allah has power over all things." (Surah Baqarah 2:259)

…and so their prophet remained dead for a hundred years, then he returned to the world and remained therein, and then

died at his appointed term. He was Ezra, but according to some traditions, he was Jeremiah.

And the Almighty Allah says in the story of those that were selected among the Bani Israel of the community of Musa (a.s.) for the appointed term:

ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ

"Then We raised you up after your death that you may give thanks." (Surah Baqarah 2:56)

It was, because when they heard the Word of Allah, they said: We shall not believe in its truth, until we see Allah clearly. So, on account of their wrong-doing, a thunderbolt fell on them and they perished. Musa (a.s.) pleaded: O my Lord, what shall I say to Bani Israel, when I return? So, Allah revived them and they returned to the world; led a normal life and died at their appointed times.

Allah said unto Isa Ibne Maryam (a.s.): (Remember the time) when you caused the dead to live by My command, and all the dead, who were revived by Isa by the command of Allah returned to the world and lived therein so long as they lived, and then they died at their appointed times.

As for the people of the Cave, "they tarried in their cave for three hundred years and nine years over". Then the Almighty Allah revived them and they returned to the world to question one another; and their story is well known.

And if a questioner were to ask: Verily the Almighty Allah says:

وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ

"And you might think them awake while they were asleep…" (Surah Kahf 18:18)

(Then how can there be resurrection of those that slumber?) To him it may be answered: Verily they were dead; for the Almighty Allah has said:

قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ

"They shall say: O woe to us! Who has raised us up from our sleeping-place? This is what the Beneficent God promised and the apostles told the truth." (Surah Yasin 36:52)

If they (the unbelievers) say: If this refers to the resurrection of the dead, verily the people of the Cave were also dead. There are many examples of this kind. Thus, it is established that resurrection did take place in the past. For the Prophet, on whom be peace, has said: There will occur among these people (the like of) what has occurred among previous people, even as one horseshoe resembles another, or as one arrow feather follows another. Wherefore, according to this premise, it is necessary to believe that resurrection will take place in this community as well.

Our opponents (the Sunni) have related that when the Mahdi, on whom be peace, will appear, Isa Ibne Maryam (a.s.) will descend upon the earth and pray behind him. Now, the descent of Isa (a.s.) to the earth is his return to the world after death, because the Almighty Allah says:

إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ

"I will cause you to die and take you up to Myself…" (Surah Aale Imran 3:55)

After that Ibne Babawayh has mentioned some verses, which were mentioned before and which prove Rajat and whatever Ibne Babawayh has said with regard to the death of Prophet Isa (a.s.) and the people of the cave, is worth

consideration in my view and investigation of this matter is mentioned in *Biharul Anwar* and *Hayatul Qulub*.

I end this discussion with the famous tradition of Mufaddal: Shaykh Hasan bin Sulaiman has narrated in *Muntakhabul Basair* through authentic chains of narrators from Mufaddal bin Umar that he said:

I asked Imam Ja'far Sadiq (a.s.): "So no time is fixed for his reappearance?" He replied: O Mufaddal, I don't fix any time and neither is any time fixed for it. One, who fixes a time for our Mahdi, considers himself to be a partner of Allah in His knowledge and no divine secret is disclosed to people, who have deviated from the right path and are ignorant. Only Allah inspires the divine saints, so that proof is completed for them.

Mufaddal says: I asked: My master, how will the reappearance of Imam Mahdi (a.s.) occur and how he would be accepted by the people?

He replied: "O Mufaddal, initially people will be in doubt, and then gradually his remembrance will be exalted. His name, agnomen (*Kunniyat*) and lineage will be announced from heavens and this will be talked about extensively by all: the good and the evil and the supporters and opponents; so that it may serve as decisive proof for them. We have mentioned his conditions, signs, name and lineage, and declared that the great grandfather of the Mahdi, the Messenger of Allah (s.a.w.s.) had named him and mentioned his Kunniyat, so that no one can say that he was unaware of his name, Kunniyat and lineage.

By Allah, his name, Kunniyat and lineage will be talked of by all and each will mention it to others; and that will be the great decisive proof on them. After that the Almighty Allah will make him appear according to the promise of his grandfather, the Messenger of Allah (s.a.w.s.). Thus, the Almighty Allah Himself says:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

"He it is Who sent His Apostle with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse." (Surah Taubah 9:33)

In another verse, He says:

وَقَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلّه

"And fight with them until there is no more persecution and religion should be only for Allah…" (Surah Anfal 8:39)

By Allah, at that time all the differences of sects and religions will disappear and all will have the same faith, as the Almighty Allah says:

إِنَّ الدِّينَ عِندَ اللّهِ الإِسْلاَمُ

"Surely the (true) religion with Allah is Islam…" (Surah Aale Imran 3:19

He also says:

وَمَن يَبْتَغِ غَيْرَ الإِسْلاَمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الآخِرَةِ مِنَ الْخَاسِرِينَ

"And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers." (Surah Aale Imran 3:85)

Mufaddal said: My master, with whom will he interact during this period?

Imam Ja'far Sadiq (a.s.) said: "Angels and believers from the Jinns and his trustees (reliable scholars) will convey his commands and prohibitions to his governors and representatives. His sentry on the day of the occultation will be Muhammad bin Nasir Numairi in Sabar. After that he will appear in Mecca.

By Allah, O Mufaddal, as if I see with my own eyes; that he has entered Mecca with the robe of the Messenger of Allah (s.a.w.s.) on his shoulders, a yellow turban on the head and wearing sandals of the Prophet, having stitches. He will be holding the staff of the Prophet. Some thin goats will be ambling ahead of him and he will be herding them. He will reach the Holy Kaaba in such glory, but no one will recognize him and he will be youthful at the time of the reappearance.

"O Mufaddal, he will reappear alone and come upto the Holy Kaaba alone. He will enter the Kaaba alone. He will remain alone there for the night. When it is late and all go to sleep, His Eminence, Jibraeel and Mikaeel will descend with rows of angels and Jibraeel will step forward and say: O chief and leader! Your prayer has been accepted, now, the kingdom shall be yours.

The Imam will pass his hand over his face and say:

الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاء فَنِعْمَ أَجْرُ الْعَامِلِينَ

"(All) praise is due to Allah, Who has made good to us His promise, and He has made us inherit the land; we may abide in the garden where we please; so goodly is the reward of the workers." (Surah Zumar 39:74)

Then he will stand between *Rukn* and *Maqam* and call out aloud: My deputies! My special helpers, whom the Almighty Allah had kept alive on the earth since before my reappearance to help me. Come to me at once! They will hear him from the east and the west wherever they might be, whether busy in

worship or sleeping on their beds. His voice will reach to everyone and they would all reach Mecca in an instant and join him between *Rukn* and *Maqam*.

Then Almighty Allah will command the '*Noor*' and a pillar of light will be established from the earth to heavens, through which all believers of the earth receive light. The light of this effulgence will even enter their homes, by which believers shall be extremely happy." But they will not know that our Qaim has appeared.

After that they will stand before Imam Mahdi (a.s.) till the morning and their number will be equal to the companions of Badr, that is 313.

O Mufaddal, the Qaim will lean on the Kaaba and stretch his hand. Effulgence will emit from his palm. And he will say: This is the hand of Allah, from Allah and the Almighty Allah commands you to pledge allegiance. Then he will recite the following verse:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَى نَفْسِهِ

"Surely those who swear allegiance to you do, but swear allegiance to Allah; the hand of Allah is above their hands. Therefore, whoever breaks (his faith), he breaks it only to the injury of his own soul…" (Surah Fath 48:10)

Thus, the first to pledge allegiance to him will be Jibraeel; after that angels and nobles from Jinns and after that nobles will pledge allegiance for him. There will be a clamor among Meccans. They will say: Who is this man at the side of the Kaaba and who are in his company? What are these signs and portents that we witnessed last night? We never saw them before. Then they will say to one another. It is the same shepherd. Try to recognize someone from his companions. They

will say: No, we don’t recognize anyone, except four from Mecca and four from Medina and that is so and so.

All this will occur at sunrise. And when the sun is up, a caller will call out from the horizon, which will be heard by all in the earth and heavens: O creatures, he is the Mahdi of Aale Muhammad (a.s.), whose name is same as that of his respected grandfather, the Messenger of Allah (s.a.w.s.) and his Kunniyat, Abul Qasim is also same. His lineage reaches through his father, Imam Hasan Askari (a.s.) to Imam Husain Ibne Ali (a.s.). All of you pledge allegiance to him and you will be guided. Do not act contrary to his orders, or you will be deviated.

After that announcement, the first to shake hands with him will be the angels, then Jinns and then nobles and they will say: We heard the call from the sky and we submit to him. All creatures will hear that call. They will discuss among themselves, whether they be on land or at sea, in habitations or in wilderness.

When the sun is about to set, a caller will call out from west: O creatures, your Lord has appeared in Palestine in the valley of Yabis. He is from the lineage of Uthman bin Ambasa Amawi Yazid bin Muawiyah. Follow him and you will be guided and do not oppose him or you shall be deviated. And the angels, Jinns and nobles will refute and reject him.

They will say: We heard you, but we will not follow your advice. At that time there will be no doubting infidel or hypocrite, who will not be deviated on hearing that last call.

Our master, Imam Qaim (a.s.) would be standing with his back resting on the Kaaba. He will say: People, whoever wants to see Adam and Sheeth, should know that I am Adam and Sheeth. And whoever wants to see Nuh and his son, Saam, should know that I am that same Nuh and Saam. And whoever wants to see Ibrahim and Ismail, should know that I am that same Ibrahim and Ismail. And whoever wants to see Musa and Yusha, should know that I am that same Musa and Yusha. And whoever wants to see Isa and Shamoun, should know that I am

that same Isa and Shamoun. And whoever wants to see Muhammad (s.a.w.s.) and Amirul Momineen, should know that I am that same Muhammad and Amirul Momineen. And whoever wants to see Hasan and Husain, should know that I am that same Hasan and Husain. And whoever wants to see the Imams from the progeny of Husain, should know that I am those same purified Imams. Accept my call and join me as I would inform you about all that has been said and all that has not been said."

Those of you who have read the heavenly books and divine scriptures should hear this: After that he would begin reciting those scriptures revealed on Prophet Adam and Prophet Sheeth and the community of Prophet Adam and Prophet Sheeth would listen to it and say: By Allah, these are the complete scriptures that he showed us, which even we were unaware of and whatever was concealed from them, whatever was cancelled from them and what was interpolated and changed in them. After that he will recite the scriptures of Prophet Nuh and Ibrahim (a.s.); and the Taurat, Injeel and Zabur.

The people of Taurat, Injeel and Zabur will say: Indeed, these are the scriptures of Prophet Nuh and Ibrahim and from which omissions and interpolations are made. By Allah, this is the complete Taurat, Injeel and Zabur, and it is better than whatever we used to recite so far.

Then he will recite the Holy Quran and Muslims will exclaim: By Allah, this is in fact is the Quran that the Almighty Allah revealed on Prophet Muhammad (s.a.w.s.) and some verses had been cancelled from it and interpolations had been done in it.

After that a walking creature (Dabba) will appear between Rukn and Maqam and he will write on the forehead of the believer that he is a believer and mark the forehead of an infidel that he is an infidel.

Then a man will come to Imam Qaim (a.s.), whose face will be turned to his back and he will say: My Chief and master, I am Bashir and an angel has ordered me to present myself in your

service and deliver to you the good news of the sinking of the army of Sufyani in Baidha. The Imam will ask him to narrate the incident about himself and his brother.

Bashir will say: I and my brother were in the army of Sufyani. We set out from Damascus, reached Zora and plundered it. Then we moved forward and destroyed Kufa. From there we set out for Medina and destroyed it. Finally we demolished the pulpit of the Prophet and tied our horses in the Masjid of the Prophet and desecrated the place.

Then we thirteen thousand persons set out from there to raze the Kaaba and eliminate the Meccans. When we reached Baidha and camped there, a caller announced from the sky: O Baidha, destroy these unjust people. So the ground sunk within itself, swallowing all the men, except me and my brother and not even a tether remained intact.

Meanwhile, an angel slapped both of us causing our faces to be turned backwards as you can see and they told my brother: O warner, go to Damascus and inform the Sufyani about the reappearance of Imam Mahdi (a.s.) and told me: O Bashir, go to Mecca and meet Imam Mahdi (a.s.) and convey to him the good news of the destruction of the unjust and repent for your past deeds in his presence. He will accept your repentance.

On hearing this Imam (a.s.) will pass his hand over his face and it will return to its normal condition and Bashir will pledge allegiance at his hands and remain in his company.

Mufaddal asked: My master, would the angels and jinns become visible to humans during that period. He replied:: Yes, by Allah, O Mufaddal, they will converse with them, like they talk to their companions and family members. I said: O Master, would they go with them? He replied: Yes, by Allah, O Mufaddal, they will camp on the land of Hijrat between Kufa and Najaf. At that time there will be 46000 angels in his army and 6000 (according to another report 46000) jinns. The Almighty Allah will grant him victory through them.

Mufaddal asked: My master, how will they deal with the Meccans? He replied: He will call them through wisdom and a goodly exhortation and they will obey him. After that he will appoint a person from his Ahle Bayt (a.s.) as his representative and set out for Medina.

Mufaddal asked: My master, how will they deal with the Kaaba? He replied: He will raze the Kaaba and rebuild it on the foundations laid during the period of Prophet Adam (a.s.) and on which Prophet Ibrahim and Ismail raised the walls. And no one has rebuilt it on those foundations. He would also destroy all the monuments built by the oppressors, in Mecca, Medina and in all countries. In the same way, he will raze the Kufa Masjid and rebuild it on its original foundations. Then he will also demolish the Atiq Castle, because its founders had been accursed.

Mufaddal asked: My master, would Imam Mahdi (a.s.) continue to camp in Mecca? He replied: No, Mufaddal, he will appoint a representative from his Ahle Bayt and set out from there. But as soon as he sets out from there, the Meccans will attack and assassinate him. On getting this news, Imam Mahdi (a.s.) will return to Mecca and the Meccans will come to him weeping and wailing in regret and say: O Mahdi of Aale Muhammad (a.s.) we repent! We repent! He will dispense good counsel to them and again appoint another representative and set out from there.

As soon as he leaves, again they will attack him and assassinate him. So the Imam will send some jinns and nobles from his army with instructions not to leave anyone alive, who does not bring faith. "If the mercy of your Lord had not encompassed everything; and I am that mercy, I would also have accompanied you. They have not left any excuse between the Almighty Allah and me." Thus, by Allah, the helper jinns will come to Mecca and will not leave one in a hundred or even, one in a thousand.

Mufaddal asked: My master, please tell us about the location of the holy house of Imam Mahdi (a.s.) and the place of

the gathering of believers? Imam Ja'far Sadiq (a.s.) said: Kufa will be his capital and his proclamations will be issued from Kufa Jame Masjid and Masjid Sahla will be the Public Treasury and center for distribution of funds.

Mufaddal asked: My master, would all believers reside in Kufa at that time? He replied: Yes, by Allah, every believer will reside there or its outskirts. The price for land enough to accommodate a horse will reach upto 2000 dirhams and most people will be willing to buy a span of land in Saba in exchange of a span of gold. Saba is an area of Hamadan.

At that time the population of Kufa will spread to a radius of fifty-four miles and its borders will touch the borders of Kerbala and the Almighty Allah will exalt the status of Kerbala so much that it will be frequented by angels and believers all the time. It will have a strange glory and so many blessings will come down there, that if a believer stands there and calls his Lord, the Almighty Allah, in exchange of his single prayer He would give him wealth equivalent to a thousand times the rulership of the world.

Then Imam Ja'far Sadiq (a.s.) sighed and said: O Mufaddal, once the different parts of land boasted among themselves. Kaaba prided itself over Kerbala. The Almighty Allah revealed: O Kaaba, keep quiet, don't be arrogant to Kerbala. It is that blessed land where Musa (a.s.) was called by the blessed tree. It is the place where Maryam and Masih (a.s.) took refuge. There is the shore where the head of Husain was washed. Maryam had performed the Ghusl of birth on Isa (a.s.) at this place and also performed the Ghusl herself. This is the best land from where the Holy Prophet (s.a.w.s.) had gone to Meraj, and in this land there is good for our Shia till the reappearance of the Qaim (a.s.).

Mufaddal said: My master, where will Imam Mahdi (a.s.) go after this? He replied: After that, he will proceed to Medina and camp there and believers will experience a strange joy and the infidels will be sorrowful in a strange way.

Mufaddal said: My master, what will be the cause of that joy and sorrow? Imam said: He will come to the grave of the Holy Prophet (s.a.w.s.) and call out: O people, is this the grave of my grandfather? People would reply: Mahdi of Aale Muhammad (a.s.), yes, this is the tomb of your grandfather. He would ask: Who are buried with him? They will say: Two of his companions.

Though, he knows them better than anyone else. Yet people would pay attention to what he is saying. He would ask: Who are they and how did only these two from all the people were buried with my grandfather? Perhaps others are also buried here. People would say: O Mahdi of the progeny of Aale Muhammad (a.s.), no one other than these two are buried here, because they were caliphs and fathers-in-law of the Prophet. Imam Mahdi (a.s.) would repeat this question thrice and then order them to be taken out from their graves. When they remove the two corpses, they would come out fresh and un-decayed.

Imam Mahdi (a.s.) would ask: Does anyone of you recognize them? People would reply: Yes, we recognize them through their qualities; they were companions of your grandfather. He would ask: Is there anyone among you having another opinion or having any doubt in it? People would say: No. Then Imam Mahdi (a.s.) would delay their removal for three days and this news would spread among the people.

After that Mahdi will come to their graves and order his men: Open their graves and search for them. They would put their hands inside the grave and pull them out as fresh as they were three days ago. Then he will order them to be hung from a dried up tree; but as soon as they hang the corpses on it, it would become green and fresh.

Seeing this, their followers would remark: This is the true dignity they possessed and we would also benefit by our devotion to them. Anyone, who has even a little devotion to them should come and witness this spectacle.

Meanwhile the caller of the Imam would call out: All those who are devoted to the two companions of the Prophet, should move to one side. People would divide into two groups: a group friendly to them and a group inimical to them. Imam Mahdi (a.s.) would ask the group friendly to them to recant their loyalty. They would say: O Mahdi of the progeny of the Messenger of Allah (s.a.w.s.), since at that time, we were not aware of your status and the position that the Almighty Allah has given you, we did not become aloof from them. How can we become aloof from them now, inspite of seeing their bodies so fresh and how the leafless tree became green due to them?

By Allah we seek aloofness from you and those who have faith in you and from those who don't bring faith on them, and those who have hung them on the tree and dug them out of the grave and dealt with them in this manner. Thus, Mahdi (a.s.) will order the black wind to blow on them and they will fall dead like dry date palms.

Then Imam Mahdi (a.s.) would order them to be brought down and they would become alive by the command of Allah and all the people would be ordered to gather. Then he would mention all the crimes in every period of time and attribute them to those two, beginning with the killing of Habil, son of Adam (a.s.), then stoking of the fire for Prophet Ibrahim (a.s.), throwing of Prophet Yusuf (a.s.) into the well, captivity of Prophet Yunus (a.s.) in the belly of the whale, killing of Prophet Yahya, persecution of Isa (a.s.), torture of Prophets Jirjees and Daniyal (a.s.), beating of Salman Farsi, arson of the house of Amirul Momineen, Lady Fatima, Hasan and Husain (a.s.), lashing the side of Lady Fatima (s.a.), miscarriage of Mohsin, poisoning of Imam Hasan (a.s.), killing of Imam Husain (a.s.) and his children, cousins and friends and taking prisoners of the descendants of the Prophet and shedding blood of Aale Muhammad (a.s.), and every blood that is shed unrightfully and every lady who is molested, and every fraud and evil act, and sin and oppression committed by human beings from the time of Adam (a.s.) till the occasion of the reappearance of Imam Qaim

(a.s.), he would make the two of them responsible and they would also confess being responsible for them.

Then he would announce that whoever has suffered any injustice at their hand should take retaliation from them and they will do that. Then he would have them hung from the tree again and then issue a command, by which a fire would emerge from the ground and burn them along with the tree, on which they are impaled. After that he would order the wind to blow their ashes to the seas.

Mufaddal asked: Master, is it the last chastisement they would suffer? The Imam replied: No, no, O Mufaddal, by Allah, tomorrow on Judgment Day every believer and infidel would be present in the mass gathering and also the Holy Prophet (s.a.w.s.), Amirul Momineen (a.s.), Lady Fatima (s.a.), Imam Hasan and Imam Husain (a.s.), and the Holy Imams (a.s.) and all would take retaliation from those two. So much so that they would be killed a thousand times everyday and every time revived by the command of Allah, so that they may be punished again."

After that Imam Mahdi (a.s.) will set out for Kufa and halt between Kufa and Najaf. At that time there will 46000 angels, 6000 jinns and nobles and 313 special companions with him.

Mufaddal said: My master, what will be the condition of the abode of the sinners at that time? He replied: Curse will be descending on it and it will be involved in divine chastisement. Many will destroy it completely. Yellow flag and different flags of the west, invaders from the peninsula; also all the flags from far and near will wreak havoc on it and its inhabitants.

By Allah, from the beginning of the time till the end, all the chastisements that have befallen the accursed and rebellious people will befall it. On the contrary, such chastisement will befall it that no eye has ever seen and no ear has ever heard.

There will be a storm of swords. Woe on its inhabitants! Whoever continues to reside there is really very unfortunate; and

one, who leaves that place, is bestowed with mercy by the Almighty Allah.

By Allah, its residents will live in such a way that all will say that it is the world. Their houses will be like castles of Paradise and their girls will be like Houries of Paradise and their boys will be like boys of Paradise. They will be thinking that the sustenance that Allah has created for people is only for them. They will be bent on opposition to Allah and the Holy Prophet (s.a.w.s.). Their judgments will be taken without the Holy Quran. False testimonies, wine and sinfulness, unlawful income, murder and killings will be widespread in the entire world.

Then the Almighty Allah through those mischiefs and different flags, destroy it in such a way that anyone passing from there will remark: Once Zora was based at this spot.

"Hasani is that elegant youth, who will emerge from Dailam with an eloquent power of speech with which he shall plead: 'O Progeny of Muhammad! Please harken to call of the distressed ones.' And this call will be issued from the *Zari* (perhaps the reference is to the Kaaba). Then divine treasures hidden in Taliqaan will harken to his call. These will not be treasures of gold and silver; they will be strong men mounted on crimson horses and carrying weapons and slaying the oppressors they will reach Kufa. By this time most areas will be cleaned up and it will be a place of refuge for them.

Then the news of the reappearance of Mahdi (a.s.) will reach Sayyid Hasani and his companions. His companions shall ask: O son of the Prophet, who is this gentleman that has entered our boundaries? He will reply: "Come on, let us go and see who it is", while by Allah, Sayyid Hasani would know that it is Mahdi, and he shall say that only that they may recognize the companions of His Eminence.

Then Hasani shall reach the Mahdi (a.s.) and say: If you are the Mahdi of Aale Muhammad, where is the staff of your grandfather, the Prophet, his finger ring, his dress and coat of armor *(Fazil)?* Where is *(Sahaab*) his turban, *Yarbu* (his horse),

Ghazba (his camel), *Duldul* his horse, *Yafoor* his donkey and the original horse of the Messenger of Allah (s.a.w.s.), *Buraq* and the *Mushaf* (scroll) of Amirul Momineen (a.s.)?

His Eminence will show him all these things. He would take up the staff of the Prophet and hit it upon a hard stone, it would instantly produce sparks. His aim by this is to show the greatness and excellence of Mahdi (a.s.) to his companions that they pledge allegiance to him.

Then Sayyid Hasani would remark, "God is the Greatest (*Allaahu Akbar*), O son of the Prophet, give me your hand that I may pledge allegiance to you. Mahdi (a.s.) will stretch out his hand. Sayyid Hasani and his companions will pay allegiance to him, but 40000 persons having the scroll, who will be known as Zaidiyyah, will not pay allegiance, saying: This is great magic.

The armies shall confront each other. Mahdi (a.s.) will come out towards the deviated group and dispense good counsel to them, inviting them towards himself, but they would persist in their infidelity and rebellion. His Eminence will order that they all be killed and they shall be put to the sword.

Then Mahdi (a.s.) will say to his companions: Do not take their Qurans, leave it as it will cause them despair just as they have changed and tampered it and they have not acted according to it."

Mufaddal said: My master, what will Imam Mahdi (a.s.) do after that? Imam (a.s.) said: After that he will send an army to Damascus, which on reaching its destination, will apprehend Sufyani and slaughter him at Saqra.

Then Imam Husain (a.s.) will do Rajat and arise with 12000 Siddiqeen and seventy-two companions, who were martyred with him. What an age of glory it would be!

Then the Siddiq Akbar, Amirul Momineen, Ali Ibne Abi Talib (a.s.) will appear and a dome will be fixed for him at Najaf, one of whose pillar will be in Najaf Ashraf and another in Hijr, one in Sana and one in Tayyaba. As if I can see that the

lamps of this dome is emitting light like that of the sun and the moon and the mysteries will be investigated.

تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى وَمَا هُم بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

"…every woman giving suck shall quit in confusion what she suckled, and every pregnant woman shall lay down her burden, and you shall see men intoxicated, and they shall not be intoxicated, but the chastisement of Allah will be severe." (Surah Hajj 22:2)

Then the great Sayyid, Prophet Muhammad (s.a.w.s.), along with his Ansar and Muhajireen, and those who brought faith in him and those who testified to him and ones who were martyred in the battles in his company; all would come back into the world (Rajat). Those who had falsified him and doubted his prophethood; disobeyed him and continued to say: He is a sorcerer, soothsayer and insane; he speaks according to his personal whims will also be presented. Also will be presented those who fought against him, and they will be made to compensate fully for all this. From the advent of the Prophet till the advent of the Mahdi, all acts committed by them will be scrutinized and the interpretation of the following verse will be realized:

وَنُرِيدُ أَن نَّمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِي فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا يَحْذَرُونَ

"And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to

make them the heirs, and to grant them power in the land, and to make Firon and Haman and their hosts see from them what they feared." (Surah Qasas 28:5-6)

Mufaddal said: My master, who are the Firon and Haman? He replied: So and so. Mufaddal said: My master; would the Holy Prophet (s.a.w.s.) and Amirul Momineen (a.s.) accompany Imam Mahdi (a.s.)?

He replied: It is inevitable that the two of them will travel to the face of the earth till they reach to the cave of Qaf and in the depths of darkness in the oceans. Thus, no place will remain where they don't step.

O Mufaddal, I can see that we Imams are standing before the Holy Prophet (s.a.w.s.) complaining for the atrocities wreaked upon us by the Ummah, how it rejected our statements, abused and cursed us and threatened us with death and in presence of the Ummah, the tyrant rulers forced us out of our homes and took us to their capitals; killed, poisoned and imprisoned us.

The Messenger of Allah (s.a.w.s.) would weep and then say: O sons, all these calamities had previously befallen your grandfather also.

First of all Lady Fatima (s.a.) will initiate her complaints and narrate all the harassments on her through Abu Bakr and Umar; that is usurpation of Fadak, her protestations for restoration of her rights in the crowd of Muhajireen and Ansar and their usurpation of Fadak on the pretext that neither the prophets inherit nor are they inherited; and her arguments through the examples of Prophet Zakariya and Yahya, and Prophet Dawood and Sulaiman.

After that Amirul Momineen (a.s.) will complain for all the calamities forced on him after the passing away of the Prophet.

Amirul Momineen (a.s.) will say to the Messenger of Allah (s.a.w.s.): I had to face the same situation that was faced by

Harun (a.s.) from Bani Israel. And he will also say what he said to Prophet Musa (a.s.):

ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضْعَفُونِي وَكَادُواْ يَقْتُلُونَنِي فَلاَ تُشْمِتْ بِيَ الأعْدَاء وَلاَ تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ

"Son of my mother! Surely the people reckoned me weak and had well-nigh slain me, therefore, make not the enemies to rejoice over me and count me not among the unjust people." (Surah Araaf 7:150)

Thus, O Messenger of Allah (s.a.w.s.), I also observed patience and restraint; and remained satisfied with divine decree, although I had exhausted the proof on them and they had broken the pledge that you had taken from them.

O Messenger of Allah (s.a.w.s.), I have borne so much that no one from the successors of the prophets has done, till I was assassinated by Abdur Rahman Ibne Muljim and how they broke the allegiance they had paid to me as the Almighty Allah is the one, who sees everything.

How Talha and Zubair went to Mecca with Ayesha under the pretext of Hajj and their going to Basra from there; and finally I had to pursue them.

O Messenger of Allah (s.a.w.s.), I adjured to them in the name of Allah, the Holy Quran and you. In spite of that they did not desist. As a result of which, the Almighty Allah gave me victory on them. Twenty thousand Muslims were killed in that battle and seventy hands were severed on the reins of the camel.

O Messenger of Allah (s.a.w.s.), it was a severe day, which was not seen in your battles or even after that. It was the most difficult battle I had to fight. It was a terrible situation that I faced and it was an important contest, but I observed patience, since you had ordered me patience and the Almighty Allah (also) commanded patience.

فَاصْبِرْ كَمَا صَبَرَ أُوْلُوا الْعَزْمِ مِنَ الرُّسُلِ

"Therefore, bear up patiently as did the apostles endowed with constancy bear up with patience…" (Surah Ahqaf 46:35)

And He said:

وَاصْبِرْ وَمَا صَبْرُكَ إِلاَّ بِاللّهِ

"And be patient and your patience is not, but by (the assistance of) Allah…" (Surah Nahl 16:127)

In fact, O Messenger of Allah (s.a.w.s.), the interpretation of this verse that the Almighty Allah had revealed was realized after your passing away.

وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَن يَنقَلِبْ عَلَىَ عَقِبَيْهِ فَلَن يَضُرَّ اللّهَ شَيْئًا وَسَيَجْزِي اللّهُ الشَّاكِرِينَ

"And Muhammad is no more than an apostle; the apostles have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least; and Allah will reward the grateful." (Surah Aale Imran 3:144)

O Mufaddal, after that Imam Hasan (a.s.) will rise up before his respected grandfather and say: Dear grandfather, I was with Amirul Momineen (a.s.) in the abode of migration, Kufa, when he was assassinated by the accursed Abdur Rahman Ibne Muljim and he made to me the bequest you had made to him. And when the news of my father's martyrdom reached Muawiyah, he sent Ziyad with a 150000 strong army and ordered him to apprehend me, my brothers and all supporters and take allegiance for

Muawiyah. And if anyone refused, his head should be cut off and sent to Muawiyah.

When I got this information, I went to Kufa Masjid, prayed there and then went to the pulpit. People gathered to listen to my sermon. After divine praise and glorification I said:

O people, (You can see that) the country is being destroyed and all divine signs are being erased. How much patience can one have? The acts of these satans and rule of the usurpers is unbearable. Now, the divine proof is complete and signs have become clear; and the interpretation of the following verse is realized fully:

وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَن يَنقَلِبْ عَلَىَ عَقِبَيْهِ فَلَن يَضُرَّ اللّهَ شَيْئًا وَسَيَجْزِي اللّهُ الشَّاكِرِينَ

"And Muhammad is no more than an apostle; the apostles have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least; and Allah will reward the grateful." (Surah Aale Imran 3:144)

By Allah, my grandfather, the Messenger of Allah (s.a.w.s.) has passed away and my respected father is martyred. Satanic doubts have begun to haunt the people. Crows of mischief have begun to crow. You opposed the practice of the Prophet and what a pity how blind and deaf this mischief is; that it does not give a ear to anyone and does not harken to any call. Hypocrisy is everywhere. Opponents are roaming about with their flags. Armies of rebels are marching from Iraq and Shaam. So, may Allah have mercy on you. Hasten to clear light, beneficial knowledge, ever-lighted lamps and the ever-evident truth.

O people, wake up from the sleep of unawareness. By the one, who split the seed and germinated it. Even if one of your groups is with sincere intention, unblemished by hypocrisy, I will fight them at every step and hinder their approach. May Allah have mercy on you. What do you say?

But no one harkened to me as if all were under the rein of silence. Only twenty men arose and said: Son of the Messenger, we have control over our own selves. We agree to obey you. You may issue any command to us.

I looked left and right and could not see anyone besides the twenty. I said to myself that I should act on the practice of my respected grandfather, because in the initial stages, although there were thirty-nine persons with him and when their figure reached forty, he declared his prophethood. In the same way, when I also have as many supporters, I will do Jihad in the way of Allah as it deserves.

Then I raised my head to the sky and said: My Lord, (You saw that) I invited them to the truth, warned them and enjoined good to them and forbid evil, but they were not prepared to harken to my call; they ignored the duty of rendering help to me; on the contrary, they assisted my enemy. O Allah, send such a chastisement on them that does not spare them. Saying this I descended from the pulpit.

After that I left Kufa for Medina. Now, they came to me and said: Muawiyah's army came to Anbar and Kufa, plundered the Muslims and also slew those, who did not oppose them; putting the ladies and children to the sword.

I said: You are disloyal, but in spite of that I sent some men and a unit of the army; but they also broke my allegiance and joined Muawiyah and what I had predicted, came to pass.

After that Imam Husain (a.s.) will arise smeared in blood in the company of those, who were slain with him. When the Holy Prophet (s.a.w.s.) sees him in that condition, he will weep profusely and all the folks of the sky and earth will weep on his

weeping; and Lady Fatima (s.a.), on seeing her son in that condition will scream in such way that the earth and its inhabitants will tremble.

Amirul Momineen (a.s.) will be on his right, along with Imam Hasan (a.s.) and Lady Fatima (s.a.) will be to his right. In this way, Imam Husain (a.s.) will proceed and the Holy Prophet (s.a.w.s.) will embrace him and say: O Husain, may I be sacrificed on you. May Allah make you happy. His Eminence, Hamza, lion of Allah will be on the right of Imam Husain (a.s.) and Ja'far Tayyar will be to his left. Lady Khadija binte Khuwailad and Lady Fatima binte Asad will come with Mohsin. They would be weeping in profusion and Mohsin's mother, Lady Fatima (s.a.) will say:

هَذَا يَوْمُكُمُ الَّذِي كُنتُمْ تُوعَدُونَ

"This is your day, which you were promised." (Surah Anbiya 21:103)

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِن سُوَءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا

"On the day that every soul shall find present what it has done of good and what it has done of evil, it shall wish that between it and that (evil) there was a long duration of time…" (Surah Aale Imran 3:30)

After narrating this, Imam Ja'far Sadiq (a.s.) wept so much that his beard became wet in his tears. Then he said: May Allah never show happiness to the eye that does not shed tears on this mention.

Mufaddal also continued to lament for quite a long time. Then he asked: My master, what is the recompense of these tears? He said: Unlimited; if they fall from the eye of one, who

can discern the truth. Mufaddal asked: What is your opinion about the following verse:

وَإِذَا الْمَوْؤُودَةُ سُئِلَتْ {8} بِأَيِّ ذَنبٍ قُتِلَتْ

"And when the female infant buried alive is asked for what sin she was killed…" (Surah Takwir 81:8-9)

The Imam said: O Mufaddal, by Allah, 'Mawaddat' means Mohsin and you must regard as a liar anyone, who says to the contrary.

Mufaddal asked: My master, what will happen after that? Imam Ja'far Sadiq (a.s.) replied: After that Lady Fatima (s.a.) will say: O Allah, fulfill Your promise and decide between me and those who oppressed me, usurped by rights and forced to me to lament each of my child.

Upon these words, all those who inhabit the seven heavens, the carriers of Arsh and all who reside in space and the inhabitants of the earth and below the surface of the earth all will lament and wail to the Almighty Allah.

After that those, who had oppressed and killed us and those, who were pleased at our oppression, will on that day be killed a thousand times. On the contrary, those, who were killed in the way of Allah; there will no death for them. As the Almighty Allah has said:

وَلاَ تَحْسَبَنَّ الَّذِينَ قُتِلُواْ فِي سَبِيلِ اللّهِ أَمْوَاتًا بَلْ أَحْيَاء عِندَ رَبِّهِمْ يُرْزَقُونَ {169} فَرِحِينَ بِمَا آتَاهُمُ اللّهُ مِن فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُواْ بِهِم مِّنْ خَلْفِهِمْ أَلاَّ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

"And reckon not those who are killed in Allah's way as dead; nay, they are alive (and) are provided sustenance from

their Lord; rejoicing in what Allah has given them out of His grace and they rejoice for the sake of those who, (being left) behind them, have not yet joined them, that they shall have no fear, nor shall they grieve." (Surah Aale Imran 3:169-170)

Mufaddal asked: My master, but some of your Shia do not believe in the Rajat of you all? He replied: Even though they have heard my grandfather and all the Imams about this:

وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ

"And most certainly We will make them taste of the nearer chastisement before the greater chastisement…" (Surah Sajdah 32:21)

Imam Ja'far Sadiq (a.s.) said: In the following verse, the nearer chastisement implies the chastisement during Rajat. And the greater chastisement is the chastisement, in which the earth and the heavens will change.

يَوْمَ تُبَدَّلُ الأَرْضُ غَيْرَ الأَرْضِ وَالسَّمَاوَاتُ وَبَرَزُواْ للّهِ الْوَاحِدِ الْقَهَّارِ

"On the day, when the earth shall be changed into a different earth; and the heavens (as well): and they shall come forth before Allah, the One, the Supreme." (Surah Ibrahim 14:48)

Mufaddal asked: My master, we know that you Imams are the chosen servant of the Almighty Allah according to the following verses:

نَرْفَعُ دَرَجَاتٍ مَّن نَّشَاء

"We exalt in dignity whom We please…" (Surah Anam 6:83)

اللّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

"Allah best knows where He places His message." (Surah Anam 6:124)

إِنَّ اللّهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ {33} ذُرِّيَّةً بَعْضُهَا مِن بَعْضٍ وَاللّهُ سَمِيعٌ عَلِيمٌ

"Surely, Allah chose Adam and Nuh and the descendants of Ibrahim; and the descendants of Imran above the nations. Offspring, one of the other; and Allah is Hearing, Knowing." (Surah Aale Imran 3:33-34)

Imam Ja'far Sadiq (a.s.) said: O Mufaddal, where is our mention in this Quran? Mufaddal said: By Allah, this is clear from the following verse:

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُواْ وَاللّهُ وَلِيُّ الْمُؤْمِنِينَ

"Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe and Allah is the guardian of the believers." (Surah Aale Imran 3:68)

مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمينَ

"…the faith of your father Ibrahim; He named you Muslims…" (Surah Hajj 22:78)

وَاجْنُبْنِي وَبَنِيَّ أَن نَّعْبُدَ الأَصْنَامَ

"…and save me and my sons from worshipping idols…" (Surah Ibrahim 14:35)

And we know that the Messenger of Allah (s.a.w.s.) did not worship idols, even for a second, neither did he indulge in polytheism. Also the Almighty Allah has said:

وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِن ذُرِّيَّتِي قَالَ لاَ يَنَالُ عَهْدِي الظَّالِمِينَ

"And when his Lord tried Ibrahim with certain words, he fulfilled them. He said: Surely I will make you an Imam of men. Ibrahim said: And of my offspring? My covenant does not include the unjust, said He." (Surah Baqarah 2:124)

In this verse 'covenant' means Imamate, which will not be given to any oppressor.

Then he said: O Mufaddal, how do you know that the oppressor will not get the post of Imamate? Mufaddal says: My lord and master, don't take my test, I am incapable of it. Please don't test my knowledge, because we have received all of it from you Imams only. We have benefited from you Imams alone.

Imam Ja'far Sadiq (a.s.) said: You are right O Mufaddal. The bounty that the Almighty Allah has bestowed to you regarding this, if you had not confessed to it, you would not have been like this. Then he said: O Mufaddal, tell me where in the Holy Quran, it is mentioned that infidels are oppressors?

Mufaddal said: The Almighty Allah says:

وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

"….and the unbelievers- they are the unjust." (Surah Baqarah 2:254)

and it is derived from the verse of Surah Maidah that:

"….and the unbelievers- they are the sinners."

The Almighty Allah will not appoint as Imam, anyone, who has sinned and transgressed.

Imam Ja'far Sadiq (a.s.) said: O Mufaddal, you have made a nice statement. Now, tell me in what type of our Rajat do you believe? While some of our miserly Shia consider that Almighty Allah will give material rule and wealth and make Imam Mahdi (a.s.) as the ruler, but woe unto them, when was our kingdom usurped that it would be restored to us?

Mufaddal said: Your kingdom has never been usurped from you, because it is in fact prophethood, messengership, Imamate and successorship.

Imam Ja'far Sadiq (a.s.) said: O Mufaddal, if our Shia had pondered on the Holy Quran, they would never have doubted in our excellence. Have they not heard the following saying of the Almighty Allah?

وَنُرِيدُ أَن نَّمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا يَحْذَرُونَ

"And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs, and to grant them power in the land, and to make Firon and Haman and their hosts see from them what they feared." (Surah Qasas 28:5-6)

By Allah, O Mufaddal, although the above-mentioned verses were revealed concerning Bani Israel, its interpretation is realized through us; and Firon and Haman are from Bani Teem and Adi (that is Abu Bakr and Umar).

Mufaddal asked: My master, what do you say regarding Mutah? He replied: Mutah is lawful and it is proved by the following saying of the Almighty Allah:

وَلاَ جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُم بِهِ مِنْ خِطْبَةِ النِّسَاء أَوْ أَكْنَنتُمْ فِي أَنفُسِكُمْ عَلِمَ اللّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِن لاَّ تُوَاعِدُوهُنَّ سِرًّا إِلاَّ أَن تَقُولُواْ قَوْلاً مَّعْرُوفًا

"And there is no blame on you respecting what you speak indirectly in the asking of (such) women in marriage or keep (the proposal) concealed within your minds; Allah knows that you will mention them, but do not give them a promise in secret unless you speak in a lawful manner…" (Surah Baqarah 2:235)

Imam (a.s.) said: Mutah is lawful and its evidence is present in the Holy Quran. The Almighty Allah has made it lawful in His book and the Messenger of Allah (s.a.w.s.) made it lawful for all Muslims on behalf of Almighty Allah. Thus, it is mentioned:

وَالْمُحْصَنَاتُ مِنَ النِّسَاء إِلاَّ مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللّهِ عَلَيْكُمْ وَأُحِلَّ لَكُم مَّا وَرَاء ذَلِكُمْ أَن تَبْتَغُواْ بِأَمْوَالِكُم مُّحْصِنِينَ غَيْرَ مُسَافِحِينَ فَمَا اسْتَمْتَعْتُم بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلاَ جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُم بِهِ مِن بَعْدِ الْفَرِيضَةِ إِنَّ اللّهَ كَانَ عَلِيمًا حَكِيمًا

"And all married women except those whom your right hands possess (this is) Allah's ordinance to you, and lawful for you are (all women) besides those, provided that you seek (them) with your property, taking (them) in marriage not committing fornication. Then as to those whom you profit by, give them their dowries as appointed; and there is no blame on

you about what you mutually agree after what is appointed; surely Allah is Knowing, Wise." (Surah Nisa 4:24)

The difference between the lady who enters Nikah and one, who enters Mutah, is that dower is prescribed for the former, whereas for the latter, it is known as payment.

So all Muslims continued to practice Mutah during the lifetime of the Messenger of Allah (s.a.w.s.) on the occasions of Hajj etc. during the whole tenure of Abu Bakr and the first four years of Umar's reign, but one day, when Umar came to Afra, he found her suckling an infant. He was highly infuriated and he took the child from her and brought it to the Masjid and mounted the pulpit. He told them to announce the public prayers, even though it was not a time for prayers, so all understood that Umar has summoned them for something important. People gathered immediately and Umar said:

"O Muhajireen and Ansar, and progeny of Qahtan! Who from among you would like that your sisters and daughters should give birth to and suckle children, even though being without husband?"

Some people said: "No, we don't like such a situation." Umar said: "Don't you know that my sister, who is the daughter of my mother Khaithama and father, Khattab is also without a husband?"

People said: "Yes, we know that." He said: "I had just been to her place and I found this child in her arms. I adjured her and asked from where she got the child? She said: I had done Mutah."

"Now all of you should know that the Mutah, which was lawful during the time of the Prophet; I prohibit it and I will lash one, who denies its unlawfulness." So, dreading his lashes, all accepted the verdict and no one dared to oppose it. And neither did anyone say that no prophet or book has come after the Messenger of Allah (s.a.w.s.) and the Holy Quran, which may abrogate its command. Therefore, we don't accept your

command in opposition to the Holy Prophet (s.a.w.s.) and the Holy Quran. On the contrary, all of them accepted it without any objection.

Mufaddal asked: My master, what are the requirements for Mutah? He replied: There are seventy conditions for it. Anyone, who goes against even one of those conditions, has wrought oppression on himself.

After that Imam Ja'far Sadiq (a.s.) said: Then my grandfather, Ali bin Husain (a.s.) and my father Imam Muhammad Baqir (a.s.) will arise and complain to their respected grandfather for the oppression they had to suffer at the hands of his Ummah.

Then I will stand up and complain to my grandfather, the Messenger of Allah (s.a.w.s.) about the oppressions wrought on me by Mansur Dawaniqi.

Then my son, Musa (a.s.) will stand up and complain to his grandfather, the Messenger of Allah (s.a.w.s.) about the oppressions wrought on him by Harun Rashid.

Then Ali bin Musa (a.s.) will stand up and complain to his grandfather, the Messenger of Allah (s.a.w.s.) about the oppressions wrought on him by Mamun Rashid.

Then Muhammad bin Ali (a.s.) will come forward and complain to his grandfather, the Messenger of Allah (s.a.w.s.) about the oppressions wrought on him by Mamun Rashid.

Then Ali bin Muhammad (a.s.) will come forward and complain to his grandfather, the Messenger of Allah (s.a.w.s.) about the oppressions wrought on him by Mutawakkil.

Then Imam Hasan Askari (a.s.) will come forward and complain to his grandfather, the Messenger of Allah (s.a.w.s.) about the oppressions wrought on him by Motizbillah.

Then Imam Mahdi (a.s.) will come forward, whose name will be same as that of my respected grandfather's and he would be wearing the shirt of the Prophet, having stains of blood from

his injuries the in Battle of Uhad. Angels will be to his left and he will approach and stand before the Holy Prophet (s.a.w.s.) and say:

O respected grandfather; you informed your Ummah about my distinctive qualities and guided people about me. You told them about my name and lineage and even declared what my Kunniyat will be, but in spite of that your Ummah refused to believe in me and they were bent on rebellion, claiming that he is not even born yet. Where he was previously and where he is at present? Where he will be and if even if he had been there previously, he must have died by now; and today he does not even have any descendants. If he had been a fact, why the Almighty Allah delayed his reappearance? I continued to observe patience even after hearing this, but now, the Almighty Allah has commanded me to reappear. O respected grandfather!

The Messenger of Allah (s.a.w.s.) will say: Praise be to Allah, who made true His promise and made us inherit the complete earth; and we shall reside wherever we may choose in Paradise and how good is the reward for the doers of good. Then he will say:

إِذَا جَاء نَصْرُ اللَّهِ وَالْفَتْحُ

"When there comes the help of Allah and the victory…" (Surah Nasr 110:1)

And this statement of the Almighty Allah is true:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

"He it is Who sent His Apostle with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse." (Surah Taubah 9:33; Surah Saff 61:9)

Then he would recite the following verse:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا {1} لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُّسْتَقِيمًا {2} وَيَنصُرَكَ اللَّهُ نَصْرًا عَزِيزًا

"Surely We have given to you a clear victory. That Allah may forgive your community their past faults and those to follow and complete His favor to you and keep you on a right way. And that Allah might help you with a mighty help." (Surah Fath 48:1-3)

Mufaddal asked: My master, what sin of the Prophet is mentioned in this verse, which the Almighty Allah forgave?

Imam Ja'far Sadiq (a.s.) replied: O Mufaddal, the Messenger of Allah (s.a.w.s.) prayed: O Allah, please transfer the burden of the sins of the former and latter Shia of my brother and descendants successor, but do not make me ashamed before the prophets and messengers. So the Almighty Allah transferred the burden to him and then He forgave all the sins.

Mufaddal said: I continued to weep for along time and then said: My master, the Almighty Allah has bestowed this mercy to us for the sake of you, Ahle Bayt (a.s.).

Imam Ja'far Sadiq (a.s.) said: O Mufaddal, you and people like you are those Shia; but don't narrate this tradition to low-grade Shia, or they would leave good deeds and then no one will be able to save them from divine chastisement, because we are only as the Almighty Allah has said:

وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى وَهُم مِّنْ خَشْيَتِهِ مُشْفِقُونَ

"…and they do not intercede except for him whom He approves, and for fear of Him they tremble." (Surah Anbiya 21:28)

Mufaddal said: My master, the Almighty Allah says:

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

"…that He might cause it to prevail over all religions…" (Surah 9:33)

But the Messenger of Allah (s.a.w.s.) was not able to prevail on all religions?

Imam Ja'far Sadiq (a.s.) said: O Mufaddal, if the Messenger of Allah (s.a.w.s.) had prevailed on all religions, there would not have remained on the earth, any Jew, Majusi, Sabean or Christian; neither these sects would have remained nor any opponent or doubter, polytheist or idol worshipper; worshippers of Laat and Uzza or devotees of Sun, Moon and stars. No fire or idol worshipper. On the contrary, what the Almighty Allah has said is:

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

"…that He might cause it to prevail over all religions…" (Surah Taubah 9:33)

He said regard the reappearance of the Mahdi that it will be the time of Rajat and it was in connection with that time that the Almighty Allah said:

وَقَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلّه

"And fight with them until there is no more persecution and religion should be only for Allah…" (Surah Anfal 8:39)

Mufaddal said: I testify that your knowledge is derived from the knowledge of Almighty Allah and you possess the kingdom given to you by Allah; you speak with His permission and act according to His commands.

After that Imam Ja'far Sadiq (a.s.) said: "Then Mahdi will return to Kufa and the sky would rain golden locusts – just as the

Almighty Allah rained them on Prophet Ayyub (a.s.) in Bani Israel - and on his companions treasures of the earth from gold and jewels and … he would distribute it.

Mufaddal asked: My master, please tell me what the fate of one of your Shia will be, if he dies indebted? Imam Ja'far Sadiq (a.s.) replied: "The first thing on the agenda of Mahdi (a.s.) is to announce: Attention, if from among our Shia, anyone owes anything, he must inform us so that it may be repaid. Thus, even if a piece of garlic or a grain of mustard is owed by a Shia, it would be repaid. All debts shall be repaid even if they constitute huge amounts of gold and silver or some other wealth."

This tradition is longer still, but we have just quoted it to the extent relevant to our discussion.

Chapter Six: Resurrection

Explanation of its prefaces and epilogues: from death till the Final Judgment. There are a few sections in this chapter:

Section One: Proof of Physical Resurrection

In this section, it is necessary to mention a few introductory points: We should know that whatever is mentioned in the Holy Quran and authentic traditions regarding Judgment Day and its prefaces and distinctive qualities and the matters on which, is the end of the creatures after Judgment Day; to accept all of it, is obligatory and one should not interpret them in any other way as it will lead to heresy and deviation.

To believe in them without any doubt is a good result of faith, as mentioned in many traditions from the Holy Imams (a.s.) that you should accept whatever you receive from us and if you cannot understand it, you must accept its apparent and you should not deny it. Perhaps we have said so and it would imply rejecting out statement, which in fact is rejecting the statement of the Almighty Allah.

On this juncture we begin with the proofs of resurrection as it is the best and most fundamental and most circumstances of death and grave are based on it.

We should know that there are three dictionary meanings of *Maad* (Resurrection): 1. Return to that place or condition, from where one is transferred. 2. Place of return. 3. Time of return. In this instance it implies the return of the soul to the body to receive the recompense of good and bad deeds one has committed throughout his life in the world. Or place and time of return; all three of them return to the same thing. Return is of two kinds: spiritual and physical.

Spiritual resurrection means the soul should endure after leaving the body; thus, if it is successful, it will as a result of the sciences and perfections, has obtained in the world, it will remain pleased and content; and if it is from the unfortunate and ignorant ones as a result of the evil traits that it has obtained from this world, it will be punished and be aggrieved. The

philosophers only believe in this type of resurrection and they interpret Paradise and Hell and reward and punishment on these conditions.

Physical resurrection is that this body and organs would be resurrected in Judgment Day and the souls will enter it a second time; thus, if they are believers and righteous, they will enter the physical Paradise and if they are evil and sinful people, they would enter Hell and be subjected to physical punishment of the fire of Hell and it is among the fundamental principles of Islam.

On the contrary, all religions have agreed on this and even Jews and Christians accept this and most of heavenly scriptures inform about this; especially the verses of the Holy Quran are clear about this and cannot be interpreted. As the Sunnis and Shia have narrated that Ubayy bin Khalaf brought a decayed bone to the Holy Prophet (s.a.w.s.) and powdered it; then said: You say that Allah will enliven these bones in Qiyamat. His Eminence said: Yes, and He will enliven you also and cast you into Hell. The following verse was revealed at that time:

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ

“And he strikes out a likeness for Us and forgets his own creation.” (Surah Yasin 36:78)

If Allah wills, the interpretation of this verse will be mentioned in the coming pages. There is no doubt that denial of physical resurrection is disbelief and denial of the Holy Quran, the Holy Prophet (s.a.w.s.) and the Holy Imams (a.s.).

As Fakhre Razi has said: Justice demands that belief in whatever the Holy Prophet (s.a.w.s.) has brought from the Almighty Allah cannot be accompanied with denial of physical resurrection. Philosophers have denied physical resurrection on the supposition that they consider the return of the absent as impossible and in this matter, they have relied on some conjectures, which even one, having the slightest understanding becomes certain that this is mere doubt and a deception of Iblis.

That is why some of them, after becoming helpless by this claim in such a difficult problem, which is the topic of discussion of all intelligent beings, they claimed that it is inevitable. And one, who due to such doubts, abandons the definite evidences of Quran and Sunnah, the Almighty Allah and all prophets and the Holy Imams (a.s.), then it is clear that he has gone out of the pale of Islam, faith and certainty.

In spite of the fact that belief in physical resurrection does not depend on the justification of the return of the inexistent, as will be explained after this, if Allah wills.

A large number of Sunni and Shia scholastic theologians believe in both physical and spiritual resurrection. That is after leaving the body, the human soul is still in existence and it can perceive both physical and spiritual pleasures and pains.

On Judgment Day, when the souls are returned to the body; at that time either they go to Paradise or to Hell. Those who are successful and righteous, will get both physical as well as spiritual pleasures in Paradise and the unfortunate ones in Hell also will be subjected to both physical as well as spiritual pains.

Muhaqqiq Dawani has written in *Sharh Aqaid* that we should know that physical resurrection is a fundamental issue of faith and it is incumbent to believe in it. One, who denies this type of resurrection, is a disbeliever.

However, in spiritual resurrection; that is after separating from the body the pleasure and pain of the soul is only mental and the duty is not imposed, because of having faith in it and its denier is not a disbeliever; but he is not pious as well, according to Islamic law and intelligence.

Fakhruddin Razi has said in some of his writings that those who believed in both physical and spiritual resurrections, they decided to reconcile philosophy with Islamic law. They said: Reason proves that the success of souls lies in love and recognition of Almighty Allah and success of physical bodies lies in perceptions.

To reconcile these two successes is not possible in the life of this world, because when a person is immersed in the realizations of the illuminated spheres of the divine world, it is not possible that he should become inclined to any of physical pleasure; but when he remains involved in physical pleasures, it is possible that he may become inclined to spiritual pleasures, because in this world, the human souls are weak and when it is separated from the body due to death, it seeks the help of divine sphere and purity. It gets such a power that it can reconcile both these points. And there is no doubt that this is the pinnacle of perfection and the last stage.

Dawani says: To believe in both spiritual and physical is not only reconciling the two paths; on the contrary, proofs are established on both of them. As Shaykh Abu Ali has written in *Kitab Shafa wa Najat*: although in the book of *Maad,* he has denied bodily resurrection.

The author says: This school is more powerful than all religions and there is no contradiction between physical and spiritual pleasures; on the contrary, even traditions prove this point as Ayyashi etc have narrated from Imam Zainul Abideen (a.s.) that when the folks of Paradise will enter Paradise and the friends of Allah settle down in their palaces and houses, each believer from them would be reclining on his throne and servants would surround him.

Fruits would be hanging from above his head. Springs would flow around him and stream will be slowing below his palace. Carpets will be spread out for him and numerous pillows would be placed there. Whatever he wishes, will be given to him, before can ask for it. Black-eyed Houries will emerge from the gardens and join him. He will remain in those blessings till Allah likes. That is for a long time.

After that the Almighty Allah will call to them: My friends, My obedient ones, My neighbors in Paradise; do you want Me to inform you about something better than all that in which you are at present? They will reply: O our Lord, what is the best of the

things that we have access to? Whatever our selves may desire is ready for us. Our eyes are delighted by the pleasures we are having. We are in the neighborhood of the mercy of our Lord.

When the same call will be given to them they will say: Yes, Our Lord, please bestow us what is better than all this, in which we are. The Almighty Allah will reply: My satisfaction with you and My love for you is better than all you have. They will say: Yes, our Lord, our being pleased with you and Your love for us is better for us and we are extremely elated at it. Then the Imam recited the following verse:

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ۚ وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾

"Allah has promised to the believing men and the believing women gardens, beneath which rivers flow, to abide in them, and goodly dwellings in gardens of perpetual abode; and best of all is Allah's goodly pleasure- that is the grand achievement." (Surah Taubah 9:72)

Kulaini has narrated from Imam Ja'far Sadiq (a.s.) that the Almighty Allah says: O My truthful servants, live with My worship in the world, as indeed, you will live in the hereafter also with it. The apparent meaning is that they will enjoy the real worship, but not through obligation; but due to the fact that their pleasure is greater than worship of Allah and to supplicate him and achieving His proximity.

Ibne Babawayh has narrated from Amirul Momineen (a.s.) in *Amali* that whoever remains awake the whole night in worship of Allah, the Almighty grants him a hundred thousand cities in Firdos Paradise; each of it will have, what a soul may desire and what is pleasing to the eye; and it will have what no mind has

ever imagined, in addition to the nobility and proximity prepared for him.

Many traditions in *Majmaul Bayan* are narrated from the Holy Prophet (s.a.w.s.) that this blessing is better than all the blessings of Paradise that the Houries of Paradise sing in such a melodious voice not heard from the jinns and humans; but not implying the fashion of Shaitan; but with divine glorification and praise.

According to another traditional report, he said: It is a tree in Paradise. The Almighty Allah will inspire that tree: Sing for this servant of mine as he was always engrossed in worship and he had abstained from music. Thus, it will issue a melody in praise of the Almighty Allah, whose like the creatures would have never heard before. Ibne Babawayh has said in *Itiqadul Imamiyah*[1] that there are many kinds of the folks of Paradise:

Our belief concerning Paradise is that it is a permanent abode (*darul-baqaa*) and an abode of safety. There is in it neither death, nor old age, nor disease, nor calamity, nor decline, nor palsy, nor care, nor sorrow, nor need, nor poverty. It is an abode of plenty, of happiness, of quiet and of nobility. Affliction shall not touch its inmates, or weariness. In it, there will be things, for which the souls of men yearn and which gives delight to their eyes, and they shall reside therein forever.

It is an abode the inmates whereof are the neighbors of Allah, and His friends (*Awliya*), loved ones and the recipients of His generosity. They are of different kinds and ranks. Among them will be some who, like angels, will receive their favors by sanctifying and glorifying Allah and declaring His greatness. There will be others, who will find pleasure in different kinds of foods, drinks, fruits, comfortable couches, fair women with beautiful, big, black eyes, and in being served by young pages endowed with perpetual youth, and in sitting on cushions and rich carpets and in dresses of silk brocade. All of them will be

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[1] English Translation is titled *A Shiite Creed*

able to enjoy what they like and desire, in accordance to their own aspirations, which shall be granted to them by Allah.

Imam Ja'far Sadiq said: Verily mankind worships Allah in three different ways. Some worship Him in greed of His Paradise and in hope of His reward – this is the worship of servants. Some worship Him for fear of His Fire – and this is the worship of slaves. Yet another group worships Him out of love for Him – and this is the worship of the noble. These, indeed, are the trusted ones (*amin*, pl. *umana*). And this (follows from) the saying of Allah, the Glorious and Mighty:

وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ ﴿٨٩﴾

"And they shall be secure from terror on the day." (Surah Naml 27:89)

Shaykh Mufeed has said in the explanation of this statement that the reward of the folks of Paradise is in eatables and in seeing beautiful faces, in marrying and in gaining pleasure from what their senses can perceive, and they are under their control. They have desire for them and they get their wish fulfilled by gaining victory over them. There is no person in Paradise, who will receive anything other than this. And to say that there are in Paradise, those people also, who gain pleasure from divine glorification and praise without eating; this view is rare in the religion of Islam.

On the contrary, it is derived from Christians, because they say that those who have obey Almighty Allah, become angels in Paradise. They neither eat, nor drink or have sex; but the Almighty Allah has falsified them that the doers of good are promised food, drinks and sex; then how is this statement accepted, while the Book of Allah testifies to the opposite and the consensus is also established contrary to it, except that they should have emulated one, whose emulation is not allowed or they have acted on a fabricated tradition.

The author says: The statement of Shaykh Mufeed is absolutely right and it is nowhere mentioned in any authentic traditions that there are some people in Paradise, who will not enjoy any food and drinks, and who would be like angels; and the tradition that Ibne Babawayh has narrated by way of evidence, does not prove his claim, because if one group at the time of worship, does not aim for Paradise or Hell. It does not necessitate that they will not enjoy pleasures of Paradise, as their aim of worship in the world was not to gain worldly blessings; but in spite of that they gain pleasure from them. Yes, it is possible that one group may gain both physical as well as spiritual pleasure; as we explained.

In spite of that, it is possible that in enjoying physical pleasure may experience spiritual pleasure as well, because different people will have different levels of enjoyment, depending on their ranks. Some would graze in the gardens of Paradise like quadrupeds and use the bounties of Paradise like animals as they enjoyed in the world; without getting any share of proximity, love and perfection. Some are desirous of Paradise, because it is place of nobility of Almighty Allah and an abode of the friends of Allah; and they enjoy the pleasure of Paradise, because it is a sign of divine grace, which their beloved has prepared for them.

Thus, they perceive the fragrance of the grace of the Almighty Allah from every blossom and taste His unlimited mercy from each fruit and in the same way from all the bounties. On the contrary, they gain pleasure in the world as well. Thus, Paradise is spiritual and physical and the physical Paradise is like the spiritual Paradise. As the form of worship is a form of love and recognition and sincerity and all those matters, which complete worships; thus, one, who worshipped in the world, in which he remained content with soul-less worship, in physical Paradise also, he does not gain any pleasure other than physical pleasure.

And one, who in the world has become aware of the soul of worship; and by obtaining the pleasure of worship; has become a

lover of worship, he has gained awareness of the secret of servitude and has performed all worship acts with sincerity and humility. In physical Paradise also, he will not gain anything other than spiritual pleasure. I have explained this in *Ainul Hayat* and *Biharul Anwar*.

It is from the graces of Allah bestowed on us and He is the giver of every Taufeeq (good sense)

I am content with only one verse in proof of physical resurrection; which is clearer than all the verses presented by wrong thinking theologians. The Almighty Allah says:

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٨﴾

"And he strikes out a likeness for Us and forgets his own creation. Says he: Who will give life to the bones when they are rotten?" (Surah Yasin 36:78)

The context of revelation of this verse was mentioned before.

Fakhre Razi says that there are many extraordinary points in this verse; we shall mention as much as we can and say that among the deniers of resurrection, some have absolutely not presented any proof and not even a conjecture; they only suffice on improbability and claim of need; such is the condition of majority of people; and many verses also prove this. For example the following:

قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٨﴾

"Says he: Who will give life to the bones when they are rotten?" (Surah Yasin 36:78)

Thus, this denial was only because of improbability and the Almighty Allah has initiated the refutation of their improbability and said:

وَنَسِيَ خَلْقَهُ

"And forgets his own creation." (Surah Yasin 36:78)

That We created him from dust and sperm seed, whose parts were similar to each other and We shaped all the parts of his body from the head to the toe in different forms; and He did not remain content on this; but placed some conditions in those organs, which are not their original qualities; like the power speech and intellect; that is to understand the absolute matters, which has made man higher to other animals. If they only remain content with improbability, why do they resort to probability in their logic and intellect, whereas this is a strange matter?

Those people with bones were mentioned, because it is very remote from life and it is described as decayed and powdered. From the aspect that being decayed and dispersal of parts is cause of more improbability. Thus, Allah, who is having perfect knowledge and power, who brings them back, has removed their improbability and said: He compares his power to Our power, while forgetting his initial creation, so you tell him:

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾

"Say: He will give life to them Who brought them into existence at first, and He is cognizant of all creation," (Surah Yasin 36:79)

Nothing is concealed from him.

The deniers of resurrection have mentioned one more objection, even though it also finally returns to improbability. It is based on two causes:

First: After being annihilated, there does not remain anything else; so how it can be right to talk of its existence after its non-existence? The Almighty Allah has replied to this objection in the following way: In the initial stage of creation also, he was nothing and non-existent and Allah created him. In the same way, He will bring him back even if he has become non-existent.

Second: They say that whoever's organs have dispersed in the east and the west of the world and some of those parts have entered the bodies of wild animals; how all these organs will come together? Also, when some parts are converted into things like brick, cups etc; how they will come together? And more improbable is that if a person devours another, and the organs of the eaten one become part of the body of the eater; if both of them arrive on the plains of gathering, the parts of the eaten one, which have entered the body of the eater, from what will they be created? And if they are in the body of the eaten one, how the body of the eater will be created? That is why, the Almighty Allah has, in order to invalidate this doubt, said:

وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾

"And He is cognizant of all creation," (Surah Yasin 36:79)

It is because in the body of the eater there are original parts created with semen, and additional parts created from food; and these two types are present in the eaten one also. Thus, if one man eats up another; the original parts of the eaten one, would be the additional parts of the eater and the original parts of the eater are only those parts of his body before eating. The Almighty Allah is aware of everything and is cognizant of their original and additional parts.

Thus, He will gather the original parts of the eater and inserts the soul in it. In the same way, he gathers the original parts of the eaten one and inserts the soul in it. Almighty Allah, through his perfect wisdom and complete power gathers all the

organs, which have dispersed in the east and the west of the world. After that the Almighty Allah has removed their doubt in another way and said:

الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ ﴿٨٠﴾

"He Who has made for you the fire (to burn) from the green tree, so that with it you kindle (fire)." (Surah Yasin 36:80)

This is a hint that there are two kinds of trees in wilderness: one known as Marakh and the other Aqaar. When people want fire, they rub the branch of one tree on the branch of another and it produces fire. On the contrary, fire is produced from trees other than the berry tree also, but it is easier to produce fire from these trees.

فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ ﴿٨٠﴾

"So that with it you kindle (fire)." (Surah Yasin 36:80)

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ ۚ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾

"Is not He Who created the heavens and the earth able to create the like of them? Yea! And He is the Creator (of all), the Knower." (Surah Yasin 36:81)

Fakhre Razi says: The reason of mentioning a green tree is that a man is compound of a body, which is visible and a life, which flows in his organs, for which, powerful heat is required, which is flowing through the body. If you think that it is unlikely for heat and life to come together in the body of man; you must not do so, because the presence of fire in a tree, from which moisture drips, is stranger than this. And if you think that it is

unlikely for the creation of his body; then the creation of the heavens and the earth is greater than creation of your bodies.

وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾

"And He is the Creator (of all), the Knower." (Surah Yasin 36:81)

It is a hint that His power is complete.

الْعَلِيمُ ﴿٨١﴾

"The Knower." (Surah Yasin 36:81)

It is a hint that His knowledge is all inclusive.

The author says: Among verses proving resurrection through logical reasoning, whether it is physical or spiritual; is the following:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾

"What! Did you then think that We had created you in vain and that you shall not be returned to Us?" (Surah Mominoon 23:115)

In spite of the fact that this verse is a statement of Allah and there is no doubt in it, it is a definite proof of resurrection, because it is proved from definite proofs and consensus of the intelligent ones that Almighty Allah is wise and an illogical act is not committed by Him.

On the contrary, all his acts are based on wisdom and exigency; thus, it is necessary in the heavens and the earth and there is an exigency in creation of all the animals and duty-bound beings; and it is proved that that exigency is not any profit, which may turn to the Almighty Allah, because He is

Himself needless and is complete in all aspects and being needful of others is a necessary requirement of possibility; thus, it is necessary that that profit should be the aim, which turns to those creatures.

And if there is no second world and that profit is restricted to this world only, then the exigencies of this world, which have physical and spiritual evils many times the profit of this world and diseases and hardships and mischiefs and the destruction of wealth, and sickness and death of children and relatives and is filled with other evils as well; it is not worthy that He should create the creatures for them.

It resembles the matter that some generous person should entertain another in a house full of wild beasts and poisonous insects like lions, snakes, scorpions and honey bees. When that person enters, the food should be placed before him; but at every morsel he picks, his hand and tongue is stung by thousands of honeybees and sword welding men stand before him, who attack him all the time and they kill him before he can gain from the hope and expectation he is having.

Thus, no wise man accepts such an invitation and neither does he praises it. As opposed to this, if he orders that person hard work, and promises him that when you bear those pains, you will be bestowed with great ranks and gift you nice rewards. You will have to suffer pain only for a few days and after that you will remain in comfort and prosperity for a long time. Thus, all the intellectuals would praise him, especially when hardship is limited and very less and the duration of comfort is unlimited.

Section Two: Refutation of Objections against Physical Resurrection

This matter depends on the awareness of man regarding the reality of the human body and soul. We should know that there is great contradiction in the reality of human soul. I have mentioned more than twenty views in *Biharul Anwar* and some say that there are forty different opinions regarding this subject; but most scholars are of the view that man is a compound of the soul and a body.

These two elements are such realities that between them, in spite of there being extreme familiarity, there is extreme unfamiliarity. That is the creation of one is from the essence of angels and the ethereal world and the creation of other is from dust, which is nothing, but a center of darkness and degradation. There is for each of them such an effect and act, which is not there for the other.

The following are the effects and acts of the body: seeing, hearing, wearing, speaking, sleeping, touching and such other matters and are related to those organs and apparent senses; the pleasure of the body and its pain lies in achieving or not achieving them and all qualities, powers, perceptions, knowledge and beliefs are the function of the soul.

We cannot say to the body that it is generous, brave or noble or believer or knowledgeable; on the contrary, the partial perceptive acts also, which are performed by the body and its organs, like seeing and hearing; all this is the work of the soul. And this body and all organs are some tools of those acts as you say that I saw with the eye, I heard with the ears; I said with the tongue; the word of ‘I’ implies the soul and that is your being.

All these acts are in fact the acts of the soul and all these organs and powers are its tool only. For example, writing: which is performed using a pen, but in fact the writer is someone else. Some have said that among the effects and laws of the soul are

eating, drinking, hearing and speaking as well, but all the apparent organs, as is clear from the circumstances of the dream; that the body and all its powers are unaware of it; and the body is sleeping in its place; but the soul with its intention comes, goes and wanders through the cities; it speaks and hears and does everything; but there is a difference of opinion in this.

Thus, it is concluded that man is in fact a soul and the body is like an instrument. Some say that soul in the body is like a lamp in the chandelier. All light is from the lamp and the chandelier is a veil of darkness for it. If you see the lamp unveiled, you will become aware of its elegance. And if you witness the body-less soul, you will know the value of its perfection and at that time, you will know that the chandelier is a defect for the lamp and not a cause of its elegance, although the lamp is weak, because of the wind, it is needful of being concealed and veiled.

As long as the patient is weak and sick, he is in need of a blanket and coverings. The shining sun does not require a chandelier and the healthy person is not in need to abstain from the spring breeze.

It is narrated in *Basairud Darajaat* from Imam Ja'far Sadiq (a.s.) that the soul of a believer in his body, is like an gem in a box. When they remove the gem, they discard the box and do not accord any importance to it.

It is mentioned in *Kitab Maarijul Yaqeen* that someone asked Imam Ja'far Sadiq (a.s.) how a person sleeps in one place and finds himself in another place in his dream. He replied: The soul is like the sun; whose center is on the heavens, but its light has spread to the whole world.

Moreover, in *Basair,* it is narrated from Imam Ja'far Sadiq (a.s.) that soul does not merge with the body, it surrounds like a covering. Differences, which have arisen about the soul, can be summed up in the question whether the soul is a body or a bodily things or it is an abstract thing. Theologians, who regard the soul

to be a body, from them reliable persons have two views: one is that it is the compass of perception.

Secondly, there are two kinds of parts in the body; one is the original parts present from the beginning of the life till its end and second, the additional parts; which continue to change, decrease and increase. And man, who is the target of the word of 'I'; in him also there are original parts and the gathering and reward and punishment is also based on them.

Some Shia scholastic theologians have also believed this and some traditions also support this contention; but not in the meaning that it is the same soul; on the contrary, whatever remains from the body of man in the condition of life and grave; and which is raised on Judgment Day; it is these parts only as will be mentioned after this. Those who do not regard it as a body; but they consider it to be a physical breadth; their views are absurd and not worthy of mention. And those who regard it to be abstract; they are mostly philosophers and thinkers.

Some are from the ancient Mutazali scholars, then there is Ghazzali and Raghib Isfahani and from Shia scholars, is Shaykh Mufeed. Though, some have said that he recanted this view in his last days. Shaykh Bahauddin and some later scholars have said that this meaning is apparent from many traditions, but I have not seen any clear tradition regarding this.

If some reports imply this slightly, one cannot adopt this belief only on the basis of this report, and the proofs they mentioned in refutation of abstraction; even though they are not perfect and complete; but many traditions recorded in glorification of Almighty Allah apparently prove it. That being abstract is from the exclusive qualities of Allah and most traditions, in which the capturing of soul and it's accompanying the dead, visiting the relatives and being transferred to Wadiul Salam and similar things are mentioned.

All prove that the soul is a body; but should be interpreted as the facsimile body. In the same way, are those in which the creation of the souls before the bodies and surrounding the Arsh

and similar things are mentioned; they prove that soul is also a body. Except that their interpretation is through such unlikely explanations, which without any need are unlikely from the people of Gnosticism.

Thus, negation and acceptance; both are difficult. Some have taken the tradition of: One, who has recognized his self; he has in fact recognized his Lord; to mean that like Allah cannot be recognized, in the same way, it is not possible to recognize the self.

The Messenger of Allah (s.a.w.s.) said: Be silent about issues, in which the Almighty Allah is silent. Amirul Momineen (a.s.) says: Do not talk about what you are not duty bound to speak; because it often happens that you may believe against the Almighty Allah and you may not be excused by Him.

What most people say that after separating from the body, the endurance of the body and belief in spiritual resurrection is based on accepting abstraction; is absurd.

It is possible that it is like how the bearers of divine scriptures and some scholars have said: The soul is an illuminated body from the ethereal and sanctified world, like a close fitting garment. In that body, it is like a lamp in a room; its light reaches to all the parts of the body and its death is coming out of its body and separating from it.

The body of the soul is like the body of angels and like all heavenly bodies is extremely subtle and fine and it remains secure by the power of Allah. As Shaykh Abu Talib Tabarsi has narrated that a heretic asked many questions from Imam Ja'far Sadiq (a.s.) after getting the replies, he embraced Islam. One of his questions was: Please tell me what happens to the light, when a lamp is extinguished? Imam (a.s.) replied: It goes away and does not return.

He remarked: It is possible that man is also like that at the time of his death; that the soul separates from him and does not come back. Imam (a.s.) said: You have not made a right analogy,

because the fire is concealed in the body and the bodies are established with senses; like stone and iron; thus, when one is hit upon the other, fire is produced between them, by which lamps are lit; thus, fire is proved in those two bodies and light is destroyed and becomes non-existing, but the soul is a subtle body put around that dense body. It is not like a lamp, as you said. Indeed the God who created the fetus through clear water and made it a compound from different nerves ligaments, hair and bones; it is Him only, who enlivens after death and brings back man after he was annihilated.

He asked: What is the abode of the soul? He replied: Under the earth, where the body remains, till it is raised. He asked: Where does the soul of a person, who is crucified, live? He replied: It remains in the hand of the angel, who captures it; as long as he is not buried. He asked: Does the soul disintegrate after leaving the body or it endures. He replied: The soul is in existence till the blowing of the horn. At that time, all things become invalid and annihilated. Neither any body survives nor any perception.

Thus, all the things are brought back by their controller as He had created them the first time. The creatures will remain non-existent for four hundred years; from the first blowing to the blowing. It is a necessary requirement of Islam to believe that most angels; rather all angels have bodies and many verses and widely narrated traditions prove that they are having bodies.

Thus, it is possible that the soul might be of the same kind. And if it resides in the heavens, as is clear from some traditional reports; thus, it is possible that it should obtain connection with the beastly soul, which inhabits the body of man and resides in his heart. And as a result of the expulsion of the beastly soul, its connection with the body breaks and then at the time of its return to the body, by the command of Allah, it obtains the connection. Since many traditions prove the facsimile body, thus, it is possible that the soul, as a result of being needful of an instrument after being separated from this body, may become connected to that body.

The reward and punishment of the world of Barzakh and its arrival and departure may be in this body only. On the contrary, some believe that the facsimile body exists during the lifetime as well and it is in accordance with this body or is external to it, because the weak souls do not have power to control both of them. During the condition of life and wakefulness it is mostly related to the apparent body and in sleep, it is related to the facsimile body and with that same body, it rises up to the heavens and is informed of the heavenly spirits and tours through the east and west of the earth. The holy souls are raised with the noble angels and divine inspirations come to them. The evil souls are raised with the Satans and according to the demands of:

وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ

"Most surely the Shaitans suggest to their friends…" (Surah Anaam 6:121)

After death, the relation of the soul increases with the facsimile body and most of its reward and punishment is related to that body. On the contrary, it is possible that strong souls, like the souls of prophets and successors have greater control over the facsimile bodies and if thousands of people die in one time, it can be present with all of them and in this way, it is possible to reconcile different traditions.

Admitting the abstractness of soul also leads to acceptance of the facsimile body. Without this, it is very difficult to understand the verses and traditions and to reconcile them. What some people have thought that by accepting this matter, one necessarily admits to transmigration; is absurd, because those who believe in transmigration are disbelievers, because they deny the final gathering (*Hashr*), reward and punishment and they don't say that the soul returns to these same bodies; on the contrary it is transferred from the body of Zaid to the body of Amr. Or it becomes connected to the body of some animal in

this world only; and there is no other world than this; and this is their reward and punishment.

They regard the soul to be eternal. They do not believe in the creator of the Universe; they do not have faith in prophets and consider obligatory duties to be cancelled. Thus, they are disbelievers due to these invalid beliefs and not only due to their belief in transmigration of souls.

According to authentic chains of traditions, it is narrated from Habbe Arani that he said: One night, I went to the desert of Najaf with Amirul Momineen (a.s.), which is known as Wadius Salaam.

The Imam stood there and it seemed as if he was conversing with some people. I continued standing for such a long time. I was exhausted, so I sat down. When this prolonged much, again I became restless and stood up again. I did this a number of times. After that I gathered my robe and said: O Amirul Momineen (a.s.), I fear that you might suffer some harm due to standing for so long; please rest for sometime.

The Imam said: I am in an intimate conversation with the believers. I said: O Amirul Momineen (a.s.), are they able to converse even after death? He replied: Yes, and if they become visible to you, you will see them sitting in circles and speaking to each other. I asked: Are their bodies present here or their souls. He replied: Their souls; and no believer dies at any place in the world, but that his or her soul is told to enter Wadius Salaam. This valley is a part of the Adn Paradise.

According to reliable chains of narrators, it is narrated from Abu Walaad that he said: I asked Imam Ja'far Sadiq (a.s.): People narrate that the souls of believers are in the nest of the birds of heavens, who live around the Arsh. He replied: No, the believer is more respectable in the view of the Almighty Allah that He should keep his soul in the bird nest; their souls are in a body, same as a body he previously had.

Moreover, Abu Basir has narrated from the Imam that they are seated on a tree of Paradise like bodies; they recognize each other and inquire about the well being of each other. It is also narrated from the Imam that people asked, where the souls of believers reside.

He replied: They reside in Paradise in the form of their bodies. If you see them, you will recognize them and you will say: This is so and so man, whom you have seen in the world. It is mentioned in some traditions that after death, the soul remains in a body like the body of the world and it is mentioned in some traditions that a body like the body of the world lives in the body. This was the condition of the soul, which was mentioned, but as for the condition of the body; we should know that there are different beliefs of people regarding the physical bodies.

Some regard the body to be a compound of an amorphous substance and a particular and physical form. This is the opinion of most philosophers. When the body disperses, they say that both: the bodily form and the particular form are destroyed and only a silhouette remains, but the other two forms: physical and particular are incidental to the amorphous substance.

Muhaqqiq Tusi, Khwaja Naseer (r.a.) and some philosophers do not accept the silhouette; and they say that the body is nothing other than the bodily form. It is continues to exist in both the conditions of joining and separation and as a result of separation and joining; nothing is destroyed from the body. On the contrary, it is a dimension; that is joining, which disappears. And the separation affects it. It is a very appropriate statement, but the doubt of impossibility of the return of the non-existing is difficult only from this statement.

Most Shia and Sunni scholastic theologians, in order to remove this and other doubts, have accepted it in general and regard all bodies as having the same reality and in separation of parts. According to their belief, nothing is destroyed from the body. When we have learnt about these statements and it is known that most of the doubts that haunt the deniers of physical

resurrection them are improbabilities; whose reply is known and their best doubt, on which all philosophers have relied, is the impossibility of return of the non-existent.

On the basis of the first statement, doubt in the reality of body is stronger, because according to their religion, bodily and typical form has to be annihilated necessarily; and then to return once more with all the parts is not possible, without the return of the non-existent. Those who have the second and the third opinion, think that this doubt is reduced as a result of adopting these two opinions.

But it is doubtful, because it is clear that when the body of a person is burnt up and his ashes are blown away in the wind; the identity of Zaid does not remain and the form and parts remain; but in return of any person, it is necessary that his identity should also return after annihilation of that identity; but according to the opinion of some scholastic theologians, who say that the identity of every person is established with his original parts created from semen; those parts are all enduring throughout his life and even after his death and after the disintegration of his parts.

Thus, the identity is never destroyed and on the basis of this, if some non-identifiable dimensions are destroyed and in their place some others stage a return, they cannot refute that this person is in fact in existence as the Ahle Sunnat have narrated from the Holy Prophet (s.a.w.s.) that all the parts of the human beings get decayed, except bones at the end of his backbones joined to the anus.

Kulaini has narrated through reliable chains of narrators that some people asked Imam Ja'far Sadiq (a.s.), whether the body of the deceased gets decayed or not. He replied: Yes. Neither any flesh remains nor any body, except the essence he was created from; it does not decay and it remains in the grave in its original form, so that he may be created again as he was created the first time.

After these prefaces, we should know that even it is supposed that not accepting the return of the non-existent is impossible, because you came to know that no proof is established for it and to claim that it is destined is absurd, there is no doubt in physical resurrection. Especially to believe that everything would be annihilated; as at that time, there is no other choice, except to accept the impossibility as will be mentioned after this, if Allah wills. If a person believes in impossibility, even then, it is possible that he is a believer in physical resurrection, because we say that whatever is mentioned in the Islamic law regarding the return of human beings that much is sufficient that from its substance exactly or from those parts exactly the same things are created.

Especially when in qualities and dimensions there is a simile of that person, in such a way that if they see him, they will say he is the same one, because it is the soul, which perceives pleasure and pain. That is why, since the soul enters the man, till the time of old age, they say he is same, even though his face and form has changed or has deteriorated and his parts are destroyed and in their place other parts appear.

Rather, even if they cut off most of his parts, even then it is said in law and in public parlance that he is the same person. If during youth, he had become liable for any corporeal punishment or retaliation they award him this penalty, even though he might have become old. If a slave commits a crime in his youth and his master gains control over him when he has aged and he punishes him, no one says that the master is unjust and this is only due to the endurance of the original parts.

Or it is from the aspect that the soul is the most important component. And only due to it, is that person considered same. Reason suggests punishing him and does not regard it as injustice. In the same way, to punish after death, since on the basis of popular belief the soul endures in its original form, and traditions do not prove, except that the person comes back in the same way, as they should issue the command on him according to general parlance that it is the same person.

Just as they put water from one vessel into two vessels; it is legally and generally said that it is the same water, which was present in a vessel, even though they might be believing in transmigration of souls, and are not based on such legal and philosophical precisions, otherwise the statement was definitely according to transmigration that they should command the appearance of that impure water, from which one drop is taken out. This matter is hinted in some traditions and verses also as the Almighty Allah has said:

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ ۚ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾

"Is not He Who created the heavens and the earth able to create the like of them? Yea! And He is the Creator (of all), the Knower." (Surah Yasin 36:81)

Then, in the description of the people of Hell, it is said:

كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ

"So oft as their skins are thoroughly burned, We will change them for other skins, that they may taste the chastisement." (Surah Nisa 4:56)

It is mentioned in the traditions of Sunni and Shia that the arrogant ones are raised in form of ants. Sunnis have narrated that the teeth of the infidels will be like Mount Uhad. There will be no hair on the face of the folks of Paradise; they will be clean shaved and wearing antimony.

It is mentioned in *Ihtijaaj Tabarsi* and *Majalis* from the traditions of Shia and Sunni that Ibne Abil Awja, the heretic, inquired about the interpretation of the following verse:

بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ

“We will change them for other skins, that they may taste the chastisement.” (Surah Nisa 4:56)

He said: What is the sin of that skin that it is being punished? Imam (a.s.) replied: Woe on you; it is the same skin and other than that also. He asked: Please mention an example of it from this world. Imam (a.s.) said: It is like the breaking up of a brick and then to make another brick in the same form. In that case it can be said that it is the same brick and it can also be said that it is other than that. He said: Yes, may the Almighty Allah benefit the people through you.

In spite of those ranks, the preferable stance is that we should verify those matters mentioned in a large number of widely related traditions and verses and as per need testify whatever proof is derived about physical resurrection and whatever is mentioned about its distinctive qualities. We should not contemplate in these matters, because we are not duty bound to this; lest we should start believing in something, which is not in accordance to the truth and we are not excused, as was mentioned previously.

Section Three: Belief in Death and Hereafter

There are two important points in this section.

First Point: Everything will perish, except Allah

The first is that before anything else, we should admit that everything other than the Almighty Allah has to die. As the Almighty Allah has said:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

"Every soul shall taste of death." (Surah Aale Imran 3:185)

There is no eternal life for any existing being. Kulaini has narrated from Yaqub Ahmar that he said: We went to meet Imam Ja'far Sadiq (a.s.) to give condolence to him about his son, Ismail. The Imam expressed mercy on him and said: The Almighty Allah informed His Prophet about his death and said:

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٣٠﴾

"Surely you shall die and they (too) shall surely die." (Surah Zumar 39:30)

Then He said:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

"Every soul shall taste of death." (Surah Aale Imran 3:185)

Then Imam (a.s.) said: All the folks of the earth will die; till there will not remain anyone. Then the folks of the heavens will

die; till no one will remain, except the bearers of the Arsh, Jibraeel, Mikaeel and the angel of death. At that time the angel of death will come and stand before the Almighty Allah. Allah will ask him who is remaining, although He is well aware who remains.

The angel of death will say: O Lord, no one other than the angel of death, bearers of Arsh, Jibraeel and Mikaeel remains. The Almighty Allah will order him to ask Jibraeel and Mikaeel to die. The angels will plead: O our Lord, these two are Your messengers and trusted confidantes. Allah will say: I have destined death for every living thing. Thus, the angels of death will come to Jibraeel and Mikaeel and ask them to die. Then they will again stand before the Almighty Allah and Allah will ask them: Who else remains?

They will say: O our Lord, the angels of death and the bearers of Arsh. The Almighty Allah will order them to ask the bearers of Arsh to die. After that the angels of death will come before the Almighty Allah in dejection and look fearfully above their heads. The Almighty Allah will ask: Who else remains? They will say: O Lord, except for the angels of death, no one remains.

The Almighty Allah will say: O, angels of death; die. So they will also die. Now, the Almighty Allah will take the earth and the heavens in the hand of His power and call out: Where are those, who ascribed partners to Me? Where are those, who deemed another god with Me? It is necessary to have faith in the angel of death, as the Almighty Allah has appointed Israel for capturing the souls. And from those angels are his helpers and assistants, who capture souls under his orders and submit to him.

Regarding this, the apparent meaning of the verses are in contradiction to each other; because in some verses, the Almighty Allah has attributed the capturing of souls to Himself and in some, he has attributed it to the angels of death. In some, it is attributed to angels. Most scholars have reconciled these verses as follows: Some souls are captured by angels of death

and some are captured by their assistants and handed over to them and they present all the souls before the Almighty Allah.

It is narrated from Amirul Momineen (a.s.) that the Almighty Allah is higher than that He should perform those tasks Himself. On the contrary, whatever His messengers and angels do is all in fact His action, because they do so under His commands. Thus, the Almighty Allah has chosen between Himself and His creation angels, messengers and envoys as He says:

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ ۚ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٧٥﴾

"Allah chooses messengers from among the angels and from among the men; surely Allah is Hearing, Seeing." (Surah Hajj 22:75)

Thus, the angels of mercy capture the soul of one, who is an obedient servant; but the angels of chastisement capture the soul of one, who is disobedient. Some assistants of the angel of death are angels of mercy and angels of chastisement, who act according to his orders and their action is in fact, the action of the angel of death. What these angels do is attributed to the angel of death. So this matter is definite that the Almighty Allah captures the souls and the angels capture it and his assistant angels capture it.

In another traditional report, it is said that the Almighty Allah plans all the affairs as He likes. He appoint to whatever matter any of His creatures that He likes; and it is not that the owner of the knowledge should mention every knowledge to the people as there are weak and strong persons and such is the condition of people that some are capable to understand some sciences and some are not, except the special ones and saints of the Almighty Allah for whom Allah makes it easy to obtain that knowledge and helps them in understanding it. It is sufficient for you to know that the Almighty Allah is the enlivener and the

giver of death. He captures the souls through the hands of whichever of His angels etc. that He likes.

The author says: It is hinted in this holy tradition that the Imam also along with all the Holy Imams (a.s.) capture some souls or is having a role in capturing all the souls as per the command of Allah, but they have not clarified it due to Taqayyah from hypocrites and from those having weak understandings. As he has said in some lesser known sermon: I am by the command of Allah, the giver of life and death.

Moreover, this tradition proves that in some matters, a brief belief is sufficient and the investigation of their details is not necessary. In reconciling those verses, it is narrated from Imam Ja'far Sadiq (a.s.) that the assistants of the angels of death are also angels. He is like that ruler having many deputies and he can send them wherever and whenever he likes.

Thus, those angels, who are helpers and assistants, they capture the souls; then the angel of death takes those souls from them; after that the Almighty Allah takes those souls and also the souls, which the angel of death has captured from the angel of death.

In the traditions of Meraj, it is narrated through numerous channels that the Messenger of Allah (s.a.w.s.) saw the angel of death on the first heaven and asked: How do you capture all the souls in an instant, although some are in the east and some in the west. The Angel of death replied: I summon them and they obey me.

According to another traditional report, he said: The whole word in my view is like a pail placed before one of you. And wherever he like, he may stretch his hand and take a morsel; and all the world in my view is like that Dirham in your hand; and you may turn it in whichever direction you like

When it is known that a brief faith is sufficient, there is no need to do into the details of this matter. The denial of the angel of death and physical powers or heavenly spirits or to interpret it

through active intelligence, as the philosophers do, is disbelief. We should know that there is dispute whether souls of animals are captured by the angel of death or by some other angel. Since no definite statement is seen regarding it; it is not necessary to contemplate on it.

On the contrary, we should collectively know that life and death of all animals is through the power of Almighty Allah and only He is the enlivener and giver of death to all. It is possible that angels of death may be capturing their souls or someone else. The Almighty Allah is having numerous agents and the apparent conclusion of the verses is that their souls are also preserved till Judgment Day, as will be known after this, if Allah wills.

Second Point: Throes of Death

It is necessary to confess to all what is mentioned in authentic traditions regarding the throes of death, hardships of death and all its conditions; the arrival of the Holy Prophet (s.a.w.s.) and the Holy Imams (a.s.) at the time of capturing of the soul of every believer to give him glad tidings and to ease the hardship of death; and at the time of the capturing of the soul of hypocrites and infidels to increase the severity of their death and to inform them of everlasting chastisement.

But one should not contemplate in those conditions; that how is their arrival at the death of every person and how that deceased is able to see them. Whether these personalities arrive in their original bodies or in facsimile bodies, as was previously mentioned, because to contemplate on all this is a cause of dominance of Shaitan and his instigation. There are widely related to traditions in this regard and this couplet that Amirul Momineen (a.s.) recited to Harith Hamadani is also almost widely related:

O Harith Hamadani, one, who dies, whether a believer or a hypocrite; he definitely sees me.

It is mentioned in many reliable traditions from Imam Ja'far Sadiq (a.s.) that when time comes for the death of a believer, the Almighty Allah send two breezes to him; one is Mansiya and the other is Maskhiya. Mansiya makes him forget his family and wealth and Maskhiya motivates him to dare and to give up life. After that when the angels of death arrive to capture his soul, they tell him: O friend of Allah, do not make haste; by the God, who sent Prophet Muhammad (s.a.w.s.) with truth, I am more kind to you than a kind father; open your eyes and look up.

At that time the Holy Prophet (s.a.w.s.), Amirul Momineen (a.s.), Fatima, Hasan and Husain and the Imams from their progeny will appear for him. The angels of death tell him: This is the Holy Prophet (s.a.w.s.) and the Holy Imams (a.s.), whose companion you will become. That believer will open the eyes and see those personages. After that a caller calls out to him from the Almighty Allah:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾

"O soul that art at rest!" (Surah Fajr 89:27)

ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً ﴿٢٨﴾

"Return to your Lord, well-pleased (with him), well-pleasing (Him)," (Surah Fajr 89:28)

فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾

"So enter among My servants," (Surah Fajr 89:29)

وَادْخُلِي جَنَّتِي ﴿٣٠﴾

"And enter into My garden." (Surah Fajr 89:30)

At that moment, nothing would be more preferable for him, except that his soul should be captured and joined to that caller. It is mentioned in other reliable traditions that no soul ever dies,

except that it sees the Holy Prophet (s.a.w.s.) and Amirul Momineen (a.s.).

The narrator asked: Does he come back to the world after he sees these personages? He replied: No, when he sees them, he moves to the hereafter. Thus, the Holy Prophet (s.a.w.s.) comes and sits at his head and Imam Ali (a.s.) sits at his feet. The Messenger of Allah (s.a.w.s.) says in his ear: Glad tidings to you, I am the Messenger of Allah, I am better for you than what all you left in the world. Then Amirul Momineen (a.s.) rises up and says in his ear: O Wali of God, rejoice that I am Ali Ibne Abi Talib; whom you were devoted to and my benefit reaches you at this point. Then Imam (a.s.) said: It is mentioned in the Book of Allah that:

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾

"Those who believe and guarded (against evil):" (Surah Yunus 10:63)

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۚ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٤﴾

"They shall have good news in this world's life and in the hereafter; there is no changing the words of Allah; that is the mighty achievement." (Surah Yunus 10:64)

In another authentic tradition, he said: When the tongue becomes speechless in the throes of death, the Holy Prophet (s.a.w.s.) and Amirul Momineen (a.s.) arrive. The Holy Prophet (s.a.w.s.) sits on his right and Amirul Momineen (a.s.) sits to his left. The Holy Prophet (s.a.w.s.) tells him: What you had hoped for is before you and you have become secure from what you feared.

After that he opens the door of Paradise for him and says: This is your abode in Paradise; if you like, we can send you back

to the world and we are prepared to give as much gold and silver you may want. He says: I have no need of the world. At that time his complexion turns fair and perspiration appears on his forehead; both his lips tighten and his nose becomes long and his eyes water.

When the soul is separated from his body, the world is presented to him once more, but he selects the hereafter. Thus, the soul is with him. The soul shares giving him the funeral bath and also assists those who turn him over during the wash. When he is placed in the coffin after being shrouded and the coffin is lifted; the soul walks before them. The souls of believers come to welcome him and salute him. And they give the glad tidings of what the Almighty Allah has prepared from the bounties of Paradise.

When he is placed in the grave, his soul is inserted into his body upto the waist. Then they ask him about his religious beliefs, of which he is cognizant. When he replies, the door of Paradise is opened for him. After that the effulgence of Paradise and its coolness enter upon him and his grave.

Moreover, it is narrated through authentic chains of narrators from Imam (a.s.) that he said addressing the Shia: Indeed, the Almighty Allah accepts your deeds and forgives; and when the life of the believer reaches to his throat, he becomes elated and he sees what pleases him. When he is in the throes of death, the Holy Prophet (s.a.w.s.), Amirul Momineen (a.s.), Jibraeel and the angel of death come to him. Amirul Momineen (a.s.) comes to him and says: O Messenger of Allah (s.a.w.s.), he is a devotee of us Ahle Bayt (a.s.), you also regard him as a friend.

The Holy Prophet (s.a.w.s.) tells Jibraeel: This person was devoted to Allah, the Prophet and his Ahle Bayt (a.s.); you also regard him as a friend. Jibraeel says to the angel of death: This person was devoted to Allah, the Prophet and his Ahle Bayt (a.s.); you also regard him as a friend and be kind and lenient with him. After that the angel of death comes to him and says: O

servant of Allah, have you adopted that as a result of which you may free yourself from divine chastisement and due to which you got security and you were freed from hellfire and in the life of the world, you remain attached to the great infallibility of the Almighty Allah?

He will reply: Yes. The angel of death will ask: What is that? He will reply: It is the Wilayat of Ali Ibne Abi Talib (a.s.). The angels of death will say: You are right, and the Almighty Allah has saved you from what you feared and you got what you had been desirous of. Thus, glad tidings to you for the companionship of the past righteous, the Holy Prophet (s.a.w.s.), Ali, Fatima, Hasan and Husain and the Imams from his progeny. After that they capture his soul in a gentle way.

They bring his shroud and anointment from Paradise. That anointment will more fragrant than Musk. Then they will make him wear a yellow robe from Paradise and after placing him in the grave, open a door of Paradise, so that the fragrance of the flowers of Paradise reaches him. His grave will widened before him and to his right and left to the extent of one months travel. They will tell him: Now, go to sleep as a bridegroom sleeps in his chamber. He will be told: Glad tidings of Paradise from your Lord, who is not infuriated at you. After that he is blessed with seeing Aale Muhammad (a.s.) in the gardens of Paradise.

He eats their food and drinks their drinks and converses with them and frequents their company till the Qaim of Aale Muhammad (a.s.) will appear. When he appears, the Almighty Allah will raise that believer and he joins his companions saying Here I am.

At the time of the death of a disbeliever, the Holy Prophet (s.a.w.s.), Amirul Momineen (a.s.), Jibraeel and angels of death come to him. Amirul Momineen (a.s.) comes near him and says: He was inimical to us Ahle Bayt (a.s.); you also be inimical to him. The Holy Prophet (s.a.w.s.) tells Jibraeel: He was inimical to Allah, His Messenger and his Ahle Bayt (a.s.); you also be inimical to him. Jibraeel tells the angel of death: This man was

the enemy of Allah, His Messenger and his Ahle Bayt (a.s.); you also be inimical to him; and capture his soul in a harsh manner.

So the angels of death approach him and ask: Did you, in the life of the world, adopt what might have secured you from the chastisement of Allah and have you obtained immunity from the fire of Hell and remained attached to the great infallibility? He will reply: No. The angels of death will say: O enemy of Allah, may you get the fury, divine chastisement, fire of Hell and what you feared and now, you have reached them.

Then they take his life from his body harshly and appoint 300 satans on his soul, who all spit on his face and torture his soul. When they place him in the grave, they open a door of Hell in his grave, through which flames of Hell and stench enter. There are many traditions regarding this and it is necessary to confess to all of them generally and it is not necessary to investigate their details.

Section Four: Barzakh

We should know that it is necessary to testify to the world of Barzakh, its reward and punishment and the endurance of the soul after its separation from the body; as was mentioned before. We should also believe in the interrogation of the grave by Munkir and Nakeer. Barzakh is the intervening period between death and Judgment Day.

When the deceased is buried, two interrogating angels arrive. The Almighty Allah reinserts his soul till the waist. They make him sit up and pose questions to him. Some of those, after being questioned remain in comfort and bounties and some remain in chastisement and hardships. This interrogation and the squeeze of the grave is related to this body and all other issues of Barzakh are related to the soul. We shall discuss this under different headings:

First Issue: Survival of the Soul in Barzakh

We should know that there is no doubt in survival of the soul after its separation from the body. It is mentioned in many verses of Quran and widely related traditions. The Almighty Allah says:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾

"And reckon not those who are killed in Allah's way as dead; nay, they are alive (and) are provided sustenance from their Lord;" (Surah Aale Imran 3:169)

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾

"Rejoicing in what Allah has given them out of His grace and they rejoice for the sake of those who, (being left) behind them, have not yet joined them, that they shall have no fear, nor shall they grieve." (Surah Aale Imran 3:170)

He says, with regard to the disbelievers or those who refuse to pay Zakat that:

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿٩٩﴾

"Until when death overtakes one of them, he says: Send me back, my Lord, send me back;" (Surah Mominoon 23:99)

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ

"Haply I may do good in what I have left." (Surah Mominoon 23:100)

…after that He said:

كَلَّا ۚ إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا ۖ وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾

"It is a (mere) word that he speaks; and before them is a barrier until the day they are raised." (Surah Mominoon 23:100)

It is mentioned in many traditions narrated through Sunni and Shia channels that after separating from the worldly body, the soul is joined to a subtle body, which is a facsimile of the

worldly body and in subtlety; it is like the bodies of angels and jinns. Thus, it starts moving with that body as was mentioned.

Shaykh Mufeed has narrated from Yusuf bin Zabyan, through authentic chains of narrators that he said: I was in the company of Imam Ja'far Sadiq (a.s.), when the Imam said: What do the people say regarding the soul of believers after death? I said: They say that they reside in the nests of green birds. He said: Glory be to Allah; believers are more honored in the sight of Allah; when it is the time of the death of believers; the Holy Prophet (s.a.w.s.), Imam Ali (a.s.), Fatima, Hasan and Husain come to them and the proximate angels of Allah also accompany them.

The Almighty Allah makes his tongue testify to the monotheism of God, prophethood of Muhammad and Wilayat of Ahle Bayt (a.s.). The Holy Prophet (s.a.w.s.), Ali, Fatima, Hasan and Husain then testify to him and along with them, the proximate angels as well. If he is tongue-tied, the Almighty Allah informs the Prophet of the beliefs of this believer due to that knowledge, which is in his heart.

Thus, His Eminence testifies to those beliefs and due to the testimony of the Holy Prophet (s.a.w.s.), Imam Ali (a.s.), Fatima, Hasan and Husain and also those proximate angels testify to it, who are with them. After that when the Almighty Allah captures his soul, He takes him to Paradise in a form, which is like the form of this world. He eats and drinks. Thus, anyone, who has died recently, if he lives in that vicinity, he recognizes him.

Ibne Babawayh has narrated from the Holy Prophet (s.a.w.s.) in his *Amali* that on the night of Meraj, the Holy Prophet (s.a.w.s.) passed by an old man seated below a tree and many children were gathered around him. The Prophet asked Jibraeel: Who this he? He replied: It is your respected forefather His Eminence, Ibrahim (a.s.). He asked: Who are these children around him? He replied: They are children of believers. He feeds them. Ali bin Ibrahim has narrated from Imam Ja'far Sadiq (a.s.)

that the upbringing of children of our Shia is on Lady Fatima (s.a.).

The author says: There can be two possibilities in these three traditions: that is the soul taking the form of a body or becoming a facsimile body. Many traditions are recorded about incidents of prophets and successors after their passing away, as Imam Ali (a.s.) showed the Holy Prophet (s.a.w.s.) to Abu Bakr in Masjid Quba. Imam Hasan (a.s.) showed Amirul Momineen (a.s.) to his companions. Imam Ali (a.s.) saw Yusha and spoke to him. Imam Ja'far Sadiq (a.s.) met Imam Muhammad Baqir (a.s.) and also similar cases, which are mentioned in books like *Basairud Darajaat* and narrated through different channels.

In addition to these two possibilities, there is possibility of the original body as well, as Shaykh Mufeed and some Imamiyah theologians believe. That: after three or more days, the holy souls of prophets and successors return to the original body and take them up to the heavens. The Prophet seeing the prophets on the night of Meraj is interpreted in this way only and the transmogrification of Bani Umayyah into frogs is having all three possibilities; however, in some cases, the attribution is clearer in original body.

It is narrated from Fazl bin Shazan in *Sahaiful Abrar* that Imam Ali (a.s.) went to sleep on a rock in the wilderness of Najaf. Qambar offered to spread a cloth for him, but he refused: No, not here, it will disturb the grave of a believer or gathering of believers.

Asbagh bin Nubatah said: I have known the grave of a believer, that it was and it will remain; but what is the meaning of disturbing the gathering of believers?

Imam Ali (a.s.) replied: O son of Nubatah, in this wilderness, the souls of all male and female believers are in bodies of light on pulpits of light.

Hasan bin Sulaiman has also narrated this tradition in the book of *Mukhtasar* from the book of Fazl bin Shazan and in the

end, added: O son of Nubatah, if the curtain is raised, you will definitely see the souls of believers seated in circles; they visit and speak to each other. The soul of every believer is in this valley and the soul of every disbeliever is in the Barhut of Yemen.

Moreover, it is mentioned in the book of *Shifa wa Jila*, narrating from Imam Zainul Abideen (a.s.) that they tell the soul of the believer at the time of giving the funeral bath: Would you like to be returned to that body, in which you had been? It replies: What would I do with hardships, loss and grief? Kulaini has narrated from Imam Ali Naqi (a.s.) that there were no dreams for human beings in the beginning of creation; this phenomena started later.

The narrator asked: What was the reason for it? He replied: The Almighty Allah sent a messenger to the people of his time. He obeyed and worshiped God. He propagated and guided them. They asked: What would we get if we act in this way, because your wealth is not more than our and your family is not more powerful than ours?

That messenger said: If you obey me, the Almighty Allah will admit you to Paradise and if you disobey me, Allah will send you to Hell. They asked: What is Paradise and Hell? The prophet described them. They asked: When would we go there? He replied: After death. They said: We see our dead that they get decayed and only bones remain.

Thus, their ridicule and denial of that prophet increased. At that time Almighty Allah introduced dreams. They came to the prophet and narrated in astonishment what they had seen. The prophet said: Almighty Allah wants to exhaust the proof on you by this; after death also, the souls will remain like this even though your bodies may decay, but your souls will continue to be punished till your bodies are not raised.

In *Mahasin*, it is narrated from Imam Ja’far Sadiq (a.s.) that the Imam said to Abu Basir: One, who dies on belief in our Wilayat is a martyr. Even if the martyr dies on his bed, he is

alive near Allah and he receives sustenance. It is mentioned in many traditions that when you visit the graves of your relatives and brothers they become aware of it and are pleased by your company and when you leave, they feel lonely again.

Kulaini has narrated through authentic-like chains of narrators from Imam Ja'far Sadiq (a.s.) that the believer comes to visit his family and sees what he likes, and they conceal what he dislikes. Thus, some arrive every Friday and some less frequently and some more frequently in accordance to their deeds. In another reliable tradition, he says: There is no believer and disbeliever, but that he visits his family at the time of sunset.

Thus, if the believer sees that his family members are performing good deeds, he thanks the Almighty Allah. When the disbeliever sees his family members performing good deeds he becomes regretful.

It is narrated from Ishaq bin Ammar through trustworthy-like chains that he said: I asked Imam Musa Kazim (a.s.): Does a deceased come to visit his family members? Imam (a.s.) replied: Yes. I asked: How frequently? He replied: In a week, a month or a year, depending on his rank. I asked: In what form does he come? He replied: In form of a subtle bird. He perches on their wall and he sees them. If he finds them in comfort, he is pleased and if he finds them in hardships, he is aggrieved.

According to another traditional report, he said: They visit in accordance to their excellence; some visit everyday, some once in two days and some once in three days; and one, who visits the least, visits once year at the time of sunset in form of a sparrow or a bird smaller than it. An angel accompanies him and shows him what would please him and conceal from him what would aggrieve him. After that he takes him back satisfied.

Moreover, it is narrated from Imam Ja'far Sadiq (a.s.) that the soul of the believer says farewell to its Lord. The Almighty Allah sends two angels along with him. He arrives in form of a bird, perches on his house and sees his family members and listens to their conversation.

I have explained the method of reconciliation between these traditions in the book of *Miratul Uqool* and all other traditions, I have mentioned in *Biharul Anwar*.

It is mentioned in reliable traditions that Abu Basir asked Imam Ja'far Sadiq (a.s.) about the souls of believers. Imam (a.s.) said: They are in certain chambers of Paradise; they partake Paradise food, drink Paradise water and say: O Lord, do not establish Qiyamat for us and do not fulfill the promise You made to us and don't join our first to our last. Thus, it is known from these widely related traditions that the soul survives after the body as well and it is rewarded and punished.

Second Issue: Questioning of the Grave and its Reward and Punishment

We should know that there is consensus among Muslims that interrogation in the grave is a fact. The soul is returned to the body to facilitate this. On the contrary, it is a necessary fundamental of Islam and its denier is an infidel. Ibne Babawayh has narrated from Imam Ja'far Sadiq (a.s.) that one, who denies three things is not our Shia: Meraj, questioning of the grave and intercession. Therefore, the arrival of two interrogation angels is necessary.

It is mentioned in many traditions that one is named Munkir and the other, Nakeer. It is mentioned in some traditional reports that with regard to believers, it is Mubashshir and Bashir and with regard to opponents, it is Munkir and Nakeer. It is so, because they come in a nice form for believers and give glad tidings of rewards and unlimited bounties. For the disbelievers, they come in a terrible form and promise chastisement to them.

It is famous among Imamiyah theologians that questioning of the grave is not general; on the contrary, it is only for the perfect believer and the absolute denier. Children, insane and those who are of weak faith are not subjected to interrogation. In the same way, there is no interrogation of the grave for the

deceased after placing whom in the grave, Talqeen is recited. As mentioned in traditional reports that when they place him in the grave and recite Talqeen, the two angels say to each other: Let us go away, he has been reminded of his testimony.

Shaykh Shaheed says: According to consensus, the interrogation of the grave is a fact, except for one for whom Talqeen has been recited. Some Ahle Sunnat scholars have narrated in their books from Abu Amama Bahili that the Messenger of Allah (s.a.w.s.) used to say: When one of you dies and dust is cast on him; one of you should stand at his grave and say: O so and so son of so and so, and mention the name of his mother; then say: remember that belief you left the world with.

That is the testimony of the oneness of God, prophethood of His Eminence, Muhammad; also that you chose the lordship of Allah, Islam as your religion, His Eminence, Muhammad as your prophet, the Quran as your book and Imam Ali (a.s.) and all Imams as your Imams. At that time Munkir and Nakeer turn back saying: Why are we waiting for? His testimony has been reminded to him. Imam (a.s.) said: If the name of his mother is not known, he should be attributed to Lady Hawwa.

There is dispute whether there is interrogation of the grave for prophets and successors as well, but it is not necessary to contemplate on this, although most likely, there will be no questioning for them. With regard to interrogation of children also, there is dispute among Sunnis; but most likely there will be no questioning for them.

Shaykh Mufeed has written in *Sharh Aqaid Saduq* that after the death of the bodies, the souls are of two types: Some are transferred to rewards and punishment and some become invalid and do not get reward or punishment. People asked Imam Ja'far Sadiq (a.s.): Where does the soul of deceased reside? He replied: If the deceased was an absolute believer or complete disbeliever, his soul is transferred from his body to another body, like that same body and till Judgment Day he continues to get the recompense of his deeds.

After that when the Almighty Allah decides to raise them up on Judgment Day, He creates their bodies and returns their soul to their original bodies to give them the full recompense of their deeds. So the believer after death is transferred from his body to another body similar to his original body and he is taken to one of the gardens of this world and he resides there in bounties till Judgment Day.

The soul of a disbeliever is transferred from his body to a body exactly like his original body. Then he is taken to Hell, so that he may remain there in chastisement till Judgment Day and its evidence is the following verse concerning the believer, which the Almighty Allah has mentioned regarding the believer of Aale Yasin:

قِيلَ ادْخُلِ الْجَنَّةَ ۖ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾

"It was said: Enter the garden. He said: O would that my people had known;" (Surah Yasin 36:26)

بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾

"Of that, on account of which, my Lord has forgiven me and made me of the honored ones!" (Surah Yasin 36:27)

The proof regarding the disbelievers is the statement, which the Almighty Allah has mentioned regarding Firon and his men.

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۖ وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٦﴾

"The fire; they shall be brought before it (every) morning and evening and on the day when the hour shall come to pass: Make Firon's people enter the severest chastisement." (Surah Ghafir 40:46)

The second kind is that there is neither questioning for them nor any reward and punishment. It is narrated from Imam Ja'far Sadiq (a.s.) in traditions that the interrogation of the grave and special Rajat is there only for those, who have absolute faith or complete disbelief; for the rest of the people, there is no interrogation and Rajat.

It is mentioned in traditions that the souls of prophets and Imams, along with their bodies, rise up to the skies and their residence is in their original bodies, which they have in the world; but this matter is only for those personages and not for anyone else.

It is narrated from the Messenger of Allah (s.a.w.s.) that one, who recites Salawat on me at my grave, I hear it and one, who recites Salawat on me from a distance, it reaches me. And he said: One, who recites Salawat on me once, I invoke blessings on him a hundred times. Thus, whoever wants, he may recite the Salawat in excess and whoever wants, he may recite it less. Thus, His Eminence said: They hear the Salawat after passing away from the world. And it is not possible, except that they should be alive near the Almighty Allah.

In the same way, the Holy Imams (a.s.) hear one, who salutes them from near; and the salutation made to them from far off reaches them. Authentic reports of those personages are recorded in this meaning. The Almighty Allah says:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾

"And reckon not those who are killed in Allah's way as dead; nay, they are alive (and) are provided sustenance from their Lord;" (Surah Aale Imran 3:169)

It is narrated that the Holy Prophet (s.a.w.s.) stood at the edge of the well of Badr and addressed the idolaters, who were killed that day and their bodies had been thrown into that well.

He said: Indeed you were bad neighbors for the Messenger of Allah. You expelled him from his house, exiled him from his town; then became united on his enmity and fought a battle against him. I have found the promise of my Lord true. [Have you also found the threat of the Lord true?]

Umar said: O Messenger of Allah, why are you speaking to the dead? He replied: O son of Khattab, because by Allah, you cannot hear more than them. There is no distance between them and that the angels chastise them with iron maces, except that I should turn away from them.

It is narrated that Imam Ali (a.s.), after the battle in Basra mounted and went through the rows of the dead, till he came to the body of Kaab bin Aswad, the Qadi of Basra, who was an appointee of Umar and he had come out fight in Basra with a Quran around his neck accompanied by his family members. All of them were killed. When the Imams noticed him among the slain, he asked that he should be made to sit up.

Then he said: O Kaab, I found the promise of my Lord true. Have you also found the promise of your lord true? Then he ordered them to make him lie down again. He repeated this procedure with Talha as well. At that time one of the companions of the Imam asked: What was the use of talking to the slain, when they are unable to hear you? Imam (a.s.) replied: O man, by Allah, these two heard my statements as the people of the well of Badr had heard the statements of the Holy Prophet (s.a.w.s.).

These reports and traditions prove that the souls of some dead return to them to enjoy or to be punished and this is not common for all those, who die as we have narrated. [End of the statement of Shaykh Mufeed.]

Kulaini has narrated many traditions from Imam Ja'far Sadiq (a.s.) that there is no interrogation in the grave, except for those, who have been sincere in faith or those, who are absolutely disbelievers. As for the others, they are unaware of them; that they do not oppose them.

According to correct chains of narrators, it is narrated from the same Imam that questioning is imposed on a person on whom pressure is applied.

Moreover, it is narrated through reliable chains of narrators that two angels approach the deceased after he is buried. They are Munkir and Nakeer. Their voice is like thunder and their eyes like lightning. They crack the earth with their teeth. Their hair hang on both their sides, they walk between them and ask: Who is your Lord? What is your religion? If that believer says: My Lord is Allah and my religion is Islam, they ask him what he says about the one, who is raised from among them.

He says: You ask me about His Eminence, Muhammad (s.a.w.s.) the prophet? They will reply: Yes. Do you testify that he is the Messenger of God? He will reply: Yes, I testify that he is the Messenger of God. They will then say: Go to sleep in a comfortable way. Then they will widen his grave nine yards and open a door to Paradise in it. Then he sees his place in Paradise. If the dead is an infidel, the two angels come with awe and make Shaitan stand before him. The eyes of Shaitan are redder than copper.

When they question him, he says: I don’t know. At that time they leave the Shaitan to him and impose ninety-nine serpents in his grave; such that if one of those serpents blows on the earth, it will never produce grass. They also open a door to Hell and he sees his place in Hell.

Moreover, it is narrated from Abu Bakr Hadhrami that he said: I asked Imam Ja’far Sadiq (a.s.): Who will be interrogated in the grave? He replied: Those, who had perfect faith and those, who were absolute infidels. I asked: What will be the condition of others? He replied: By Allah, they are left alone. I asked: What are the questions about? He replied: About divine proof and Imam, who is present among you.

Thus, they ask the believer: What do you say regarding so and so son of so and so (that is the Imam of the time)? He replies: He is my Imam. When he gives this reply, they tell him:

Go to sleep, may the Almighty Allah give you a comfortable sleep. Then they open a door to Paradise. The gift of the breeze of Paradise continues to reach him till Judgment Day. In the same way, they ask the infidel: What do you say regarding so and so son of so and so (that is the Imam of the time)? He replies: I heard his name, but I don't know who he was. They say: You will definitely not know him. Then they open a door of Hell for him and the heat of Hell continues to reach him till Judgment Day.

It is narrated through reliable chains of narrators from Imam Musa Kazim (a.s.) that the believer is questioned in the grave: They ask: Who is your Lord? He replies: Allah. Then they ask: What is your religion? He replies: Islam. Then they ask: Who is your Prophet? He replies: His Eminence, Muhammad. Then they ask: Who is your Imam? He replies: So and so gentleman. They ask: How did you recognize him? He replies: It was something, to which the Almighty Allah guided me and kept me steadfast on it. At that time they will tell him: Go to a sleep free of every worry, like the sleep of a bridegroom.

Then they open a door of Paradise for him, so that the fragrance of Paradise and its flowers reach him. He says: O Lord, please establish the Judgment Day at the soonest; perhaps I may return to my family and wealth.

In the same way, they ask the infidel: Who is your lord? He replies: Allah. They ask: Who is your prophet. He replies: Prophet Muhammad (s.a.w.s.). They ask: What is your religion? He replies: Islam. They ask: From where have you learnt it? He replies: I heard it from people and did in the same way. They hit him with a mace in such a way that all men and jinns cannot bear; and he melts down like solder. Then they bring back his soul and place his heart between two plates of fire. He says: O Lord, remove the Qiyamat.

The author says: This tradition proves that the belief of Ahle Sunnat on Allah and Prophet and as a result of their not

believing in the true Imams and not being attached to them is only conjectural and imitative and is baseless

As mentioned in the book of Husain and Saeed, quoting through reliable chains of narrators from Sulaiman Khalid that he said: I asked Imam Ja'far Sadiq (a.s.): Whom does the inmate of the grave meet. He replied: Two angels, known as Munkir and Nakeer. They come and pose questions: Was the Messenger of Allah rightful? If he is from the doubters, he says: I don't know, but I heard from people that he was the Messenger of Allah. I don't know, whether it was true or not.

They give him such a blow, which is heard in addition to those who are not duty-bound, by all the residents of the heavens and the earth and if he is from the people of certainty, he does not fear anything and he says: I testify that His Eminence was the Messenger of Allah (s.a.w.s.) and he came with guidance and religion of truth. He sees his position in Paradise. Then they widen his grave and say: Go to sleep in full comfort.

Ibne Babawayh has narrated from Imam Ali Reza (a.s.) that when a believer dies, 70000 angels accompany his bier to his grave. When they place him in the grave, Munkir and Nakeer arrive and recognize him. They ask him: Who is your Lord? What is your religion? Who is your Prophet? He replies: My Lord is Allah, Prophet Muhammad is my prophet and Islam is my religion. Thus, they widen his grave as far as the eye can see. They bring food of Paradise and place flowers of Paradise and its breeze in his grave. This is the meaning of the following statement of the Almighty Allah:

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾

"Then if he is one of those drawn nigh (to Allah)," (Surah Waqiyah 56:88)

فَرَوْحٌ وَرَيْحَانٌ

"Then happiness and bounty." (Surah Waqiyah 56:89)

In the grave…

وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾

"And a garden of bliss." (Surah Waqiyah 56:89)

In the hereafter…

When some infidel dies, 70000 angels from the agents of Hell accompany him till his grave. He adjures the carriers of the bier to take him back. His voice is heard by everything, except the Jinns and men who are duty-bound and he says: If only I had returned to the world once more and would have been a believer. And he says: Please take me to the world once more; perhaps I may perform good deeds in those things, which I have left. The agents of Hell reply:

كَلَّا ۚ إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا ۖ وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾

"It is a (mere) word that he speaks; and before them is a barrier until the day they are raised." (Surah Mominoon 23:100)

At that moment, an angel calls out: He is a liar; if he is returned to the world, he will again do what he was forbidden. When they place him in the grave and people go away from there; Munkir and Nakeer approach him in a very terrible form. They make him sit and ask him about his Lord, his religion and his book. He would be confused and unable to reply. They will give him such a blow of divine chastisement, which would terrify everything. After that they would again question him, but he will reply: I don't know. They will say: You will never know it and you will never be guided and never be successful. Then they will open for him a door to Hell and instead of items of hospitality, they will bring for him hot water of Hell and this is the implication of the following saying of the Almighty Allah:

وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٢﴾

"And if he is one of the rejecters, the erring ones," (Surah Waqiyah 56:92)

فَنُزُلٌ مِنْ حَمِيمٍ ﴿٩٣﴾

"He shall have an entertainment of boiling water," (Surah Waqiyah 56:93)

وَتَصْلِيَةُ جَحِيمٍ ﴿٩٤﴾

"And burning in hell." (Surah Waqiyah 56:94)

That is in the hereafter; but in the grave, he is asked about fundamentals of belief; especially the Imamate of the Imams.

Traditions are widely related through Shia and Sunni channels, that in the grave there will be interrogation regarding the Wilayat of Ali Ibne Abi Talib (a.s.) as Shaykh Kishi has narrated through reliable chains from Yunus bin Abdur Rahman that he said: I went to meet Imam Ali Reza (a.s.) and he asked: Has Ali bin Abu Hamza died? I replied: Yes. He said: He has entered Hell. He was asked: Who is the Imam after my respected father; and he replied: I do not regard anyone as the Imam after him. So they gave him such a blow that his grave became full of fire.

According to another traditional report he was made to sit up in his grave then questioned about the Imams. He mentioned the names of all the Imams till he reached to me. When he was asked, he abstained from replying. So they gave him a blow, which filled his grave with fire.

It is narrated from Zarin bin Jaish in *Basairud Darajaat* that Amirul Momineen (a.s.) used to say: After they bury a dead, two angels, Munkir and Nakeer approach him. Before everything else, they ask him about his god, then about his prophet and then

his Wali and Imam. If he replies (correctly) he is saved and if he fails to do so, they punish him.

Someone asked: What will be the circumstances of one, who recognizes his god and his prophet, but does not recognize the Wali? He replied: He will be in bewilderment; he is neither from these nor those. And there is definitely no way of salvation for one deviated by Almighty Allah.

People asked the Holy Prophet (s.a.w.s.): O Messenger of Allah (s.a.w.s.), who is the Wali? He replied: At this time, your Wali is Ali and after him, his successor. And in each period of time, there is a scholar, due to whom the Almighty Allah exhausts the proof on creatures. So that they may also not say like those who were deviated before them, said. That is when their prophets went away from the world, they said: O our Lord, why you did not send a prophet to us? That: we should follow your signs, before humiliation reached us. Their deviations were that they did not become aware of the signs, who were the successors. Thus, the Almighty Allah replied: Tell them:

فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٧١﴾

"Wait then, I too with you will be of those who wait." (Surah Araaf 7:71)

Very soon, you will become aware, who the companion of the right way is, and who it is that has received guidance. Their hope and waiting was that they said: It is not necessary for us to recognize the successors or Imams. Thus, the Almighty Allah chastised them.

The companions of the Siraat Bridge are the successors, as they stand on Siraat Bridge and none enters Paradise, except one, who recognizes them and they recognize him. And none enter Hell, except one, whom these gentlemen do not regard as their Shia and he does not recognize them with Imamate, because these personages are the cognizant of Allah, about whom the people were informed and deemed to be his witness on them,

whereas on the day of the covenant, oath was taken from the souls.

The Almighty Allah has mentioned them in His Book, when He says:

وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ

"And on the most elevated places there shall be men who know all by their marks." (Surah Araaf 7:46)

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا ﴿٤١﴾

"How will it be, then, when We bring from every people a witness and bring you as a witness against these?" (Surah Nisa 4:41)

That day, those who have not believed and had disobeyed the Prophet and successors; they would wish they were turned to dust. On that day, they would not conceal anything from the Almighty Allah.

Shazan bin Jibraeel has narrated in the book of *Fadhail* etc that when mother of Amirul Momineen (a.s.), Lady Fatima binte Asad departed for the heavenly abode, Imam Ali (a.s.) came to the Holy Prophet (s.a.w.s.) weeping. He asked, why he was crying; may the Almighty Allah never make your eyes weep? He replied: My mother has passed away.

The Messenger of Allah (s.a.w.s.) said: On the contrary, *my* mother has passed away; she starved her children and fed me. She left the hair of her children uncombed and applied oil in my hair. By Allah, there was a date palm in the house of Abu Talib. She took initiative in the morning and gathering dates from it keep them concealed from my cousins fed them to me. After that the Holy Prophet (s.a.w.s.) arose and turned his attention to her final rites. He gave his robe to shroud her body.

When he accompanied the bier, he took slow steps and was barefooted. He recited seventy Takbirs in her funeral prayer and then lay down in her grave. After that he placed her in the grave and recited the dual testimony of faith. When the grave was closed and people wanted to disperse, the Holy Prophet (s.a.w.s.) said thrice: Your son! Not Ja'far or Aqeel; but your son, Ali Ibne Abi Talib (a.s.).

When he came away from there people asked: O Messenger of Allah (s.a.w.s.), today you performed such acts in that funeral, which you did not in other funerals. He said: As for my slow walk, it was due to the crowd of angels. As for saying the Takbir seventy times; it was because seventy rows of angels prayed on her. As for laying in the grave, it was because once during her lifetime, I mentioned the squeeze of the grave to her and she said: O for the squeeze! So I lay down in the grave, so that the earth may not squeeze her.

I gave the shroud from my garment, because during her lifetime, I mentioned the Judgment Day and said: People would be raised unclothed. She said: O for the nakedness! So I gave her the shroud of my garment that she may be raised with a shroud. As for my telling her: 'Your son, your son', it was because the two angels arrived and asked her about her god; she replied: Allah is my Lord. Then they asked: Who is your Prophet. She replied: It is His Eminence, Muhammad. Then they asked: Who is your Imam and Wali? She was ashamed to say that it was her son, Ali. So I told her to reply that it is your son, Ali Ibne Abi Talib (a.s.). So the Almighty Allah illuminated her eyes.

The author says: This tradition proves that interrogation is done about the Imam even before his Imamate and it is necessary that this be exclusive for one, who is aware of the Imamate of that Imam. It is also possible that it is exclusive to the proximate ones of Almighty Allah or was exclusive for Lady Fatima, due to her majesty, as hinted in the last part of the tradition.

Kulaini has narrated from Imam Ja'far Sadiq (a.s.) through authentic chains of narrators that when they take out the bier of a believer from his house, angels accompany it till his grave and they crowd over it, till they convey him to the grave. When he reaches into his grave, the earth tells him: Welcome, you have arrived happily and in a nice state and you have come to your family. By Allah, I preferred that your like should have walked on me. And you will see how I conduct with you.

They widen his grave to the extent one can see. Then two angels: Munkir and Nakeer, come to him and pose questions. Who is your god? He will reply: Allah. Then they will ask: What is your religion? He will reply: Islam. Then they will ask: Who is your prophet? He will reply: His Eminence, Muhammad.

Then they will ask: Who is your Imam? He will reply: So and so. At that time a caller will call out from the sky: My servant has stated the truth. Spread the carpet of Paradise in his grave. Open a door of Paradise towards his grave. Dress him in a garment of Paradise, so that he may come to Me. And what is with us is better for him. Then they will tell him: Go to sleep like a new bridegroom and with a sleep sans discomfort.

If he is a disbeliever, the angels will accompany him to the grave and the earth tells him: May you not be welcome; you have come to a very bad place. By Allah, I hated that someone like you should walk on me. Now, you will see how I deal with you. So the earth straitens for him and squeezes him in such a way that his ribs telescope in each other. Then Munkir and Nakeer approach him, but not in the form they assume while visiting believers. They make him sit up and return his soul to his body and ask: Who is your Lord?

He is bewildered and he says: I heard people say that there is God. Munkir and Nakeer will say: You will definitely not know! In the same way, they will inquire about the prophet and the Imam and he will offer the same reply. At that time a voice will come: My servant has uttered a lie! Spread the carpet of fire in his grave and make him wear the dress of fire. Open a door

towards fire in his grave, till he comes to Us and what is with Us is worse than this. They give him three blows of the mace of fire and each time flames flare up from his grave. If that blow is delivered to the mountains of Tahama, they would be pulverized.

The Almighty Allah imposes snakes in his grave, who sting and tear him up. The Shaitan also keeps him in grief and all the creatures can hear his cries, except for the Jinn and men. Indeed, the folks of the grave hear sound of the shoes of those who accompany their bier and their hitting one hand over the other and this is the meaning of the following statement of the Almighty Allah:

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ

"Allah confirms those who believe with the sure word." (Surah Ibrahim 14:27)

Moreover, it is narrated through reliable chains from Imam Ja'far Sadiq (a.s.) that there is no location of grave, but that it says three times everyday: I am the abode of dust, I am the abode of hardships, I am the abode of nobility and according to another traditional report, it says: I am the abode of strangeness, I am the abode of loneliness, I am the abode of nobility, I am the abode of poverty; I am a garden from the gardens of Paradise or I am a pit from the pits of Hell.

The Imam said in the first tradition that when a believer servant enters the grave, it says: You arrived very happy and in a better way and you came to your people…till the end as mentioned in the tradition of Imam Ja'far Sadiq (a.s.). Till it says: A door is opened for him and he sees his place in Paradise. Then a person enters from that door, anything better than which his eyes have never seen.

The believer says: O servant of Allah, I have not seen anything better than you. He replies: I am your good faith and your good deed. Then his soul is taken and placed at the spot shown to him in Paradise. They say: Now, go to sleep happily, a

breeze continues to reach his body forever, that he should continue to gain pleasure and fragrance from it, till he is raised in Qiyamat. When the disbeliever enters the grave, it says: You are not welcome, and it squeezes him in such a way that is bones are pulverized. He again returns to his original condition.

At that moment a door is opened for him to Hell. A person enters from that door, worse and more terrible than all he has ever seen. He says: I am your bad deed and your wicked beliefs you had harbored. Then his soul is placed in the spot, which was shown to him in Hell. A flame continues to reach his body, so that he may continue to experience heat and pain forever, till he is raised on Judgment Day. Sixty-nine snakes are imposed on his soul, so that they may continue to sting and tear him up. If one of those snakes blows on the ground, it will never produce grass again. Some Ahle Sunnat have narrated from Abu Huraira in the interpretation of this verse that:

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ

"Allah confirms those who believe with the sure word in this world's life and in the hereafter." (Surah Ibrahim 14:27)

That statement is confirmation of dual testimony.

وَفِي الْآخِرَةِ

"And in the hereafter." (Surah Ibrahim 14:27)

When he is in grave, two angels arrive and ask him about Almighty Allah, Prophet, Qibla and Imam and Imam is Ali (a.s.).

وَيُضِلُّ اللَّهُ الظَّالِمِينَ

"And Allah causes the unjust to go astray." (Surah Ibrahim 14:27)

That is the Almighty Allah makes the oppressors deviate from the Wilayat of Ali (a.s.) in the grave, so they do not reply, whereas they ask the Imam. Moreover, it is narrated from the Holy Prophet (s.a.w.s.) that there are two angels of God, named Naakir and Nakeer. They approach the deceased and ask regarding Allah, Prophet, religion and Imam. If he replies correctly, they hand him over to the angels of bounties. If he fails, they hand him over to the angels of chastisement.

As Kulaini (r.a.) has narrated from Imam Ja'far Sadiq (a.s.) that the dead is asked about five things in the grave: Prayer, fast, Hajj, Zakat and Wilayat of us, Ahle Bayt. Thus, Wilayat says to the other four from the corner of the grave of the believer: It is incumbent for me to make up for whatever deficiency you may have.

Moreover, it is narrated from the Imam that when the body of the believer enters the grave, the Prayer stands to his right and Zakat stands to his left and doing a good turn to the parents also comes before him and patience recedes to one side. When the two interrogating angels arrive, patience says to Prayer, fast and Zakat: Help your companion, and if you fail, I will help him.

It is mentioned in *Tafsir Imam Hasan Askari (a.s.)* that Amirul Momineen (a.s.) said: One, who strengthens the Shia and exhausts for them the argument against the Nasibis, as the weak Shia was himself incapable of it, the Almighty Allah teaches him to say: My lord is Allah, my prophet is His Eminence, Muhammad, my Wali and Imam is Ali, My Qibla is Kaaba, my pleasure is Quran and the capital of my hereafter, believer men and women are my brothers and sisters. The Almighty Allah says: You have exhausted your proof and the lofty ranks of Paradise have become obligatory for you. Then his grave is transformed into the finest gardens of Paradise.

It is narrated from the same Imam in *Majalis* through correct chains of narrators that when a believer dies, six forms

enter his grave along with him; one of them being more beautiful and fragrant than others. Then a form stands to his right, a form to his left, one before him, one at his feet and the fifth stands behind. The most beautiful form remains at his head side. Thus, any question or chastisement that approaches him from any side is prevented by the form at that side.

Afterwards, the most beautiful form tells the others: Who are you, may the Almighty Allah give you a good reward on my behalf. The form at the right says: I am Prayer; one, on the right says: I am Zakat. One, in front says: I am fast. One behind says: I am Hajj and Umrah. One, at the feet says: I am a good turn to the fathers of believer. Then all of them ask: Who are you? You are the most elegant and fragrant of us. It will reply: I am Wilayat and love for Aale Muhammad (a.s.).

Ibne Babawayh has narrated through reliable chains of narrators from Imam Zainul Abideen (a.s.) that His Eminence dispensed moral teachings to the people in the Masjid of the Prophet; which included:

O son of Adam, what hastens to you is your death and it is about to reach you and the angels of death capture your soul and you go towards a lonely destination (grave). Then they return your soul to you and Munkir and Nakeer question you through a tough examination. Indeed, the first question they ask you is about your religion, which you followed. Then the scripture you recited and the Imam, whose Wilayat you adopted. Then they ask about your age, what depleted it? And your wealth; from where you obtained it and in what you spent it.

So, you may be ready with your excuses before examination. If you are a believer and a pious person, and aware of your religion; you have followed the truthful Imams, have been devoted to the beloved saints of the Allah. The Almighty Allah will, due to your love, teach and remind you and make you speak a good discourse and thus, you will give a good reply and they will give you glad tidings of the pleasure of Allah, Paradise and beautiful females.

The angels will welcome you with ‘happiness’ and ‘bounty’ (*Ruh* and *Raihan*). If this does not happen, and your tongue is confused, your reasoning is invalid and you fail to reply, they will give you tidings of hell and angels will welcome you there with hot Hameem water and burning in hellfire.

However, the squeeze of the grave and its reward and punishment is a matter, on which there is consensus of Muslims, as mentioned previously. It is clear from reliable traditions that the squeeze of the grave is on the original body. It is not general; rather it follows the interrogation of the grave. There is no squeeze as well for one, who is not interrogated.

Ali Ibne Ibrahim has said, in the interpretation of this verse:

وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾

“And before them is a barrier until the day they are raised.” (Surah Mominoon 23:100)

This refutes those who deny reward and punishment and chastisement of the grave before Qiyamat. Imam Ja’far Sadiq (a.s.) said: By Allah, I am not apprehensive for you, except regarding Barzakh. On Judgment Day, you will be with us and we will intercede for you.

Ibne Babawayh etc. have narrated from Imam Ja’far Sadiq (a.s.) that when Saad bin Maaz Ansari passed away, the Messenger of Allah (s.a.w.s.) ordered them to give him the funeral bath, to anoint and to shroud him. When his bier was lifted, the Holy Prophet (s.a.w.s.) accompanied it barefoot and without a robe. Sometimes, he held it from the right and sometimes from the left. When they reached the grave, the Prophet entered it and placed him in it. Then he fixed bricks over it and filled the cracks with mud and stones.

After that he said: I know well that he will be concealed in the grave, but the Almighty Allah likes that if a person does something, he should do it nicely. Saad’s mother remarked: O Saad, congratulations to you for Paradise.

The Holy Prophet (s.a.w.s.) said: O mother of Saad, do not consider this incumbent on your Lord. Indeed, Saad has just encountered a squeeze in the grave. The companions asked: O Messenger of Allah (s.a.w.s.), you did for Saad all what you never did for anyone else? He replied: Because angels accompanied his bier barefoot and robe-less; so I also followed them. My hand was in the hand of Jibraeel. I held it (bier) where he held.

Companions said: In spite of all you did regarding him, you say that he has suffered a squeeze? He replied: Yes, he was very harsh to his wife and according to another report, he said: His tongue was very harsh for his wife.

It is mentioned in the book of Hasan bin Saeed that Imam Ja'far Sadiq (a.s.) said: When Saad was buried, the Holy Prophet (s.a.w.s.) addressed him and passed his hand over his grave. Then the back of the Prophet began to tremble and he said: O Saad, this is the way it is done. When the companions asked: What is happening? He replied: There is no believer, but that there is a squeeze for him in the grave.

Kulaini (r.a.) has narrated through trustworthy chains of narrators from Imam Muhammad Baqir (a.s.) that when Ruqaiyyah, the daughter of the Prophet passed away due to the excesses of Uthman, the Prophet came to her grave. Lady Fatima (s.a.) stood besides the grave and her tears dripped into the grave. The Holy Prophet (s.a.w.s.) was wiping her tears with his garments and supplicated. Then he said: I was aware of the weakness of Ruqaiyyah, so I implored the Almighty Allah to keep her secure from the squeeze of the grave.

Moreover, it is narrated through correct chains of narrators that Yunus asked Imam Ali Reza (a.s.): Is there squeeze of the grave for one, who is crucified? Imam Ali Reza (a.s.) replied: Yes, the Almighty Allah commands the atmosphere to squeeze him.

It is narrated from Imam Ja'far Sadiq (a.s.) in another report that the Lord of the atmosphere and the earth is one and the

same, the Almighty Allah reveals to the atmosphere and it squeezes him harder than squeeze of the earth.

Ibne Babawayh has narrated from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (s.a.w.s.) said: Prophet Isa (a.s.) passed by a grave and noticed that its inmate was being chastised. Then he passed the same grave the following year and found that he was not being punished anymore. He asked the Almighty and Allah revealed: O spirit of Allah, one of his sons has come of age and he has repaired a road and adopted an orphan; so I forgave him due to the deeds of his son.

Moreover, it is narrated from the Imam that the Holy Prophet (s.a.w.s.) said: For the believer, the squeeze of the grave is expiation (*Kaffara*) for his deeds, like wasting divine bounties.

It is also narrated from this Imam that the believers, who dies between the sunset of Thursday and sunset of Friday and in another report he says: One, who dies on Friday eve or Friday, is exempted from the squeeze of the grave.

Ali bin Ibrahim has narrated through correct-like chains from Imam Ja'far Sadiq (a.s.) that when the disbeliever is interrogated in the grave, he says: I don't know. He is given a terrible blow, which is audible to all creatures, except human beings. Then Shaitan is imposed on him, having eyes that are red, like copper; and he says: I am your brother. They impose snakes and scorpions on him and his grave becomes dark. Then he is squeezed so hard that teeth from one side pierce the other.

In another report, he said that if that person is an enemy of Allah and he does not give a good reply, they will give him such a blow that, except for Jinns and humans, all creatures will be terrified of it. Then a door will be opened into hell and he will be told: Go to sleep in the most terrible way. His grave will become narrow, like tip of a spear and he will be pressed between irons, till his brain matter oozes from his toes. Almighty Allah will impose snakes and scorpions on him that they may continue to rip him apart till Allah raises him. He will yearn for the Judgment Day due to the wickedness of his acts.

Kulaini has narrated from Imam Muhammad Baqir (a.s.) that the Messenger of Allah (s.a.w.s.) said: There was no Prophet, but that he served as a shepherd before prophethood. I was also a shepherd before prophethood and I observed camels and goats grazing peacefully in the pasture, there being nothing to terrify them. But all of sudden they would be startled and stop grazing. I was astonished, till Jibraeel informed me that a disbeliever is given such a terrible blow in the grave that all creatures hear it and get terrified. Then I realized that the animals were terrified of this; so implore for the refuge of Allah from the chastisement of the grave.

Rawandi has narrated from Imam Muhammad Baqir (a.s.) that there is no loneliness of the grave for one, who performs his genuflection (Ruku) perfectly. It is narrated from Ibne Abbas that there are three parts of the punishment of the grave: one third for backbiting, one third for tale-telling and one-third for not washing the impurity of urine. It is narrated through trustworthy chains of narrators in *Mahasin* from Imam Ja'far Sadiq (a.s.) that the worst chastisement of the grave is due to urination.

In *Ilalush Sharai*, it is narrated through correct chains of narrators from the Imam that some righteous person of Bani Israel or some scholar was told in his grave: We will give you a hundred lashes as chastisement of the grave. He said: I cannot bear them. The angels continued reducing the quantum, but he reiterated his plea till the matter reached to one lash. He again reiterated that he would be unable to bear it. The angels said: There is no option. He asked: For what crime are you giving this lash? They reply: One day, you prayed without ablution and also when you passed a weak and oppressed man, you did not help him. So, when they give him one lash, the grave is filled with fire.

Kulaini (r.a.) has narrated through reliable chains of narrators from Abu Basir that he said: I asked Imam Ja'far Sadiq (a.s.): Can anyone escape the squeeze of the grave? He replied: I seek refuge of Allah, how few are those, who will be saved from

it! Indeed, when Ruqaiyyah was martyred by Uthman, the Messenger of Allah (s.a.w.s.) stood at her grave and raised his head to the sky and tears were flowing from his eyes.

He said: I remembered the cruelties that Ruqaiyyah suffered at the hands of Uthman, so I wept and implored the Almighty Allah to forgive her for my sake and exempt her from the squeeze of the grave. He then said: May Almighty Allah save Ruqaiyyah from the squeeze of the grave for my sake. So the Almighty Allah saved that martyred victim for the sake of the Prophet.

After that His Eminence said: When Saad bin Maaz passed away, the Messenger of Allah (s.a.w.s.) accompanied his bier and seventy thousand angels followed. Then the Messenger of Allah (s.a.w.s.) raised his head to the sky and said: Even one, who is like Saad, has to suffer the squeeze of the grave. Abu Basir said: May I be sacrificed on you, we heard that he was squeezed, because he disregarded the impurity of urine? Imam (a.s.) replied: Allah forbid, it was not like that; it was because he was very harsh to his wife. Then the Imam said: The mother of Saad remarked: O Saad, congratulations to you for Paradise. The Holy Prophet (s.a.w.s.) said: O mother of Saad, don't be so confident. He has just been squeezed in the grave.

Moreover, it is narrated through correct chains of narrators that Umar bin Zaid said to Imam Ja'far Sadiq (a.s.): I heard you say that all our Shia are in Paradise, even though they might be sinners. He said: It is right, by Allah; all of them are in Paradise. I said: May I be sacrificed on you, even those, who commit greater sins? Imam (a.s.) said: Yes, on Judgment Day, all of you will enter Paradise due to the intercession of the Messenger of Allah (s.a.w.s.) and his successor; but by Allah, I am apprehensive of you regarding Barzakh. He asked: What is Barzakh? Imam replied: It is the grave – from the day a person dies, till Judgment Day.

The author says: It is concluded from many reliable traditions that there is no squeeze for the believer; as Kulaini has

narrated from Abu Basir that when the believer is buried, he soul is returned to the upper part of his body and the angels question him about the true beliefs. When he replies, a door is opened to Paradise from where the illumination, fragrance and coolness of Paradise enter. I asked: May I be sacrificed on you, then where is the squeeze of the grave?

He replied: Far from it! There is no squeeze of the grave for believers. By Allah, the land the believer walks on prides over other lands; and when he enters the grave it says: When you walked on me, I was eager that you would come to me and now that you have entered, you will see how I conduct with you. So, it widens from him to the extent one can see.

It is very difficult to reconcile between these traditions. If the believer is considered to be an implication of the perfect believer, who can be more perfect than Fatima binte Asad, Ruqaiyyah and Saad bin Maaz, except that regarding Fatima and Ruqaiyyah it should be considered that imploration was made by way of precaution.

Or, that believers imply infallibles and it is possible for those, whose rank is lower than infallibility; like His Eminence, Salman, Abu Zar and their like. Possibly, traditions stating that there is no squeeze for believers may be interpretable; that the squeeze is not severe and it may not be opposed to the light squeeze that occurred for Saad bin Maaz. There is hint in traditions that the squeeze of Saad bin Maaz was light.

Or to imply that it is not squeeze by way of anger; and for the believer it is by way of grace only that he may become eligible to enter Paradise as the believer getting involved in worldly problems is also as such. Or it is said that this was the case in the early period of Islam; that it was general for non-infallible and after that it was removed from the believers as a result of the intercession of the Holy Prophet (s.a.w.s.) and the Holy Imams (a.s.).

This is more likely, although it is having improbability in some traditions. It is narrated from Zurarah in good-like tradition

that he said: I asked Imam Muhammad Baqir (a.s.): Why shoots of berry are placed with the corpse? He replied: It wards off chastisement and accounting of the dead, as long as it is fresh; and the chastisement is over in one day and in one hour. During this, people bury the dead and return. Two shoots are placed, so that the dead is not punished and even after they dry up, the Almighty Allah does not chastise.

The author says: There are two possibilities in this explanation; first is that the chastisement of the original body is in the first hour.

Secondly, the beginning of chastisement is in the first hour; when the Almighty Allah is merciful at that time and He has not punished, He will not punish after drying up also; and this is clearer.

Third Issue: Location of the Soul and the facsimile body in Barzakh

Kulaini has narrated from Habbe Arabi that Amirul Momineen (a.s.) said: Wherever a believer may die, his soul is instructed to enter Wadius Salaam, which is the desert of Najaf Ashraf; and indeed, it is an illumination of Adn Paradise. It is also narrated that a person said to Imam Ja'far Sadiq (a.s.): My brother is in Baghdad and I fear that he will die there.

Imam (a.s.) asked: Why are you apprehensive, he can die anywhere. No believer lives in any corner of the earth, but that the Almighty Allah transfers his soul to Wadius Salaam. He asked: Where is Wadius Salaam? On the outskirts of Kufa, he replied. As if I can see them seated in circles and conversing among themselves.

It is mentioned in many traditions that the souls of believer in forms of bodies reside in Paradise under a tree. They recognize each other and pose questions to each other; eat and drink the food and drinks of Paradise and say: Our Lord, please

establish Qiyamat for us and bestow what You promised and join the first of us with our last.

When a soul of believer reaches there, they gather around it. Some say: Leave him alone a bit, as he is just free from a great terror. When he regains posture, they ask him about each of their friends and companions. If he says that so and so is alive, they hope that he would of the delivered ones and will join them after death. If he says that he is dead, they remark: He's gone to the lower side of Hell.

The souls of disbelievers are punished in Hellfire. According to another report, the fire of Hell is shown to them and they say: O Lord, please don't establish Qiyamat for us and don't fulfill the promise of our chastisement; don't join our last with our first. Many traditions were mentioned in this regard above.

Kulaini has narrated through correct chains of narrators from Zarbas Kunnasi that he said: I asked Imam Muhammad Baqir (a.s.): People say that our Euphrates emerges from Paradise, how is that possible? Whereas the water of Euphrates emerges from the west and many springs and rivulets join it. Imam (a.s.) said: There is a Paradise of Allah, which He has created in the west and the water of your Euphrates emerges from there. Every evening, souls of believers head to this Paradise from their graves, partake its fruits, enjoy its bounties, meet each other and recognize each other.

In the morning, they emerge from Paradise and go away floating in atmosphere between the earth and sky. When the sun rises, they return to their graves. These souls meet and recognize each other above the atmosphere. Imam (a.s.) said: There is a fire (hell) of God, which He has created in the east, so that the souls of the disbelievers may dwell in it. Every night, they eat the food of Zaqqum and drink its hot water (Hameem).

In the morning, they go to that valley situated in Yemen, known as Barhut. It is hotter than all the fires of the world. These souls reside there, meet each other and recognize each

other. When it is night, they are again returned to the Fire. Such will be there condition till Judgment Day. The narrator asked: What will be the condition of those, who believe in the oneness of Allah and in the prophethood of the Holy Prophet (s.a.w.s.)?

That is some sinners from Muslims; who die without having faith in any of the Imams and who are not aware of your Wilayat and Imamate? He replied: They are in their graves and they do not emerge. They open a way to Paradise, which Allah has created in the West for one, who performed good deeds and no enmity was displayed by him; and a breeze blows on him till Judgment Day.

Then the Almighty Allah accounts his deeds and either admits him to Paradise or sends him to Hell. Thus, his destiny is in the hands of Allah. Same is the condition of those with weak faith, the fools and Muslim children not having reached maturity. However, for Ahle Bayt haters (Nasibis) from the Muslims, who harbor prejudice in their false religion; they open a hole from their graves into the fire, which Allah has created in the east. Till Judgment Day the flames and smoke of that fire and Hameem comes towards him. Then their return is to the Hameem of Hell. They burn in the fire and are asked: Where is one, whom you called instead of Allah?

That is where is one, whom you took as your Imam, instead of the Imam that Allah has deemed as the Imam of the people? Moreover, it is narrated that the narrator asked Imam Ja’far Sadiq (a.s.) regarding the Paradise of Adam. He replied: It was a garden of Paradise, in which the sun and the moon rose and set. If His Eminence, Adam (a.s.) had been in the Paradise of hereafter, he would never have come out of it.

Ali bin Ibrahim has narrated in the interpretation of the following verse:

وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ﴿٦٢﴾

"And they shall have their sustenance therein morning and evening." (Surah Maryam 19:62)

This is from the gardens of the world. Before Qiyamat, the souls of the believers are taken there, because in the Garden of Perpetuity, there is no sun and moon and day and night.

Moreover, it is mentioned in the interpretation of the following verse:

فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾

"So as to those who are unhappy, they shall be in the fire; for them shall be sighing and groaning in it:" (Surah Hud 11:106)

خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ

"Abiding therein so long as the heavens and the earth endure." (Surah Hud 11:107)

It is the fire that exists in the world, before Judgment Day. Then the Almighty Allah said:

وَأَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ

"And as to those who are made happy, they shall be in the garden, abiding in it as long as the heavens and the earth endure." (Surah Hud 11:108)

He said: It is among the Gardens of the world, where the souls of the believers are taken.

عَطَاءً غَيْرَ مَجْذُوذٍ ﴿١٠٨﴾

"A gift, which shall never be cut off." (Surah Hud 11:108)

Its proof is that in the hereafter, the heavens and the earth are changed; thus, it is necessary that Paradise of the world and the fire should be in the world. Then it is narrated that someone asked Imam Ja'far Sadiq (a.s.) regarding the interpretation of the following verse:

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا

"The fire; they shall be brought before it (every) morning and evening." (Surah Ghafir 40:46)

Imam (a.s.) said: What do the Ahle Sunnat say regarding this? The narrator said: They say that this fire is in the hereafter (in perpetuity) and there is no punishment for them after death till Judgment Day. Imam (a.s.) said: They will be from the delivered ones. He asked: May I be sacrificed on you, how is that possible? He replied: It is in the world, where there is day and night. Another context is that the Almighty Allah says after this:

وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٦﴾

"And on the day when the hour shall come to pass: Make Firon's people enter the severest chastisement." (Surah Ghafir 40:46)

Moreover, it is narrated from Imam Hasan Mujtaba (a.s.) that every Friday eve, souls of believers gather at the huge rock of Baitul Muqaddas and on Judgment Day also, the gathering of the creatures will be at the same location; and the souls of disbelievers gather at Hadhramaut in Yemen.

Kulaini has narrated through many chains of narrators from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (s.a.w.s.) and Amirul Momineen (a.s.) said: The worst water on the face of the earth is the water of Barhut; and it is a valley in Hadhramaut, where the souls of disbelievers are chastised.

Moreover, it is narrated from Imam Ja'far Sadiq (a.s.) that there is a valley behind Yemen, known as Barhut; none dwells in that valley, except scorpions and black snakes; and no bird, except the owl lives there. There is a well in that valley known as Barhut. Every morning and evening the souls of idolaters are taken there and made to drink festering water (*Sadeed*) water.

It is also narrated through trustworthy chains of narrators that a Bedouin came to Imam Muhammad Baqir (a.s.). Imam (a.s.) asked: Where do you come from? He replied: From Ahqaf of the nation of Aad; and I saw a valley over there; dark and black, whose bottom is not visible. Small and big owls; and many poisonous creatures live there. Imam (a.s.) asked: Do you know what valley is that? He said: No, by Allah. Imam (a.s.) said: It is Barhut and the soul of every disbeliever is lodged there.

Ali bin Ibrahim has narrated through authentic chains of narrators from the Imam that he said: One day, a man came to the Holy Prophet (s.a.w.s.) in fear and his face had turned pale. He said that he had witnessed an astonishing event, which caused this restlessness. On the Prophet's inquiry, he said: "My wife has a disease, to cure which, she requested me to fetch some water from the well at Wadi-e-Barhut (Mineral water cures skin diseases). I took a leather bag and a bowl and left.

When I reached there, the eerie surrounding made me fearful and I hastily started searching for the well. I found one well and was about to fill water in the bag, when I heard the noise of chains above me. I heard a voice requesting me for water as he was dying of intense thirst. When I looked above, I saw a man hanging by a chain from his neck. I was confused, but agreed to his request for water.

When I extended water to him, the chain was suddenly pulled, and the man almost reached the blazing sun. I was dumb-founded and scared, and started filling the water bag, when that man was sent down again. He again requested me for water, and

like before, when I extended my hand, the chain was pulled up. This happened thrice.

The third time, I was totally frightened and ran away from there. O Prophet! Please tell me what it was." The Holy Prophet (s.a.w.s.) replied, "That man in Wadi-e-Barhut was none other than the accursed Cain (Qabeel, the son of Prophet Adam), who had mercilessly murdered his brother Abel (Habeel). He will be punished in this manner, and on the day of Qiyamat, he will be fed to the blazing fire of hell."

It is narrated from Abdullah bin Sinan in *Basairud Darajaat* that he said: I asked Imam Ja'far Sadiq (a.s.) regarding Hauze Kauthar. He replied that its width is approximately equal to the distance between the desert of Syria and Sana in Yemen. Abdullah was astonished. Then Imam Sadiq (a.s.) asked him, "Do you wish to have a glimpse of it?"

He replied, "Yes O, son of the Prophet!" Imam (a.s.) escorted him outside Medina and struck his foot on the ground. Abdullah says that by the Imam's order, the veils of the unseen were lifted from my eyes. I saw a stream flowing beneath, and the place, where we were standing was surrounded by it. On one side of the stream I saw flowing water, whiter than ice, and on the other side, milk, and in between was flowing the Pure Drink (*Sharabe Tahoora*) colored red like rubies (*Yaqoot*).

I had never witnessed such a beautiful view before, nor wine (It is not the usual intoxicating liquid, rather it is a pure drink reserved for believers in Paradise) flowing between water and milk. Imam (a.s.) said: "As mentioned in Quran, rivers of milk, water and wine flow in Paradise, verily this stream flows from it." There were beautiful trees on both sides of this river, and between the trees were 'Houries' of Paradise, standing with their beautiful hair flowing in the air, whose likeness cannot be seen in this world.

The Imam (a.s.) went to one of the 'Houries' and asked for a drink. The 'Hourie' saluted Imam (a.s.) and filled the cup with water from the stream and presented it to Him. Imam (a.s.) gave

the cup to me. I drank and was surprised, for I had never tasted such delicious and tasty water in my life, nor ever smelt such fragrance of musk. I said, “May my life be your ransom, the likeness of what I saw today can never be imagined in my life.”

Imam Sadiq (a.s.) replied: Whatever you have seen is quite less as compared to the blessings reserved for our Shia. When anyone among them dies, their spirits stroll in these gardens, and drink and bathe in these streams, and thus, gain pleasure by consuming the delicious fruits.” When our enemy dies, his soul is taken to Wadi Barhut. He remains in the chastisement of that valley forever. He is fed with Zaqqum and made to drink Hameem. Thus, seek refuge of Allah from that valley.

Ibne Quluwayh has stated in *Kamiluz Ziyaraat*: It is narrated from Abdullah Ibne Bukair that he said: I accompanied Imam Sadiq (a.s.) from Medina to Mecca. On our journey, we stopped at a place called Usfan and passed by a black, frightening mountain to the left of the road.

I said, “O son of Allah’s Messenger! How frightening this mountain is! I never saw anything like this on our route.” Imam (a.s.) asked, “Ibne Bukair! Do you know what mountain it is?” I replied, “No.” Imam (a.s.) said: It is called Kamad and it overlooks a valley of Hell housing the killers of my father, Husain (a.s.).

Liquids of Hell flow under the killers of my father (in this valley). These liquids include Ghislin, Sadeed, Hameem, which emerges from the Putrid Well, what comes out from the clay of Khabal (pus), what comes out from Jahannam, what comes out from Hutamah, what comes out from Saqar, what comes out from Hameem, what comes out from Hawiya and what comes out from Saeer.

Every time I pass by this mountain on my journey, I stop and see those Two seeking refuge from me and I look at the killers of my ancestors (a.s.) and say: “Indeed you established the foundations of what the killers of Husain (a.s.) did. You showed us no mercy during your reign. You killed us, denied

and usurped our rights and tyrannized our affairs by deposing us. May Allah not have mercy on those who have mercy on you two. Now, taste the evil of what you brought forth, because Allah is not unjust to any of His servants."

Sometimes, I climb the mountain of Kamad, where those two are located and I stand there to soothe some of what is in my heart and the second one begs and succumbs to despair more intensely.

I asked, "May I be sacrificed on you! What do you hear when you climb this mountain?" Imam (a.s.) replied: I hear the voices of those two. They call out, "Come to us, so that we can talk, indeed we repent." And (then) I hear a call from the mountains which cries out, "Answer them and tell them:

قَالَ اخْسَئُوا فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٨﴾

"He shall say: Go away into it and speak not to Me;" (Surah Mominoon 23:108)

I asked, "May I be sacrificed on you! Who else is there with them?" Imam (a.s.) replied, "Every tyrant Firon, whose actions Allah has mentioned (in the Quran) and everyone, who taught disbelief to people." I asked, "Who are they?" Imam (a.s.) replied: The likes of Bulis, who taught the Jews that:

يَدُ اللَّهِ مَغْلُولَةٌ

"The hand of Allah is tied up!" (Surah Maidah 5:64)

The likes of Nastur, who taught the Christians that Isa:

الْمَسِيحُ ابْنُ اللَّهِ

"The Messiah is the son of Allah!" (Surah Taubah 9:30)

And who told them that the trinity of the godhead. And the likes of Firon (at the time) of Musa who said:

أَنَا رَبُّكُمُ الْأَعْلَىٰ ﴿٢٤﴾

"I am your lord, the most high." (Surah Naziyat 79:24)

And the likes of Namrud who said: *"I have overpowered everyone on earth and I have killed those in the heavens";* and the killer of Amirul Momineen (a.s.), the killer of Fatima and Mohsin (a.s.) and the killers of Hasan and Husain (a.s.); and also Muawiyah and Amr Ibne Aas, who have no hope of being saved. And anyone, who incited animosity against us and helped (our enemies) with his tongue, wealth or hand, will also be with them.

I asked, "May I be sacrificed on you! You hear all this and you are not frightened?" Imam (a.s.) replied: O son of Bukair! Our hearts are not like hearts of people. We are Allah's obedient, purified and chosen servants. We see what people do not see and we hear what people don't hear.

The angels come down to us (while we are traveling) on our conveyances. They roll in our beds. They witness us, when we eat; they attend out funerals and bring the news of what will take place in the future. They pray with us, pray for us, place their wings over us and our children roll over their wings.

They prevent animals from coming near us. They bring various types of seasonal fruits for us from different lands and water from every land, which we find in our jugs.

There is not any day or hour or prayer time, when the angels are not prepared (to serve us). The news of every land and what takes place in it, the news of the Jinn and the news of all angels in the heavens are brought to us every night.

Whenever an angel dies in any land and is replaced with another angel, we are informed of it and we are informed about the performance of this angel in comparison to the angel he replaced. The news of all the six earths all the way to the seventh earth is brought to us (at all times).

I asked, “May I be sacrificed on you! Where does this mountain end?” Imam (a.s.) replied, “In the sixth level of the earth and Hell is located in one of its valleys. There are many keepers who guard this valley. Their number is greater than the number of stars in the sky, drops of rain, creation in the seas and the grains of soil in the earth. Every one of these keepers from among the angels has a dedicated duty that he carries out and never abandons it.”

Zaid Nursi has narrated in his book that Imam Ja’far Sadiq (a.s.) said: When it is Friday and Eid day, the Almighty Allah orders Rizwan, caretaker of Paradise to announce among the souls of believers that the Almighty Allah has permitted them to visit their friends, family and brothers who are alive. These souls stay in the chambers of Paradise. Then the Almighty Allah commands Rizwan to bring a she-camel of Paradise for each of the souls, having litter of emerald and curtain of Yellow Ruby. Those she-camels will be covered with silks and brocades of Paradise. They mount the she-camels, wearing robes of silk and donning crowns of Turkish corals. The crowns gleam on their heads like stars twinkling from far and near.

The souls of believers gather in the fields of Paradise. The Almighty Allah commands Jibraeel: Send the angels of heavens to welcome them. Angels of each heaven welcome them and accompany them till the lower heaven, till those souls descend into Wadius Salaam. It is a desert behind Kufa; that is the desert of Najaf Ashraf. From there they disperse in cities and villages to visit their family and friends, with whom they had resided in the world.

A number of angels accompany them to turn their faces away from what they dislike and turn them to what they like. These souls also visit the graves their original bodies are buried in. When people conclude the Friday and Eid Prayer, Jibraeel calls out among them: Now, turn back to the chambers of Paradise and they oblige.

When Imam (a.s.) said this, a man from the audience cried and asked: May I be sacrificed on you, this is for the believers; what will be the fate of the disbelievers? Imam (a.s.) replied: They are some accursed bodies below the dust and some wicked souls placed in Wadi Barhut in the Well of Sulphur. They are all punished over there.

Their terror and fear reaches their evil and accursed bodies below the dust, like one, who sleeps and sees fearful dreams. That body is always terrified and those souls are punished with different punishments. They are forever captive in the prison of the infuriated Lord and will not get any relief till our Qaim reappears. At that time the wicked souls are returned to their bodies and His Eminence, the Qaim slashes their necks and on Judgment Day they go to the fire and enter Hell and they shall be chastised therein forever.

The author says: It is clear from this tradition that the souls of believers are in Paradise of perpetuity even in the sphere of Barzakh above the sky, and it is known from the previous traditions that they live in the Paradise of the earth. The previous traditions are mostly reliable and it is possible that this matter is exclusive for some proximate servants.

Thus, it is necessary to believe, in general, whatever is mentioned in this chapter. Whatever is learnt from authentic traditions and definite reasonings is that the soul endures even after death. If it has perfect belief, it is in enjoyment, and if it has absolute disbelief, it is in chastisement. There is nothing in Barzakh for those having a weak faith and those unable to discriminate between truth and falsehood or the proof was not exhausted for them. Like those, who reside in countries of infidelity or Sunnism and have no information regarding difference between religions and even if they are aware of it, they cannot come to other countries to search for the religion of truth.

On the contrary, some opponents also, who are devoted to Ahle Bayt (a.s.) and bear no grudge with Shia people; they are

confused and they do not specially recognize the Imam; in the same way, young children and insane persons; thus, for these, there is neither any questioning for them in Barzakh nor any reward and punishment; their decision will be taken on Judgment Day when Almighty Allah decides about them according to His justice or according to His grace.

As for the remaining people; in the grave their souls return to their body or in some parts; that they may be able to understand the questions and reply them. They are interrogated about some beliefs and some acts and are rewarded or punished in accordance to that.

The squeeze of the grave is on the whole, a confirmed fact. Some are exempted from interrogation, like one, for whom the Talqeen was recited. Some believers are exempted from it as well, as was mentioned previously. All this occurs in the original body. After that the soul is attached to the facsimile body, which is subtle, like bodies of Jinns and angels; and this facsimile body is a like of the original body in form.

Chastisement and enjoyment is for this body and it is possible that the soul, as a result of some matters that occur with regard to the original body, may experience pain and discomfort, depending on the relationship they had with it and also they knew that it will return to it, as is clear from some traditions.

As a result of this, most traditions that talk of reward and punishment, narrowness and wideness of the grave and the movement of the soul in the atmosphere that it flies to visit its family and friends and to see the Holy Imams (a.s.) in their forms and to see their enemies or regarding punishment and also all those things, which are narrated in this regard, according to all schools of thought they are true, without any doubt.

Thus, in most traditions the grave implies a place, where the soul lives in the world of Barzakh, even though to believe that formation of the souls is possible without facsimile bodies, but since in many reliable traditions the facsimile bodies are

mentioned and from different views, no view is against it from the Islamic law and logic, that is why it is necessary to accept it.

The allegation that in this instance, transmigration becomes necessary is invalid as you have learnt it. The best reasoning is need of negation of transmigration in religion and consensus of Islam is on its invalidity. It is clear and proved that this matter is of those, whose denial is necessary for religion and consensus is established for it, and how it can be included in them?

Though many Muslims, like Shaykh Mufeed etc, theologians and tradition scholars have accepted this. Shaykh Mufeed has said in reply to necessary issues that it is narrated from the Holy Imams (a.s.) that every dead is not punished in the grave; only that deceased is punished in the grave, who is having absolute infidelity; and every deceased is not rewarded and only that deceased is rewarded, who was having perfect faith.

Other than these two groups the rest of the deceased are left to their devices. In the same way, it is narrated that the questioning of the grave is also exclusive for these two groups only, as is mentioned in traditions.

As for chastisement of disbelievers and rewarding of believers in the grave: It is mentioned in traditions that Almighty Allah places the soul of every believer in a body, which is like his worldly body and keeps him in enjoyment in a Paradise of the world. When the trumpet is blown, his body, which is decayed in dust, is recreated anew. Then his soul is returned to it and he is raised up in the field of gathering and ordered to be taken to the garden of perpetuity and he remains there in luxury forever.

However, the body, in which the soul is returned is not like the body of the world; on the contrary, the Almighty Allah moderates its conditions and improves his form; as a result of which, he never becomes senile and in Paradise there is no kind of tiredness or laziness. The soul of the infidel is placed in a body, which is like his body of the world and till Judgment Day, he remains in that punishment and in a fire.

Then in Qiyamat his body is created, from which he was separated. In the grave that soul is returned to that body and in the hereafter, he will be punished with that body only. And his body is arranged in such a way that it is never destroyed.

Section Five: Some Conditions and Portents of Judgment Day

First, we will discuss the coming out of God and Magog, who are mentioned in the Holy Quran. The Almighty Allah has said, in the story of Dhulqarnain that when he built the barrier to prevent Gog and Magog from coming out, He said:

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾

"He said: That, in which my Lord has established me is better, therefore, you only help me with workers, I will make a fortified barrier between you and them;" (Surah Kahf 18:95)

آتُونِي زُبَرَ الْحَدِيدِ ۖ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا ۖ حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا ﴿٩٦﴾

"Bring me blocks of iron; until when he had filled up the space between the two mountain sides, he said: Blow, until when he had made it (as) fire, he said: Bring me molten brass, which I may pour over it." (Surah Kahf 18:96)

فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا ﴿٩٧﴾

"So they were not able to scale it nor could they make a hole in it." (Surah Kahf 18:97)

قَالَ هَٰذَا رَحْمَةٌ مِنْ رَبِّي ۖ فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ ۖ وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٩٨﴾

"He said: This is a mercy from my Lord, but when the promise of my Lord comes to pass He will make it level with the ground, and the promise of my Lord is ever true." (Surah Kahf 18:98)

And in another place, He says:

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ ﴿٩٦﴾

"Even when Gog and Magog are let loose and they shall break forth from every elevated place." (Surah Anbiya 21:96)

وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَارُ الَّذِينَ كَفَرُوا يَا وَيْلَنَا قَدْ كُنَّا فِي غَفْلَةٍ مِنْ هَٰذَا بَلْ كُنَّا ظَالِمِينَ ﴿٩٧﴾

"And the true promise shall draw nigh, then lo! The eyes of those who disbelieved shall be fixedly open: O woe to us! Surely we were in a state of heedlessness as to this; nay, we were unjust." (Surah Anbiya 21:97)

Commentators have narrated from Huzaifah that the Messenger of Allah (s.a.w.s.) said: Gog is a community and Magog is another community; each is having four hundred tribes. None of them dies, till he has produced a thousand issues.

They are of three types: one is like tall trees; one type is having same length and breadth and they are such that no mountain or iron can stay firm in their way; the third type is such that they spread one ear and cover themselves with the other. They do not pass by any elephant, lion or swine and all animals;

but that they devour it; and they also consume whichever of them dies. Their vanguard will be in Syria and the main forces will be in Khorasan. It will cover all the rivers of the east and the Mazandaran river.

Since their description is not mentioned in reliable traditions, we have stated this much only. The conclusion is that it is necessary to have a general belief regarding their existence and advent just before Qiyamat. It is also necessary to believe in the barrier of Dhulqarnain expressly mentioned in the Holy Quran. We must not be misguided by the views of heretics. It is also not necessary to delve deeper in investigating these matters.

The second is Dabbatul Ardh mentioned previously in the chapter of Rajat.

Third is the rising of the sun from the west, as the Almighty Allah has said:

يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا

"On the day when some of the signs of your Lord shall come, its faith shall not profit a soul, which did not believe before, or earn good through its faith." (Surah Anaam 6:158)

Ahle Sunnat narrate from the Holy Prophet (s.a.w.s.) that the signs of the Almighty Allah are: Rising of the sun from west, Dabbatul Ardh, Dajjal, Dukhan, death and Qiyamat.

Ayyashi has narrated from Imam Ja'far Sadiq (a.s.) that the signs of the Almighty Allah are: Rising of the sun from west, Dabbatul Ardh and Dukhan.

Kulaini and Shaykh Tusi have narrated through authentic chains of narrators from the Imam that when the sun will rise from west, all will bring faith, but their faith will be of no use to them.

Ali bin Ibrahim has narrated through authentic chains of narrators that when the sun rises from west, at that time whoever brings faith; it will be of no use to him.

Fourth is *Dukhan* or smoke, which is mentioned in the previous traditions as well; it is a hint to the statement of the Almighty Allah, in which He says:

يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ ﴿١٠﴾

"The day when the heaven shall bring an evident smoke," (Surah Dukhan 44:10)

يَغْشَى النَّاسَ ۖ هَٰذَا عَذَابٌ أَلِيمٌ ﴿١١﴾

"That shall overtake men; this is a painful punishment." (Surah Dukhan 44:11)

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾

"Our Lord! Remove from us the punishment; surely we are believers." (Surah Dukhan 44:12)

After that the Almighty Allah said:

إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا ۚ إِنَّكُمْ عَائِدُونَ ﴿١٥﴾

"Surely We will remove the punishment a little, (but) you will surely return (to evil)." (Surah Dukhan 44:15)

Most commentators say that this Smoke is one of the signs of Qiyamat, which will surround all, before Qiyamat. It will enter the ears of infidels and hypocrites and their heads would be like roasted shells. Every believer will experience a condition like that of a common cold. The earth will become like a place, in which fire is lighted. This smoke will continue for forty days and after that it will disappear, as narrated through Ibne Abbas and Hasan Basri etc.

But in the traditions of Ahle Bayt (a.s.) this condition is mentioned only in brief and details are not present. One should have belief about this in the same way. What some have said that Smoke being a hint to that famine that occurred during the time of the Prophet is opposed to the authentic traditions of Shia and Sunni. It is mentioned in some traditional reports that this Dukhan will appear during Rajat.

Section Six: Blowing of the Trumpet and Annihilation of Everything

We should know that many verses prove the blowing of the trumpet. Through channels of Shia and Sunni, it is mentioned in many traditions that the Almighty Allah has created Israfeel and along with him created a great trumpet, whose one end is in the east and the other is in the west. From the day Israfeel was created, he is waiting for the command of Allah, with his mouth touching that trumpet.

As Imam Zainul Abideen (a.s.) has said in *Sahifa Kamilah*: "And Israfil, the trumpeter, the vigilant, who is waiting for Your permission and order to warn the dead with the blast, who are lying in the tombs." Thus, by blowing the trumpet, he enlivens the dead, who are involved in the recompense of their deeds.

The Almighty Allah has said in Surah Kahf:

وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا ﴿٩٩﴾

"And the trumpet will be blown, so We will gather them all together;" (Surah Kahf 18:99)

And He says in Surah Taha:

يَوْمَ يُنْفَخُ فِي الصُّورِ ۚ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿١٠٢﴾

"On the day when the trumpet shall be blown, and We will gather the guilty, blue-eyed, on that day." (Surah Taha 20:102)

Then he says in Surah Mominoon:

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١٠١﴾

"So when the trumpet is blown, there shall be no ties of relationship between them on that day, nor shall they ask of each other." (Surah Mominoon 23:101)

Then He says in Surah Naml:

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ۚ وَكُلٌّ أَتَوْهُ دَاخِرِينَ ﴿٨٧﴾

"And on the day when the trumpet shall be blown, then those who are in the heavens and those who are in the earth shall be terrified except such as Allah please, and all shall come to Him abased." (Surah Naml 27:87)

Commentators of Quran have said that they would die of the intensity of terror, except one, whom Allah does not want to die. And they narrate that those, who do not die in the blowing of the trumpet are Jibraeel, Mikaeel, Israfeel and Israel. Allah has said in Surah Yasin:

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾

"They wait not for aught, but a single cry, which will overtake them while they yet contend with one another." (Surah Yasin 36:49)

Here, the implication is about the first blowing, through which they will die. Commentators of Quran have narrated that the Qiyamat will be established when two persons unroll a sheet of cloth to buy and sell, but they will not be able to fold it up

again, but that the Judgment Day will be established. A person will have picked up a morsel, but he will die before he can convey it to his mouth. Then the Almighty Allah has said:

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾

"So they shall not be able to make a bequest, nor shall they return to their families." (Surah Yasin 36:50)

Ali bin Ibrahim has narrated that in the last period of time, a call will be raised up in the world, while people will be busy in their dealings in markets. All would perish, where they stand and none will be able to return home; neither would they be able to make any bequest. Then the Almighty Allah said, regarding the second blowing:

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾

"And the trumpet shall be blown, when lo! From their graves they shall hasten on to their Lord." (Surah Yasin 36:51)

قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا ۜ ۗ هَٰذَا مَا وَعَدَ الرَّحْمَٰنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾

"They shall say: O woe to us! Who has raised us up from our sleeping-place? This is what the Beneficent God promised and the apostles told the truth." (Surah Yasin 36:52)

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٥٣﴾

"There would be naught, but a single cry, when lo! They shall all be brought before us." (Surah Yasin 36:53)

And in Surah Saad, He says:

وَمَا يَنْظُرُ هَٰؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً مَا لَهَا مِنْ فَوَاقٍ ﴿١٥﴾

"Nor do these await aught, but a single cry, there being no delay in it." (Surah Saad 38:15)

And then He says in Surah Zumar:

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ۖ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٦٨﴾

"And the trumpet shall be blown, so all those that are in the heavens and all those that are in the earth shall swoon, except such as Allah please; then it shall be blown again, then lo! They shall stand up waiting." (Surah Zumar 39:68)

And He says in Surah Qaf:

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ۚ ذَٰلِكَ يَوْمُ الْخُرُوجِ ﴿٤٢﴾

"The day when they shall hear the cry in truth; that is the day of coming forth." (Surah Qaf 50:42)

إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ ﴿٤٣﴾

"Surely We give life and cause to die, and to Us is the eventual coming;" (Surah Qaf 50:43)

يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ۚ ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٤﴾

“The day, on which the earth shall cleave asunder under them, they will make haste; that is a gathering together easy to Us.” (Surah Qaf 50:44)

It is seen from these verses that the trumpet will be blown twice: the first time all the folks of the earth and most folks of the heavens will die instantly; the second blowing is at the time of resurrection and rising, as due to it the creatures are enlivened once.

Some tradition scholars say that the trumpet will be blown thrice. The first is the blowing of terror that terrifies the people; the second is the blowing of the scream, through which they die and the third is the blowing of the standing up, with which they become alive and emerge from the grave.

But this view is rare and in authentic traditions, not more than two blowings are mentioned. The interpretation offered by some that ‘Soor’ is the plural of ‘Soorat’ (face) and the blowing implies the blowing of the souls in bodies on Judgment Day, is absurd and opposed to the apparent meaning of the verses.

It also goes against reliable traditions as Ali bin Ibrahim has narrated from Suwair bin Abu Faqta that he said: I asked Imam Zainul Abideen (a.s.): What is the duration between the first and the second blowing? Imam (a.s.) replied: As long as the Almighty Allah wants. I asked: O son of Allah’s Messenger, how do they blow the trumpet? He replied: As for the first blowing, the Almighty Allah commands Israfeel to descend to the earth; Israfeel descends with the trumpet, having one head and two outlets. The distance between the two outlets is the distance between the earth and the sky.

When angles see Israfeel descending to the earth with the trumpet, they remark: The Almighty Allah has permitted the destruction of the folks of the earth and heavens. Israfeel comes down at Baitul Muqaddas and faces the Kaaba, and people realize that Almighty Allah has permitted the destruction of the folks of the earth.

When Almighty Allah will intend to bring forth Qiyamat, He will order Israfeel to blow the trumpet (Soor). The trumpet is large and illuminated, and has one mouth piece and two tubes, one pointing to the earth and other to the sky. Israfeel will go to the Baitul Muqaddas (in Jerusalem) and while facing the Qibla, blow the trumpet.

When the sound comes out from the side pointing to the earth, all living beings on it shall die, and when the sound comes out from the end pointing to the sky, all living being in it shall also die. Then Allah will say to Israfeel "Die" and he too shall die.

The entire universe will remain thus till Allah wishes. Then Allah commands the heavens and they start moving; and orders the mountains to move and they disintegrate and disappear. The Imam explained that they are leveled to the earth; and this earth is changed into another earth; that is an earth, on which no sin has been committed.

That earth will appear plain, without any outcrop, tree or mountain, like it was spread for the first time. Then He will establish His throne on water, like He did the first time and its stability will appear with greatness and power. Almighty Allah will call out in a loud voice audible in all the corners of the earth and the heavens; He will say:

لِمَنِ الْمُلْكُ الْيَوْمَ.

"Whose Kingdom is it today"?

Since there will be no one to answer, He Himself will say

لِلّٰهِ الْوَاحِدِ الْقَهَّارِ

"Verily Allah's, the Dominant (Qahhar), the Compelling (Jabbar)."

I created the creatures and I have destroyed them. I am that God, except whom there is no other god. I neither have a partner

nor any minister. I created the creatures through the hand of My power and I destroyed them by My divine will and again I am enlivening them through My power. Then Almighty Allah will blow the trumpet by His power and a sound will emerge from that end towards the sky.

None will remain in the heavens, but that he would be enlivened and stand up as before. The carriers of the Arsh will come again and Paradise and Hell will be present once more. All the creatures will be gathered for accounting of deeds. The Messenger of Allah (s.a.w.s.) said this and wept very much.

It is mentioned in *Tafsir Ali bin Ibrahim* and the book of Zaid Tarsi quoting from Ubaid bin Zurarah that he said: I heard Imam Ja'far Sadiq (a.s.) say: When the Almighty Allah will destroy the folks of the earth; He will wait for the duration of the time He had created them for and like the duration He has destroyed them in.

On the contrary, thousands times that duration. After that He will put to death the folks of the first heavens and leave them in that condition for the duration, in which He created and for the duration, in which He has given death to the folks of the earth and folks of minority; on the contrary, thousands of times of that duration.

Then He will put to death the folks of the second heavens and delay for thousands of times of that duration. Then He will put to death the folks of the third heavens and in the same way, He will put to death the folks of every heaven and leave them in that condition for thousand times the duration, in which He created.

Finally, He will put to death the folks of the seventh heaven. Then Imam Ja'far Sadiq (a.s.) said: After that He will delay for duration of all past durations. On the contrary, many thousand times that. Then He will give death to Mikaeel and delay for duration thousand times the previous duration.

Then He will give death to Jibraeel and delay for duration thousand times the previous duration. Then He will give death to Israfeel and delay for duration thousand times the previous duration. Then He will give death to the Angel of death and delay for duration thousand times the previous duration. After that He will say:

لِمَنِ الْمُلْكُ الْيَوْمَ.

"Whose Kingdom is it today"?

Since there will be no one to answer, He Himself will say

لِلّٰهِ الْوَاحِدِ الْقَهَّارِ

"Verily Allah's, the Dominant (Qahhar), the Compelling (Jabbar)."

Where are those who claimed divinity? Where are those arrogant ones?

After that He creates anew all the creatures. Ubaid says: I asked: Does it happen like that? And I considered those durations to be very long. Imam Ja'far Sadiq (a.s.) said: The previous durations before the creation of the creatures are mostly long; you came to know about it, but you will not come to know about this.

The author says: This tradition is apparently opposed to those verses and traditions, which were mentioned previously and they prove that most inmates of the heavens will die due to the blowing of the trumpet in an instant. And this tradition since, its narrator is ignorant, it cannot oppose those traditions and verses and its apparent implication is that all souls and bodies will be annihilated completely, as will be explained after this, if Allah wills.

Some conclude that when all the creatures are annihilated what is the purpose of the address of:

"For whom is the Kingdom today?"

Thus, this conclusion is absurd, because the Almighty Allah, who is all knowing and all wise, whatever He does, is having some wisdom behind it, even though that wisdom may be concealed from us and it is possible that in it there is an aspect of grace for the duty bound, because when the truthful informer will narrate this report before its occurrence, it will make the world unreliable for them and they will not become proud of worldly wealth and their knowledge in the power and planning of the Almighty Allah will increase.

As for the annihilation of all things before Qiyamat; there is no doubt in it, that other than the Almighty Allah, all living beings die and after that they will again be enlivened in Qiyamat, but there is a dispute whether, bodies and souls etc, which are other than Holy being of the Almighty Allah, all are annihilated or the souls remain and all bodies etc. are destroyed including the heavens and the earth and also all bodies are annihilated.

Then the Almighty Allah recreates them. Or that none of them is annihilated. On the contrary, their parts are separated and dispersed. And the Almighty Allah by His power gathers their original parts or all the parts and returns the soul to them.

There are many different views among Ahle Sunnat regarding this and there is no use of stating them here. Each of them justifies his beliefs with the help of Quranic verses and traditions. Those who believe in the annihilation of all things, rely on the following verses:

هُوَ الْأَوَّلُ وَالْآخِرُ

"He is the First and the Last." (Surah Hadid 57:3)

إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ

"Surely He begins the creation in the first instance, then He reproduces it." (Surah Yunus 10:4)

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

"Everything is perishable, but He." (Surah Qasas 28:88)

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾

"Everyone on it must pass away." (Surah Rahman 55:26)

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾

"And there will endure for ever the person of your Lord, the Lord of glory and honor." (Surah Rahman 55:27)

They reason through the apparent meaning of these verses, which proves that gathering implies bringing together the scattered parts, like the story of Ibrahim (a.s.) and Uzair. And the fact is that verses are in any aspect not clear and direct. Logical evidences are present on both the sides; and it is difficult for anyone to decide. Most Sunni theologians believe that souls are not annihilated and most Shia theologians believe that both the souls and bodies of the duty-bound are annihilated as Khwaja Naseer (r.a.) has written in *Tajreed*:

Unwritten reasoning proves the annihilation of bodies. And in the duty-bound, along with the difference of parts, they interpret the annihilation of all things as was mentioned previously; that Imam Ja'far Sadiq (a.s.) said in reply to a heretic: The soul endures till the blowing of the trumpet; at that time all things are destroyed; neither any perception remains nor any feeling. After that everything is brought back by their creator like He created them in the beginning. For the duration that the creatures remain in existence; that is four hundred years.

It is mentioned in some sermons of *Nahjul Balagha*, which are mostly considered widely related, that: He is the one, who destroys everything after their creation, till their existence is annihilated like them and after creation of things to annihilate

them and is not stranger than bringing them from nothing into existence; and why it should not be so?

Though if all the animals of the world: like birds, quadrupeds and all their kinds, all the ignorant and intelligent ones of all nations unite to create a mosquito, they will never succeed and they will not find any means to do that; on the contrary, without any doubt all their intellects will be bewildered in its knowledge and they will admit their failure in creating a mosquito.

Whereas the Almighty Allah after destroying everything, wanders alone and nothing is there with Him, just as it was before their creation. After annihilation there will be neither time nor place. At that time death and time will be destroyed and years and hours will disappear. Nothing will remain, except the Almighty Allah, the most powerful one as the return of all matters is to Him alone. When He created all of them, they did not possess any power and when He destroyed, they could not prevent it. If they had the power to prevent it, they would definitely have been eternal.

When He created them, it was neither for strengthening his rulership nor for decline and loss or seeking help over the enemies, or due to loneliness that he should get company from them. His annihilation after creating them is not due to any grief, which is obtained through their determination or power or to allow them to continue had been difficult for Him. Then after annihilating them, He again brings them into creation, without there being any need of them or seeking something from them.

Thus, this sermon clearly shows that in annihilation of all things and on the basis of this, to believe in the return of the non-existent, there is no other option. And the reasons, which they mention in correctness of resurrection, along with admission of impossibility of the return of the non-existence, is of no use. On the contrary, the more apparent is legality of the return of the non-existent from the aspect of Islamic law and reason and while the Almighty Allah can bring something from non-existence to

existence, why He cannot create it after it has become non-existent, although He has not crossed the limits of possibility.

If someone claims that this is a natural course of events, it is valid, but traditions regarding the absolute annihilation of all things have not reached to this limit that they should create certainty. So the traditions must not be rejected and it is better to leave them in the rank of probability.

Section Seven: Events Preceding Qiyamat

It is necessary to have faith in all that Almighty Allah has mentioned in the verses of Quran that they will occur before Qiyamat and the far fetched explanations of heretics and due to doubts of the philosophers, no interpretations should be given way in it, as the Almighty Allah has said:

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ

"On the day when We will roll up heaven like the rolling up of the scroll for writings." (Surah Anbiya 21:104)

And He said:

فَإِذَا انْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾

"And when the heaven is rent asunder, and then becomes red like red hide." (Surah Rahman 55:37)

Then He said:

وَانْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾

"And the heaven shall cleave asunder, so that on that day it shall be frail," (Surah Haqqah 69:16)

Then He said:

يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ﴿٩﴾

"On the day when the heaven shall move from side to side," (Surah Tur 52:9)

Regarding stars also, He has said in many places that their light will fade, as will fade the lights of the sun and moon, and they will fall down from the sky. The sun and the moon will decline. Sun and moon will come together:

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ﴿٩﴾

"And the mountains shall be as tufts of wool" (Surah Maarij 70:9)

They will separate from each other. They will be like scattered dust. They will be leveled to the earth. A great quaking will occur in the earth; such that all the buildings will be razed. And the earth would become leveled.

Moreover, He said:

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿١٠٥﴾

"And they ask you about the mountains. Say: My Lord will carry them away from the roots." (Surah Taha 20:105)

فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾

"Then leave it a plain, smooth level;" (Surah Taha 20:106)

لَا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا ﴿١٠٧﴾

"You shall not see therein any crookedness or unevenness." (Surah Taha 20:107)

Ali bin Ibrahim has in his *Tafsir*, narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that when the Almighty Allah wants to gather the people, He will ask the announcer to call out and He will gather all Jinns and men in a single moment in one place. Then He will bring the first heaven and place it behind the people; then bring the second heaven, which is twice the size of the first; in the same sequence He will bring down all the heavens and put them around all the people. After that, a cloud will come down with angels and the caller will announce the following verse:

يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانْفُذُوا ۚ لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٣﴾

"O assembly of the jinn and the men! If you are able to pass through the regions of the heavens and the earth, then pass through; you cannot pass through, but with authority." (Surah Rahman 55:33)

Then Imam (a.s.) wept and the narrator asked: Where will the Messenger of Allah (s.a.w.s.), Amirul Momineen (a.s.) and their Shia be at that time? He replied: They would be located on many hills, which are more fragrant than Musk. They will be atop pulpits of effulgence. All would be aggrieved, but they will not be disappointed. All would be terrified, but they will not be terrified. Then the Imam recited:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ

"Whoever brings good, he shall have better than it; and they shall be secure from terror on the day." (Surah Naml 27:89)

Then he said: By Allah, in this verse, the 'good' implies the Wilayat of Amirul Momineen (a.s.).

Ali bin Ibrahim has narrated from the Imam that on Judgment Day, the Almighty Allah will gather all people in one place on the earth. Then He will inspire the first heaven to descend with all those who are on it. So, the first heaven will descend along with twice the numbers, which are in the earth. Then the second heaven will descend, along with twice the number, which are in the first heaven.

In this way will descend the folks of all heavens, who in number are twice their predecessors. The Jinns and men will be

present in seven veils. A caller from the angels will call out to them with the verse mentioned above. All of them will see that the angels have surrounded them from all sides and they cannot escape in any way.

Section Eight: Gathering of the Animals

The Almighty Allah has said:

وَإِذَا الْوُحُوشُ حُشِرَتْ ﴿٥﴾

"And when the wild animals are made to go forth," (Surah Takwir 81:5)

Then Allah says:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ ۚ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ۚ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾

"And there is no animal that walks upon the earth or a bird that flies with its two wings, but (they are) genera like yourselves; We have not neglected anything in the Book, then to their Lord shall they be gathered." (Surah Anaam 6:38)

It is well known among commentators of Quran that in both these verses, gathering implies gathering in Qiyamat…some say that it implies their destruction in the world and it is well known among Shia and Sunni theologians that all of them will be gathered.

Qatada, a famous Sunni commentator of Quran, has said that everything will be gathered, even the housefly; so that it may be recompensed for the oppressions suffered. Mutazila say that the Almighty Allah will gather all animals on Judgment Day, so that the hardships they had suffered, because of being killed or slaughtered may be recompensed and after recompensing them, if He likes, He will keep some of them alive in Paradise and destroy some of them as mentioned in traditions. Ashaira say that this is not obligatory on Allah, but He will

resurrect the quadrupeds. Then He will take retaliation from the horned animals for the tyranny they committed on the horn-less animals. At that time He will tell them: Die and all of them will die.

It is mentioned in the interpretation of the first verse in *Majmaul Bayan* that the Almighty Allah resurrects the animals to give them what they are eligible for; that is recompense for the pain they suffered in the world and He takes revenge of some from others, while what they were deserving of, reaches them. Some say that the recompense is forever; some say that it is time bound; some of them say that the Almighty Allah will keep recompense them forever by way of grace.

Ahle Sunnat have narrated from Abu Huraira that the Messenger of Allah (s.a.w.s.) said that the Almighty Allah will resurrect all creatures in Qiyamat; including the cattle, quadrupeds, birds and other things. To such extent would be the justice of Allah that day that He will takes the revenge of the horn-less animal from the horned ones; then He will say: Turn to dust, and they will all oblige. That is the reason that the infidel says:

يَا لَيْتَنِي كُنْتُ تُرَابًا ﴿٤٠﴾

"O! would that I were dust!" (Surah Naba 78:40)

He wishes to become dust, in order not to be punished.

It is narrated from Abu Dawood that he said: One day I was with the Holy Prophet (s.a.w.s.), when a couple of goats clashed hitting, each other with their horns. The Prophet said: Do you know, why they are fighting each other? Companions said: We don't know. The Prophet said: But Allah knows, and in Qiyamat, He will judge between them.

Kulaini has narrated and Barqi has stated in *Mahasin* that Amirul Momineen (a.s.) said in one of his sermons: O people, sins are of three kinds: first is the sin, which is forgiven. The

second is that, which is not forgiven; and the third is that for which forgiveness is hoped and chastisement for whom is feared.

Thus, the first sin is of one, whom the Almighty Allah has punished him in the world; and Almighty Allah is more merciful and forbearing that He should punish him again. The second sin is the oppression of people on each other. When Almighty Allah takes the accounts of creatures, He will swear and say: By My might and honor, I do not miss any oppression of anyone; so much so that even if one hits his hand on that of others; or touches the palm or the horned animal hits at hornless animals with his horn. He takes retaliation from some of them and takes the rights of some from others, till no excess of anyone remains. Then He takes them to accounting.

The third sin is what the Almighty Allah has concealed from His servant and given him Taufeeq to repent for. That servant cries and humbles himself for that sin and is hopeful for the mercy of his Lord regarding this sin. Thus, we are also hopeful for him, by we are also fearful of his being chastised.

The author says: These different kinds of sins are of believers, because infidels are punished in the world as well as the hereafter and in the third instance the cause of apprehension is incidence of hurdles in conditions of repentance. Otherwise as a result of that promise that Allah has made, it is obligatory on Him to accept repentance, as mentioned in many reliable traditions.

It is narrated through Shia and Sunni channels that the Messenger of Allah (s.a.w.s.) said: On Judgment Day, four persons would be mounted. I will be mounted on Burraq; my brother, Salih will be mounted on the she-camel, which his nation hamstrung; my daughter Fatima, on my she-camel Ghazba, and Ali Ibne Abi Talib (a.s.), on a she-camel of Paradise.

In some reports, instead of Fatima, ‘my uncle Hamza, the chief of the martyrs’ is mentioned, that he will be mounted on my she-camel Ghazba. It is mentioned in the tradition about

deniers of Zakat that one, who does not pay Zakat of quadrupeds and dies, the Almighty Allah will raise him up in the field of Mahshar, in such a way that everything having a sting will bite him and every poisonous creature will walk over him.

Ibne Babawayh has narrated through authentic chains of narrators that the Messenger of Allah (s.a.w.s.) saw a camel, whose legs were tied and a load was placed on its back. He asked: Where is the owner of this she-camel. Tell him that he should be prepared as this she-camel will dispute with him on Judgment Day.

It is narrated from Imam Ja'far Sadiq (a.s.) that the camel, on which three Hajjs are performed or according to another report, seven Hajjs, it is said to belong to Paradise.

It is narrated from the Messenger of Allah (s.a.w.s.) that: Make your sacrifices good, as they will be your mounts on the Siraat Bridge. It is also narrated that the horses used by fighters in holy war in the world, will be their mounts in Paradise as well.

It is narrated from Imam Ja'far Sadiq (a.s.) that there will be no quadrupeds in Paradise, except for the ass of Balam Baoor, she-camel of Salih, wolf of Yusuf (a.s.) and dog of the folks of the cave.

A large number of traditions are narrated in this regard and it is known from the apparent meaning of verses and traditions that quadrupeds will be resurrected and oppressions wrought on them would be accounted for. Some other animals will be raised for different exigencies and some will enter Paradise like the she-camel of Salih (a.s.) etc. Resurrection of animals on Judgment Day and their being rewarded for their plight in the world is not proved from authentic reports.

That is why most Shia scholastic theologians have only mentioned it, without going into the details. As for other duty-bound creatures from angels, jinns and devils etc; there is no dispute that all of them will be resurrected. Angels will enter

Paradise and devils will enter Hell, except very few of them, who might have brought faith, as is clear from some rare reports. The sinners from Jinns will be sent to Hell and their believers, due to their faith and good deeds will be rewarded, but there is a dispute whether Jinns will go to Paradise or will remain at the heights (*Araaf*). Most people believe that they will enter Paradise, but their ranks will be lower than that of human beings and some have said that their reward will be in Araaf.

Ali bin Ibrahim has said that people asked the Messenger of Allah (s.a.w.s.): Do the believers from Jinns enter Paradise? He replied: No, but there are many areas between Paradise and Hell, where believers from Jinns and sinners from Shia will reside; but the claim is not proved only on the basis of this, report; rather one should briefly know that the Almighty Allah, according to His promise, will definitely reward the doers of good and it is known from the apparent meaning of the verse that they would also be rewarded with Paradise. Especially the verses of Surah Rahman; the Almighty Allah has mentioned bounties for both: humans and jinns, but this report proves the opposite. Some commentators of Quran have said regarding the exegesis of the following verse:

لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٥٦﴾

"Before them neither man nor jinni shall have touched them." (Surah Rahman 55:56)

This verse proves that there is divine reward for the Jinns as well and that their spouses will be fairies of Paradise. Some have said that this verse means that the Hourie Allah will bestow to man, no human being has ever touched her. And the Hourie He will bestow to Jinns will be as such that no Jinn would have touched her. However, this reasoning is weak and it is preferable to maintain silence in this regard.

Section Nine: Circumstances of Children and Insane etc

We should know that there is no dispute among our scholars that the children of believers will enter Paradise with their parents as the Almighty Allah has said:

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ

"And (as for) those who believe and their offspring follow them in faith, We will unite with them their offspring and We will not diminish to them aught of their work." (Surah Tur 52:21)

It is mentioned in many traditions that this verse is revealed regarding the children of believers; they are taken to Paradise with their parents. Some have said that it implies those matured persons, whose deeds are deficient from reaching to the ranks of parents; so, the Almighty Allah joins them to the ranks of their parents due to their faith.

It is narrated from Ibne Abbas. Some say that both are included in this verse, but the first matter is apparent and well known. Ahle Sunnat have narrated from Amirul Momineen (a.s.) that the Messenger of Allah (s.a.w.s.) said: Believers and their children are in Paradise and then he recited the captioned verse.

Ali bin Ibrahim has narrated from Imam Ja'far Sadiq (a.s.) that the children of our Shia are reared by Lady Fatima (s.a.) and on Judgment Day, she gifts them to their parents.

Kulaini has narrated from Imam Ja'far Sadiq (a.s.) that the children will be deficient from the deeds of their parents; so they are united with their parents, that they might be pleased.

Nawadir Rawandi has narrated from Imam Ali Reza (a.s.), and in the Lucknow edition, it is mentioned that he narrates from Imam Musa Kazim (a.s.) that: You should not marry an extremely beautiful wife, who is barren. Indeed I will pride myself on Judgment Day over other nations due to your exceeding numbers. Do you not know that children live below the throne of Allah and seek forgiveness for their parents? His Eminence, Ibrahim (a.s.) looks after them and Lady Sarah rears them on a mountain of Musk, amber and saffron.

Ibne Babawayh has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) in the book of *Faqih* that when a child of a believer dies, a caller from the heavens calls out: so and so son of so and so has died; if his father or mother or his relative from believers has died, that child is given over to him so that he may feed him; otherwise he is given over to Lady Fatima (s.a.) that she may feed him; till his father, mother or a believer relative dies. Thus, Lady Fatima (s.a.) takes care of him.

Moreover, it is narrated through authentic chains of narrators from the same Imam that the Almighty Allah hands over the children of believer to Prophet Ibrahim (a.s.) and Lady Sarah, that they may feed them from a tree of Paradise, which has large number of teats. It is located in a palace of pearls. On Judgment Day, they will be dressed up in fine garments, perfumed and given to their parents as gifts. Thus, they will all be rulers in Paradise with their parents and this is the meaning of the above verse of Quran: then Imam (a.s.) recited the above verse.

Also, in some reliable books, it is narrated from Imam Muhammad Baqir (a.s.) that when the Messenger of Allah (s.a.w.s.), during ascension reached to the seventh heaven and met all the prophets over there, he asked: Where is my father, Ibrahim. Angels replied: He is in the company of the children of the Shia of Ali. After that when the Prophet entered Paradise, he decried Prophet Ibrahim (a.s.) under a tree. That tree had a large number of teats and numerous children were taking a suck.

Whenever a teat escapes the mouth of child, Ibrahim (a.s.) replaces it.

Prophet Ibrahim (a.s.) greeted the Holy Prophet (s.a.w.s.) and inquired about Ali Ibne Abi Talib (a.s.). He replied: I left him as my deputy in my nation. Ibrahim (a.s.) said: You left a very nice and capable Caliph. Almighty Allah has made his obedience incumbent on angels and these are the children of his Shia. I requested the Almighty Allah to give them in my charge, that I may rear them and the drinks they take gives them the taste of all the fruits and streams of Paradise.

The author says: It is possible that some children may be given to Lady Fatima (s.a.), and some to Prophet Ibrahim (a.s.) and Lady Sarah or first they are given to Lady Fatima (s.a.) and she in turn gifts them to Ibrahim (a.s.). As for the children of disbelievers, there is dispute in this.

Some say that they are under the charge of their parents and they go to hell with them. Some say that they go to Heaven. Some say that Allah will deal with them according to His knowledge on Judgment Day; if He knows that if they had been alive, they would have been righteous, He admits them to Paradise and if He knows that if they had been alive, they would have adopted wickedness, He sends them to Hell.

There is no dispute among Shia theologians that all of them will not go to hell. Some have said that they will enter Paradise as servants of the folks of Paradise; and some have said that they will definitely go to Paradise. Most are of the view that they would be from the folks of Araaf.

Kulaini, Ibne Babawayh and most Shia tradition scholars believe that the Almighty Allah will make them duty bound in another way on Judgment Day and depending on that He will reward or punish them. This is according to many traditions recorded in this regard.

As Ibne Babawayh has narrated through authentic chains of narrators from Zurarah from Imam Muhammad Baqir (a.s.) in

Khisaal that on Judgment Day, the Almighty Allah will exhaust proof on five persons: children, one, who lived between periods of two prophets, that is a long time has passed since the arrival of the past prophet. People of deviation had arrived after that and there was no other prophet; like during the period of Jahiliyya. Thus, in that condition, many people on whom the argument is not exhausted, are excused.

One, who has not understood the beginning of the call, till the argument is not exhausted on him. And the idiot, who cannot differentiate between right and wrong. That is those, having a weak faith. And the insane, who cannot understand anything and who is not duty bound for anything. And the born dumb and deaf.

Thus, the Almighty Allah exhausts the argument on each of them. He sends a messenger for them and kindles a fire. That messenger tells him: Your Lord has commanded you to enter this fire. The fire becomes cool for one, who enters it and one, who disobeys, is thrown into Hellfire.

Moreover, in the books of *Al-Kafi* and *Maniul Akhbar* it is narrated through authentic chains of narrators from Zurarah that on Judgment Day, children and extremely aged persons, who are unable to understand anything; persons who died during Fatara (between two prophets); the insane, who cannot discriminate between truth and falsehood; all will argue against the Almighty Allah that the argument was not exhausted on them. At that time the Almighty Allah exhausts the argument by sending an angel; after that the same continues as in the above-mentioned tradition.

Kulaini has narrated through good like chains from Hisham that people asked Imam Ja'far Sadiq (a.s.) about the fate of one, who died during Fatara, one, who did not reach maturity and one, who is insane. Imam (a.s.) replied: The Almighty Allah exhausts proof on them. He makes a fire and orders them to enter; the fire is cool and safe for one who obeys; and one, who does not enter it, is told by Almighty Allah: I gave you a duty

and you disobeyed. The same is applicable for the dumb and deaf as well.

Kulaini has narrated through another chain of narrators regarding children; that on Judgment Day, the Almighty Allah gathers them and lights a fire and then orders them to throw themselves into it. The fire becomes cool for whom, the Almighty Allah knows are people of righteousness, and about whom, Allah knows that they are wicked; they refuse to enter it and they are ordered to be cast into Hellfire. They put forth the excuse that they have not been put to any test. The Almighty Allah tells them: I just gave you a duty, but you did not obey; so how you would have believed, if I had sent a prophet to you to give you a command from unseen.

In *Tauheed*, Ibne Babawayh has narrated through Ahle Sunnat chains from Abdullah bin Salam that he said: I asked the Holy Prophet (s.a.w.s.): Does the Almighty Allah punish any of His creatures without exhausting the proof on him? He replied: Allah forbid! (no). Abdullah asked: Where are the children of idolaters: in Paradise or Hell? He replied: the Almighty Allah is more worthy of this.

On Judgment Day, Allah orders the fire known as Falaq, which is worse than all the fires of hell. So it emerges from its place, while it is dark and black; along with chains and iron collars. Almighty Allah commands it to be blown at the mouth of creatures; due to its intensity of blowing, rends asunder, light of the stars fade, all seas dry up, all mountains disintegrate and all eyes become dark.

Due to its terror in Judgment Day, pregnant women get miscarriages; children become old persons; the Almighty Allah orders the children of idolaters to throw themselves into that fire. About those Allah knows is righteous, they throw themselves into the fire and it becomes cool and secure for him as it had become for Prophet Ibrahim (a.s.).

Regarding one, Allah knows that he is wicked, he refuses to enter that fire. The Almighty Allah commands the fire to take

him up as he has ignored the divine command. Thus, this group will be under the charge of their parents in Hell and many traditions are mentioned in this regard. This matter is also not beyond reason.

Ibne Babawayh says that some theologians have denied this. They say that there is no duty in the abode of recompense. Its reply is that the abode of recompense of believers is Paradise and the abode of recompense of disbelievers is Hell and this duty is neither in Paradise nor Hell. It will be at some other place.

The author says: How is it improbable that hereafter might be an abode of recompense for some; and for some it is an abode of recompense as well as an abode of duty. Shaykh Tusi, in the book of *Ghaibat,* has narrated from Zurarah that Imam Ja'far Sadiq (a.s.) said: If Almighty Allah wishes, He has the right to admit the deviated ones to Paradise and it is preferable for Him and not a defect.

Zurarah asked: May I be your ransom, how is that possible?

Imam (a.s.) replied: The speaking one [Imam] passes away and the silent one also does not say anything (because of Taqayyah). On the basis of this, a person who dies between these two, would be admitted to Paradise.

The author of *Tawilul Ayaat Bahira* has mentioned in the explanation of the following verse:

يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ ﴿١٧﴾

"Round about them shall go youths never altering in age," (Surah Waqiyah 56:17)

…which describes the folks of Paradise, narrating from Amirul Momineen (a.s.) that he said: These are the children of people; neither do they possess any good deed that they might be rewarded nor committed any sin, that they might be punished; that is why, they are appointed as servants for the folks of Paradise. Someone inquired from the Messenger of Allah

(s.a.w.s.) regarding the fate of the children of idolaters. He replied: They will be servants of the folks of Paradise and they are created in form of children to serve the folks of Paradise.

Shaykh Tabarsi has also under the interpretation of this verse, narrated these two traditions.

Kulaini has narrated through correct chains of narrators from Zurarah that he said: I asked Imam Ja'far Sadiq (a.s.): What do you say regarding those children, who die before reaching maturity? He replied: People inquired from the Messenger of Allah (s.a.w.s.) regarding them and he said: Allah knows better how they will be dealt with. Imam Ja'far Sadiq (a.s.) said: You should leave it to the Almighty Allah and don't comment on it.

The author says: The fact of the matter is that we should know in brief that rational and textual evidences, verses and reports are recorded to the effect that the Almighty Allah is fair; He does not resort to injustice. Children, insane and those who are handicapped and on whom the proof is not exhausted, or who are mentally retarded and cannot discriminate between truth and falsehood; He will not punish them or He would give them another duty and will make reward and punishment dependant on it as is mentioned in many of the traditions and we have narrated some of them.

Mohiuddin Arabi, the father of Ahle Sunnat Sufis has also believed this. Thus, I recall that I have seen in the book of *Futuhaat* that the Almighty Allah either keeps them in Araaf or admits them into Paradise; but they will get a lower status in Paradise; or some of them will be servants of the folks of Paradise. Or some will remain in Paradise and some in Araaf. Thus, as mentioned in this true tradition, their fate should be left for the Almighty Allah and we should know that Allah, the Mighty and the High deals with them according to demands of justice, He does not oppress them and does not punish them, without exhausting the proof on them.

If all these serve the folks of Paradise, it will not be a service, which would be a hardship for them, on the contrary, they would enjoy it; as the angels derive pleasure from the services related to them. And Allah knows best.

Section Ten: Balance of Deeds and Accounting

We should know that there is no controversy among Muslims regarding the factuality of the Balance of deeds and it is mentioned in the Holy Quran on a number of occasions. The Almighty Allah has said in Surah Araaf:

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ ۚ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٨﴾

"And the measuring out on that day will be just; then as for him whose measure (of good deeds) is heavy, those are they who shall be successful;" (Surah Araaf 7:8)

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٩﴾

"And as for him whose measure (of good deeds) is light, those are they who have made their souls suffer loss, because they disbelieved in Our communications." (Surah Araaf 7:9)

In Surah Mominoon, also, a similar point is mentioned; in Surah Kahf He says, regarding the infidels:

فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا ﴿١٠٥﴾

"And therefore, We will not set up a balance for them on the day of resurrection." (Surah Kahf 18:105)

In Surah Anbiya it is said:

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۖ وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَاسِبِينَ ﴿٤٧﴾

"And We will set up a just balance on the day of resurrection, so no soul shall be dealt with unjustly in the least; and though there be the weight of a grain of mustard seed, (yet) will We bring it, and sufficient are We to take account." (Surah Anbiya 21:47)

In Surah Qariah also, the mention is made of the heaviness and lightness of Balance:

Thus, there is no doubt in the factuality of the balance of deeds (*Mizan*) and its denial is absolute disbelief. However, there is dispute regarding its meaning. Most commentators and scholastic theologians of Ahle Sunnat and Shia have relied on its apparent meaning and they say that on Judgment Day, the Almighty Allah will fix a balance having a balancing rod and two huge pans. The deeds of people will be weighed in it.

The good deeds will be placed on one side and the bad deeds on the other, but they differ as regards the condition of weight; because deeds are some concepts, which neither have weight nor are they established independently. Some have said that the scrolls of deeds is weighed. Ahle Sunnat have narrated from Ibne Umar that people inquired from the Messenger of Allah (s.a.w.s.) about what would be weighed on Judgment Day. He replied: The scroll of deeds is weighed.

On the basis of this, it is necessary that the Almighty Allah bestows weight to the scroll of deeds, according to the deeds. Some have said that the good deeds will be personified in illuminated forms and the evil deeds will take the shape of dark forms and they are weighed against each other.

Some believe that the deeds would be personified and they say that according to difference of scholars, the transformation of realities is allowed as in dreams divine cognition takes the form of water and milk; but this is very unlikely from logic. The resurrection Muslims believe in, is not having compatibility with it, because they believe that this same body will be resurrected and they do not accept difference in form.

On the basis of this, to accept the transformation of reality is only a mistake and most reasonable view is that the Almighty Allah creates some things from those words and deeds; like for example good and bad face. So that their goodness and evil takes form and it may be inspected. although this is in accordance to one who believes in the resurrection of facsimile bodies.

Moreover, even if we suppose the Balance (*Mizan*) to be fixed, again there is dispute in its meaning, whether there is one and the same balance for all or it is different for each person. Even if we suppose that it is different for all, whether one is for weighing all his beliefs, deeds, morals and types of acts; or it is different for all? Since we don't know the specification of this; in this regard, a general faith is sufficient and Ahle Sunnat and Shia theologians believe that Mizan is a metaphor of justice and reward and punishment is a metaphor of weighing of deeds according to justice.

They say that if that person believes in the justice of God, what is the need of weighing in the balance and if he is not having belief, how he would get certainty from this weighing; on the contrary, he can say that you brought many bodies and weighed them and displayed this. How I can know that this was in accordance to justice?

Thus, there is no use of this weighing and its support is what is narrated from Hisham bin Hakam in *Ihtijaaj* that a heretic asked Imam Ja'far Sadiq (a.s.) about Mizan. Imam (a.s.) said: Deeds are not bodies, which might have heaviness and lightness, and only that person is needful of weighing anything who is unaware of their weight. Whereas nothing is concealed

from the Almighty Allah. He asked: Then what is the meaning of Mizan? He replied: It implies justice. He asked: Then what is the meaning of the following verse:

فَمَنْ ثَقُلَتْ مَوَازِينُهُ

"Then as for him whose measure (of good deeds) is heavy" (Surah Araaf 7:8)

He replied: Whose good deeds are more.

Kulaini and Ibne Babawayh have narrated from Hisham bin Saalim that people asked Imam Ja'far Sadiq (a.s.) regarding the meaning of the following verse:

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ

"And We will set up a just balance on the day of resurrection." (Surah Anbiya 21:47)

He said: Balances imply prophets and successors (a.s.).

Shaykh Mufeed says: Mizan implies dispensing of justice between deeds; to put everything in its proper place and to convey every right to its rightful owner. It does mean what the Hashawiyya have understood. That on Judgment Day, there will be many balances like the balances of the world and every balance is having two pans; the deeds will be placed in them.

Since deeds have many dimensions, they cannot be weighed and they are described as heavy and light metaphorically. The implication is that whatever is heavier than deeds, it is having eligibility of a great divine reward and whatever is light and its measure is less, and the doer of the act is not rightful for great divine reward and the tradition, in which it is mentioned that Amirul Momineen (a.s.) and the Imams from his descendants are criterion; it implies that they judge between the acts and command by justice and divine reward.

In the proverb of Arabs, it is said: So and so is in my view the Mizan of so and so person. Its implication is that he is an equal of him and what the Almighty Allah has said about accounting and fear about it, it implies that he is left on his own deeds and one who is dealt in this way, is not purified of his deeds; and one, whom the Almighty Allah should forgive, gets salvation. One, whose balance is heavy; implies one, who is more deserving of divine reward.

Thus, they are the successful ones. And one, whose balance is light, it implies that his obedience is less and he is not eligible for divine reward. Thus, they are those, who harm their selves and they will abide in Hell forever. The Holy Quran is revealed in the language of Arabs and its metaphor is well known in their language.

The author says: Due to this it is difficult to ignore the apparent connotation of the verses, but since reports in this matter are mutually contradictory, it is necessary to have faith in the Mizan and its meaning should be left to the interpretation of these personages; and it is difficult to take any side. As for the accounting and questioning of people; in this regard a large number of traditions and verses are mentioned. It is obligatory to have faith in them in general. It is mentioned in many verses that the Almighty Allah is a swift taker of accounts. He is the fastest account taker (*Asraul Haasibeen*).

Regarding some, He has said that there is an evil accounting from them and the accounting is hard for them. He has also said that their return is to Us and their accounting is on Us. And He says: I question those, to whom prophets were sent. And I question the prophets. It is mentioned in traditional reports that Allah takes the account of the creatures in a blink of the eye. It is mentioned in another traditional report the time it takes to milk a goat.

It is narrated from Amirul Momineen (a.s.) that accounting of one person does not prevent Allah from taking the account from another, as giving sustenance to one does not prevent Him

from giving sustenance to another. Ibne Babawayh has said in *The Shiite Creed* that:

Our belief concerning the reckoning (*Hisaab*) is that it is real. Some of it will be undertaken by Allah, the Mighty and Glorious, and some by His Proofs (the Imams). The reckoning of Prophets and Imams will be undertaken by Allah; while every Prophet will be entrusted with the reckoning of his vicegerent. And the vicegerents (*Awsiya*) will take the reckoning of the whole of their communities. Allah, who is Blessed and Exalted above all, will be witness for the prophets (*Anbiya*) and apostles (*rusul*); and these (prophets and apostles) will be witnesses for the vicegerents (*Awsiya*).

And the Imams will be witnesses for the people, and this is borne out by His saying:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا ﴿٤١﴾

"How will it be, then, when We bring from every people a witness and bring you as a witness against these?" (Surah Nisa 4:41)

And Allah says:

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ

"Is he then who has with him clear proof from his Lord, and a witness from Him recites it ." (Surah Hud 11:17)

And the witness (here referred to) is the Prince of Believers, Ali Ibne Abi Talib. And He says

إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٥﴾ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾

"Surely to Us is their turning back, then surely upon Us is the taking of their account." (Surah Ghashiya 88:25-26)

Imam Ja'far was asked concerning the saying of Allah, Exalted is He:

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا

"And We will set up a just balance on the day of resurrection, so no soul shall be dealt with unjustly in the least." (Surah Anbiya 21:47)

He said the scales (or balance) are the Prophets and their vicegerents (*Awsiya*). Among men, there will be some, who will enter Paradise without a reckoning; but everyone will be questioned according to the saying of Allah:

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ﴿٦﴾

"Most certainly then We will question those to whom (the apostles) were sent, and most certainly We will also question the apostles;" (Surah Araaf 7:6)

…that is, concerning religion.

And as for sins, no one will be questioned about them, except he, whose reckoning is being taken. Says Allah:

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٣٩﴾

"So on that day neither man nor jinni shall be asked about his sin." (Surah Rahman 55:39)

…that is, especially those who are Shia of the Prophet and the Imams, and not of the others. as is handed down in the commentaries of the Quran. And everyone, whose reckoning is taken shall be punished, although [it be that the punishment amounts to no more than a slight detention.]

And no one shall escape the Fire, and no one shall enter the Garden (merely) by virtue of his actions, except by the mercy of Allah, Exalted is He above all. And verily Allah will address His slaves, whether they be the earlier or the later ones, in one

speech containing the complete reckoning of the deeds of every person. And each person shall hear only the part related to himself, so that he shall imagine that he alone is being addressed and no one else. And Allah, Exalted is He, will not be diverted from addressing one person, because He is addressing another. And He will be quit of His reckoning of the prior and later ones (i. e. all mankind) in the space of half an hour, according to the computation of the hours of this world.

Allah will confront each person with a book wide open, informing Him of all his actions, omitting neither a minor nor a major sin. In this fashion will Allah constitute each person his own reckoner and judge, for he will be told:

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾

"Read your book; your own self is sufficient as a reckoner against you this day." (Surah Isra 17:14)

Allah will put a seal upon the mouths of certain people, and their hands and feet and all their limbs will testify to things they are hiding:

وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا ۖ قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾

"And they shall say to their skins: Why have you borne witness against us? They shall say: Allah Who makes everything speak has made us speak, and He created you at first, and to Him you shall be brought back." (Surah Fussilat 41:21)

[End of the statement of Shaykh Saduq and this learned scholar has reconciled the traditions in this way.]

Kulaini has narrated from Imam Zainul Abideen (a.s.) that neither Mizan is fixed nor scroll of deeds is opened for polytheists; on the contrary, they are taken to Hell in hordes.

Fixing of the balance and unfurling of the scroll of deeds is for Muslims.

Ibne Babawayh and Shaykh Tusi have narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that: The servant does not move two steps till the Almighty Allah does not ask him about four things: about his age, in what he spent it; secondly his youth, in what he spent it; third, his wealth, from where he got and how he spent it.

Fourth, regarding love for us Ahle Bayt (a.s.). Ibne Babawayh has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that on Judgment Day, two believer men will be made to stand for accounting. Both will be made to stand up for accounting: one is poor and the other is rich.

The poor one will ask: O Allah, why do You make me stand? By Your might and honor, You are well aware that You did not bestow me any power or rule that I should either do justice or oppress. You also did not give me excess of wealth, that Your right should become obligatory on me, and whether I paid it or not. You only gave me as much sustenance as You had destined for me and You knew that it was sufficient for me.

The Almighty Allah will say: My servant is right, leave him, so that he may enter Paradise. And that rich man continues to stand; he perspires so much that even if forty camels drink it, it would be sufficient for them. After that he enters Paradise and that poor asks him: What prevented you from coming sooner. He replies: The prolongation of the accounting; my shortcomings were exposed one after another and the Almighty Allah used to forgive me; till He encompassed me with His mercy and included me among the penitents. Then he asked: Who are you? He will reply: I am the same beggar, who was with you in the Mahshar. He will say: The blessing of Paradise have transformed you so much that I could not recognize you.

It is narrated from Husain bin Saeed in the book of *Zuhd* that a person came to Imam Muhammad Baqir (a.s.) and asked:

O son of Allah's Messenger, I have committed a sin, which is between me and God. No one is aware of it from the creatures. That sin is very heavy and hard for me and I consider you more honorable that I should mention it to you.

On Judgment Day, the Almighty Allah will take account of the believers Himself and after informing of each sin, will forgive him and neither would he divulge it to a proximate angel nor a messenger prophet. On the contrary, He will keep some of the sins concealed from that person so that he should not be much ashamed. Then He will order his evil deeds to change into good deeds and this is the meaning of the following verse:

فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾

"So these are they of whom Allah changes the evil deeds to good ones; and Allah is Forgiving, Merciful." (Surah Furqan 25:70)

According to another report Shaykh Tusi said: On Judgment Day, the sinful believer is brought for accounting. The Almighty Allah Himself takes his account and He does not inform any of the creatures about it. He mentions his sins directly to him; and when he confesses, Almighty Allah orders his deed recording angels to change his bad deeds into good and show them to the people. When people see, they say: This man is not having a single sin in his account. At that time the Almighty Allah orders them to take him to Paradise. This is the interpretation of the above verse. It is exclusive for our Shia.

It is narrated in *Uyun Akhbar Reza (a.s.)* that the Messenger of Allah (s.a.w.s.) said: The Almighty Allah takes the account of all the creatures, but He sends without accounting to Hell one, who has taken a partner to Him. Moreover, it is narrated through very reliable chains that the first thing, which a person would be questioned about, is the love of us, Ahle Bayt (a.s.).

Shaykh Tusi has narrated in *Amali* and others have also narrated that Amirul Momineen (a.s.) wrote in the letter to the people of Egypt, which he sent through Muhammad bin Abi Bakr. In that letter, he wrote: One, who performs a sincere act for the Almighty Allah, is recompensed by the Almighty Allah in the world and the hereafter and in both places He suffices for him in all matters.

The Almighty Allah says: O My servants, who believe; fear the chastisement of your Lord. For those who have performed good deeds, there is divine reward. The earth of the Almighty Allah is vast. The Almighty Allah rewards much, those who are patient. Thus, the Almighty Allah does not take the account of what He has bestowed to the believers in the world. The Almighty Allah says:

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ

"For those who do good is good (reward) and more (than this)." (Surah Yunus 10:26)

It is narrated from Imam Ja'far Sadiq (a.s.) that there is no servant, but that one proof of Allah is on him; either due to a sin he has earned or due to a blessing in thankfulness of what he has been deficient in.

It is narrated from Amirul Momineen (a.s.) that on Judgment Day, the believer servant is made to stand before the Almighty. He commands them to compare His blessings and his acts. Thus, divine blessing encompass his deeds.

The Almighty Allah says: Grant my blessings to him and calculate his good and bad deeds. If both are equal, the Almighty Allah removes his evil due to his good and admits him to Paradise. If the good is more, the Almighty Allah, due to that excess, grants him a great reward. If his evil deeds are more, but he has abstained from polytheism; that is he is a Shia and his beliefs are correct; thus, if the Almighty Allah likes, He forgives

him through His mercy and is kind to him by overlooking his shortcomings.

Shaykh Tusi has narrated from Imam Ja'far Sadiq (a.s.) that he said: On Judgment Day, the Almighty Allah will appoint us to take the account of our Shia. Thus, the sins, which are between the person and God, we beseech Allah to forgive them for our sake and what is our right, we pardon them. Then the Imam recited the following verses:

إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٥﴾

"Surely to Us is their turning back, " (Surah Ghashiya 88:25)

ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾

"Then surely upon Us is the taking of their account." (Surah Ghashiya 88:26)

It is narrated from Imam Ja'far Sadiq (a.s.) in *Basairud Darajaat* that the Messenger of Allah (s.a.w.s.) said: I am the first to come to the Almighty Allah; then the Book of Allah comes to me; then my Ahle Bayt (a.s.); then my Ummah. The Almighty Allah questions my Ummah: How did deal with My Book and the Ahle Bayt of your Prophet.

Ayyashi has narrated that Imam Ja'far Sadiq (a.s.) said in the explanation of the following verse:

إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

"And follow not that, of which you have not the knowledge; surely the hearing and the sight and the heart, all of these, shall be questioned about that." (Surah Isra 17:36)

The ears are asked about what they heard and the eye is asked about what it saw; and the heart is asked what it believed in.

Kulaini and Barqi have narrated through correct chains from Imam (a.s.) that there are three things a believer is not supposed to account for: the food he eats, the cloth he wears; that righteous wife, who assists him and keep her chastity intact due to him.

It is narrated in *Uyun Akhbaar Reza* that Imam (a.s.) said: There is no real bounty in the world. Ahle Sunnat jurists present in the assembly observed: the Almighty Allah says:

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾

"Then on that day you shall most certainly be questioned about the boons." (Surah Takathur 102:8)

Thus, bounties imply, cold water and it is from the bounties of the world. The Imam asked: Have you interpreted it in this way? You are having many contradictory views. Some say it is cold water, some claim that it is tasty food and some say it is a good dream.

However, my respected father informed that when all these views were mentioned in the presence of my grandfather; he became enraged and he said: The Almighty Allah does not ask His servants of what He has given to them by way of grace and He does not remind them of His favors. Reminding of favors is considered a bad ethical trait for creatures; so how it can be attributed to the Creator?

However, the bounty is belief in our Wilayat and Imamate and the Almighty Allah questions about it after Tauheed and prophethood, and that is why, He has mentioned it as a bounty, because when a believer fulfills it, he is admitted to the everlasting bounty of Paradise, which has no decline. Indeed, my respected father informed me through his respected forefathers

and they from Amirul Momineen (a.s.) that the Messenger of Allah (s.a.w.s.) said to Amirul Momineen (a.s.):

O Ali, indeed, the first that a servant will be asked after his death is the testimony to the oneness of God, and that His Eminence, Muhammad is His Messenger and that you are the Wali of believers, because of what is deemed for you, that is Imamate and which I have deemed, from successorship. Thus, one confesses to these beliefs, he goes to such a bounty, which does not have any decline.

Kulaini has narrated through reliable chains of narrators from Imam Zainul Abideen (a.s.) that Amirul Momineen (a.s.) said: On Judgment Day, the Almighty Allah will raise people from the graves, unclothed, barefoot, clean shaved and defect-less as they were created initially.

They will herd them into a field, till they stand in a pass of Mahshar. All these will crowd much and will not allow passage. Their breaths will stop, they would perspiring profusely; their wails will rise; this is the first terror of the Judgment Day.

Then an angel will call out on behalf of the Almighty Allah, whom all will hear. They will fall quiet and lower their sights. They will tremble and be extremely terrified and will raise their heads towards that voice. Thus, the wise and just Allah calls out to them:

I am that God, except whom there is no god. I am the fair ruler and I do not oppress. Today, I will judge you with justice and extract the right of the weak from the strong. I will recompense hardships of people with rewards and punishments and as a result of forgiving of oppression I reward. Today, no oppressor will be able to cross this pass, who has some oppression in his account, except that the oppressed party forgives and I reward him for that.

Thus, cling to each other and demand your recompense from whoever has oppressed you in the world. I am your witness on them and my testimony is sufficient. Thus, the oppressed will

go around seeking out the oppressors and demand their requital and they will remain in that condition for ages; at last their condition will become serious and they would be sweating a lot.

According to another report, the sweat reaches up to their mouths and in the Tehran edition it is upto the thighs and their wails increase further. The majority of the people desire that they should overlook their sufferings and get relief from this pass. At that time a caller calls out to them to keep quiet and listen to their Lord. When all fall silent, the Almighty Allah says: If you forgive the oppressions of each other, you will get relief from this pass and if not I will take up the responsibility.

Most people are elated and they forgive their oppressions hoping for relief, but some say: O Allah, our oppression is great that we should forgo it. Rizwan, the caretaker of Paradise is instructed to show them a silver palace of Firdos Paradise filled with gold, silver and diamonds; and Houries and pages.

A caller calls out from Allah: O creatures, raise your head and see this palace. When they see it, every person wishes that the palace is given to him. The caller calls out that this palace is for one, who forgives the excess of a believer. At that time, most of them will forgive and get relief, but some will not. The Almighty Allah will say: That person does not enter My Paradise, who has a liability to some Muslim till they recover it at the time of accounting. O creatures, be prepared for the accounting.

Thus, they open their path, so that they may assemble near the Arsh of God in the field of accounting. The scrolls of deeds are unfurled, the balance is fixed and all prophets and Imams, who are witnesses on creatures and each Imam testifies on the people of his time to whom he was appointed by Allah and whom he had called to Allah.

At that time a man from Quraish asked: O son of Allah's Messenger, if the right of the believer is on a disbeliever, what will be taken from him, while he is an inmate of Hell. Imam (a.s.) replied: The sins of the Muslim are reduced in accordance

to the right he had on the disbeliever and that disbeliever is punished as a result of that right of the Muslim on him, in addition to the chastisement already fixed for him due to his disbelief.

Then that man asked: If the right of a Muslim is there on another Muslim, how is it recovered? He replied: The good deeds of the oppressor are taken in lieu of the rights of oppressed and added to the sins of the oppressor. He asked: What if the oppressor is not having any good deeds to his credit? He replied: The sins of the oppressed are taken from his account and added to the account of the oppressor.

It is narrated in *Ilalush Sharai* that on Judgment Day, the creditor arrives and files his complaint. If the debtor is having good deeds to his credit, they are taken away, and if he does not have any good deeds, the sins of the creditor are added to his account.

The author says: According to verses and reports, it is basically proved that accounting on Judgment Day is confirmed; and its details that who would be questioned and who would be taken to Paradise or Hell is not known. It is also not known what the questioning will be about. Some believe that they question about all the worldly bounties, as mentioned in the traditions of Ahle Sunnat and Shia, that there is accounting of the lawful of the world and punishment for its unlawful.

It was mentioned in the previous traditions that a believer will not be accounted for the bounties of the world; and it was mentioned in some traditions that food, clothes and wife is not accounted for. It is mentioned in reward of most deeds that it doer goes to Paradise without accountability. Traditions recorded about some people, who will go unaccounted to Paradise, are exceptions to the general rule that all will have to account for. Other traditions can be reconciled from two aspects:

The first aspect is that not having to account for is exclusive for believers and there is accounting for all others.

Another reason is that not taking the account should be from the necessary matters, like those three things, which were mentioned. Taking account should be in unnecessary issues like extravagance in spending and earning through unlawful means and spending in illegal ways and hoarding of unlawful wealth etc. We should know that there are various traditions regarding resurrection in the nude and being raised clothed. It is mentioned in some traditions that they would be raised unclothed, as the tradition of Fatima binte Asad shows.

It is mentioned in reliable traditions that you must give your dead nice shrouds, as they will be raised with the same. It is possible that resurrection is absolutely for non-believers or for perfect non-believers and raising clothed is for believers or for perfect believers and regarding Fatima binte Asad, the laying of the Prophet in her grave might have been for extra precaution.

Section Eleven: Questioning of Prophets

Questioning of prophets; testimony of witnesses; giving of the scrolls of deeds in the right and left hand and some circumstances of Qiyamat.

The Almighty Allah says:

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ ۖ قَالُوا لَا عِلْمَ لَنَا ۖ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١٠٩﴾

"On the day when Allah will assemble the apostles, then say: What answer were you given? They shall say: We have no knowledge, surely Thou art the great Knower of the unseen things." (Surah Maidah 5:109)

And He said:

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ﴿٦﴾

"Most certainly then We will question those to whom (the apostles) were sent, and most certainly We will also question the apostles;" (Surah Araaf 7:6)

فَلَنَقُصَّنَّ عَلَيْهِمْ بِعِلْمٍ ۖ وَمَا كُنَّا غَائِبِينَ ﴿٧﴾

"Then most certainly We will relate to them with knowledge, and We were not absent." (Surah Araaf 7:7)

And He said:

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٨٤﴾

"And on the day when We will raise up a witness out of every nation, then shall no permission be given to those who disbelieve, nor shall they be made to solicit favor." (Surah Nahl 16:84)

And He said:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا ﴿٤١﴾

"How will it be, then, when We bring from every people a witness and bring you as a witness against these?" (Surah Nisa 4:41)

And He said:

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ ۖ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰؤُلَاءِ ۚ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٨٩﴾

"And on the day when We will raise up in every people a witness against them from among themselves, and bring you as a witness against these- and We have revealed the Book to you explaining clearly everything, and a guidance and mercy and good news for those who submit." (Surah Nahl 16:89)

And He said:

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

"On the day when their tongues and their hands and their feet shall bear witness against them as to what they did." (Surah Nur 24:24)

The giving of the scroll of deeds of the delivered people in the right hand and that of the condemned in their left hand is mentioned in many traditions.

It is narrated through correct chains of narrators in the interpretation of this verse that: The prophets are questioned how your nations conducted regarding your successors? They reply: We don't know, what they did with our successors.

Ali bin Ibrahim has narrated through correct-like chains of narrators from Imam Muhammad Baqir (a.s.) in the interpretation of this verse:

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ ۖ قَالُوا لَا عِلْمَ لَنَا ۖ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١٠٩﴾

"On the day when Allah will assemble the apostles, then say: What answer were you given? They shall say: We have no knowledge, surely Thou art the great Knower of the unseen things." (Surah Maidah 5:109)

That is we have no knowledge, how they conducted with our successors.

Imam (a.s.) said: On Judgment Day, people will be gathered for accounting; terrors will pass over that day and they will not reach the field of gathering, except after bearing great hardships. Then they will be made to stand before the Arsh and the Almighty Allah will address them. And the first to be summoned through a call heard by all creatures is His Eminence, Muhammad bin Abdullah, the Qarshi and Arab prophet. He will made to stand at the right side of the Arsh.

After that your Imam, that is His Eminence, Ali Ibne Abi Talib (a.s.) will be summoned. He will stand to the right of the Messenger of Allah (s.a.w.s.). Then all Imams from the progeny of the Holy Prophet (s.a.w.s.) will be summoned along with the whole Ummah. They will be made to stand to the right of Amirul Momineen (a.s.). After that each prophet will be

summoned along with his community and made to stand at the right side of the Arsh.

Then the first to be summoned for interrogation will be the Pen (*Qalam*). It will arrive in human form and stand before the Arsh. The Almighty Allah will ask: Did you write on the Tablet (*Lauh*) all that I inspired you? The Pen will reply: O Lord, You know that I have written everything You inspired to me. Almighty Allah will ask: Who will testify your claim? The Pen will say: O Lord, can anyone of Your creatures be informed of Your exclusive secret? The Almighty Allah will say: You have exhausted your argument.

Then the Tablet (*Lauh*) will be summoned. It will also arrive in human form and stand besides the Pen. Allah will ask: Did the Pen write on you all that I inspired it? The Tablet will say: Yes, my Lord, I have conveyed all of it to Israfeel.

Now Israfeel will be summoned and he will also come in human form and stand to the side of the Pen and Tablet. The Almighty Allah will ask: Did the Tablet convey to you all it was supposed to? Israfeel will reply: Yes, my Lord, I conveyed all of it to Jibraeel.

Then Jibraeel will be summoned and he will appear and stand besides Israfeel. The Almighty Allah will ask: Did Israfeel convey to you all what he was supposed to? Jibraeel will reply: Yes, my Lord, I have conveyed all of it to Your messengers and prophets. I delivered Your messages, revelations and books to all Your prophets and after them all I conveyed everything to His Eminence, Muhammad bin Abdullah, the Arab and the Quraishite and Your beloved.

Imam Muhammad Baqir (a.s.) said: The first to be summoned for questioning will be His Eminence, Muhammad bin Abdullah. The Almighty Allah will accommodate him near His Arsh and that day no one would be as proximate and as honored to God as him. Has Jibraeel delivered to you all I had commanded him to like, knowledge, wisdom and revelation? The Messenger of Allah (s.a.w.s.) will reply: Yes, my Lord, he

delivered to me all the knowledge, wisdom and revelation You had commanded him to.

The Almighty Allah will ask His Eminence, Muhammad (s.a.w.s.): Did you convey to your Ummah what Jibraeel brought to you from My knowledge and Book? The Holy Prophet (s.a.w.s.) will reply: Yes, my Lord, I delivered to my Ummah, the Book and knowledge that Jibraeel revealed to me from You. I struggled in Your way.

The Almighty Allah will ask: Who will verify your assertions? The Holy Prophet (s.a.w.s.) will say: You have Yourself witnessed the deliverance of the message; moreover, Your angels and the righteous from my Ummah will also vouch for it. Then the angels will be summoned and they will verify that the Holy Prophet (s.a.w.s.) had indeed delivered the message, which was entrusted to him. Then his Ummah will be summoned and it will also give witness that he had indeed delivered the message.

Then the Almighty Allah will ask the Prophet: Did you appoint anyone as your successor in your Ummah, who may establish My knowledge and wisdom among them and explain My Book to them? To explain to them what they will differ in after you and also be the Divine Proof and Caliph on the earth?

The Messenger of Allah (s.a.w.s.) will reply: Yes, my Lord, I appointed as Caliph, Ali Ibne Abi Talib (a.s.), my brother, successor, vicegerent and the best of my Ummah. I appointed him during my lifetime, so that he might become signpost of guidance and I invited all to his obedience. I appointed him as my Caliph, so that he might be the Imam and leader of the Ummah till Judgment Day.

Then Ali Ibne Abi Talib (a.s.) will be summoned and asked: Did Muhammad make a bequest to you and appoint you as his Caliphate in the Ummah to be the sign of the path of guidance? Did you occupy his position after him?

Amirul Momineen (a.s.) will say: Yes, my Lord, His Eminence, Muhammad (s.a.w.s.) did make a bequest to me and appointed me as his Caliph in the Ummah, but when You called him to Yourself, his Ummah denied and deceived me; they rendered me weak and had almost killed me. They gave precedence to one, whom You had relegated and relegated one, whom You had given precedence. They did not accept my statements and did not obey me. Thus, I struggled against them as per Your command, till they martyred me.

Then Amirul Momineen (a.s.) will be asked: Did you leave someone as Caliph on the earth, so that he may call people to My religion and My obedience and guidance?

Amirul Momineen (a.s.) will reply: Yes, my Lord, I left Hasan, my son and grandson of Your Prophet.

Then Imam Hasan (a.s.) will be summoned and asked the same questions as Amirul Momineen (a.s.) was asked. Then each Imam will be summoned one after the other and his proof will be exhausted on the people of his Ummah. Then the Almighty Allah will accept their justification.

Then Allah will say:

هَٰذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ

"This is the day when their truth shall benefit the truthful ones." (Surah Maidah 5:119)

Kulaini has narrated that on Judgment Day the Almighty Allah will gather all the creatures and the first to be summoned will be Prophet Nuh (a.s.). He will be asked if he had discharged the duty of messengership. He will reply in the positive. He will be asked, who can vouch for his statement. He will reply: His Eminence, Muhammad bin Abdullah (s.a.w.s.). Then Nuh (a.s.) will emerge from there and stepping over the heads of people come to Prophet Muhammad (s.a.w.s.). His Eminence will be seated on a hillock of Musk and Imam Ali (a.s.) will be there in

his company. This is the meaning of the following verse of the Holy Quran:

فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَٰذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ ﴿٢٧﴾

"But when they shall see it nigh, the faces of those who disbelieve shall be sorry, and it shall be said; This is what you used to call for." (Surah Mulk 67:27)

Nuh (a.s.) will say: O Muhammad, the Almighty Allah is asking me to provide witness for deliverance of message. The Messenger of Allah (s.a.w.s.) will say: O Ja'far and Hamza, go both of you and testify in favor of Nuh (a.s.); that he had indeed delivered the message of God.

Imam Ja'far Sadiq (a.s.) said: Thus, Ja'far Tayyar and Hamza, uncle of the Prophet, will testify in favor of Nuh (a.s.) that he had indeed delivered the message of God.

The narrator asked: May I be sacrificed on you, where will Imam Ali (a.s.) be at that time? He replied: The rank of Imam Ali (a.s.) is much more exalted that he should be sent as a witness.

The author says: The summoning of Prophet Nuh (a.s.) first, is perhaps with relation to all prophets after summoning of the Prophet (s.a.w.s.) and his successors (a.s.).

Ayyashi has narrated from Imam Zainul Abideen (a.s.) that Amirul Momineen (a.s.) said: On Judgment Day, the balances will be fixed and prophets and witnesses will be presented and the witnesses are the Imams; each Imam will testify for the people of his time, to whom he was appointed by the command of Allah and whom he guided to the path of Allah.

Kulaini has narrated from Imam Ja'far Sadiq (a.s.) in the interpretation of the verse:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا ﴿٤١﴾

"How will it be, then, when We bring from every people a witness and bring you as a witness against these?" (Surah Nisa 4:41)

This verse is only revealed with regard to the Ummah of Muhammad. There is an Imam from us for every period of this Ummah, who is the witness over them and His Eminence, Muhammad is witness on us.

There are many traditions of this meaning that the people of every age are presented with the Imam of their time and the people, who are testified for by their Imams get deliverance. The deniers and opponents are condemned to Hell on the basis of his testimony.

Shaykh Tusi (r.a.) has mentioned in *Majalis* through correct chains of narrators that people asked Imam Ja'far Sadiq (a.s.) about the interpretation of the verse:

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ

"Say: Then Allah's is the conclusive argument." (Surah Anaam 6:149)

Imam (a.s.) said: On Judgment Day, the Almighty Allah says to His servant: Were you aware? If he says: Yes, He says: Then why have you not practiced? If he says: I was ignorant, He says: Why did you not seek knowledge? Thus, the divine proof is exhausted on him and this is the *Hujjat Baligha* of Allah on the creatures.

Kulaini has narrated through reliable chains of narrators that Imam Ja'far Sadiq (a.s.) said: A person from you, that is from the righteous or Shia, who lives in a locality. The Almighty Allah deems him to be the proof on his neighbors and tells them:

Was so and so person not among you; did you not hear his discourse; did his wails at night not reach your ears? Thus, he is the proof of Allah. Almighty Allah says regarding the details of Qiyamat:

وَإِذَا الصُّحُفُ نُشِرَتْ ﴿١٠﴾

"And when the books are spread," (Surah Takwir 81:10)

Ali bin Ibrahim has said that scrolls imply the deeds of people.

Ayyashi has narrated from Imam Ja'far Sadiq (a.s.) that on Judgment Day, each person will be given the scroll of his deeds and he would be told to read it. The Almighty Allah will remind him of all his deeds, including glancing, speaking, writing or taking a step, in such a way, as if he has done at that very moment. He will say: Woe on us, what a scroll is this? That it has neither left out a greater nor a lesser sin.

Ali bin Ibrahim has narrated in the interpretation of the verse:

حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾

"Until when they come to it, their ears and their eyes and their skins shall bear witness against them as to what they did." (Surah Fussilat 41:20)

That when they will arrive in Qiyamat, their ears, eyes, and their skin will testify for their acts.

Ali bin Ibrahim has narrated from Imam Ja'far Sadiq (a.s.) that skin implies their private parts. And this verse is revealed about those, who when reminded of their acts, they deny them and say that they have not done it. At that time their recording angels testify against them. Imam (a.s.) said: The disbelievers

say: O Allah, these are Your angels and they testify for You. Then they swear in the name of Allah and deny their acts, as the Almighty Allah has said:

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ ۖ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ ۚ أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ ﴿١٨﴾

"On the day that Allah will raise them up all, then they will swear to Him as they swear to you, and they think that they have something; now, surely they are the liars." (Surah Mujadila 58:18)

These are the ones, who usurped the rights of Amirul Momineen (a.s.). At that time the Almighty Allah seals their mouths and their organs turn vocal. The ear testifies their hearing that, which is deemed unlawful by Allah; the eye testifies their seeing what was deemed unlawful by Allah; the hands testify their doing what they did; legs testify about their effort to commit unlawful; the private parts testify about what it has committed unlawfully. Then the Almighty Allah makes their tongues speak.

وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا ۖ قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾

"And they shall say to their skins: Why have you borne witness against us? They shall say: Allah Who makes everything speak has made us speak, and He created you at first, and to Him you shall be brought back." (Surah Fussilat 41:21)

Kulaini has narrated through reliable chains of narrators from Imam Muhammad Baqir (a.s.) that organs do not testify

against the believers; on the contrary, they testify against one, on whom divine chastisement is confirmed.

Ayyashi has narrated that a person came to Amirul Momineen (a.s.) and he was claiming defects in the Holy Quran; among his objections was: On one occasion, the Almighty Allah has said:

لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَٰنُ وَقَالَ صَوَابًا ﴿٣٨﴾

"They shall not speak except he whom the Beneficent God permits and who speaks the right thing." (Surah Naba 78:38)

On another occasion, He says:

قَالُوا وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾

"They would say: By Allah, our Lord, we were not polytheists." (Surah Anaam 6:23)

Moreover, He says:

ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَيَلْعَنُ بَعْضُكُمْ بَعْضًا

"Then on the resurrection day some of you shall deny others, and some of you shall curse others." (Surah Ankabut 29:25)

Thus, all these statements contradict each other.

Imam (a.s.) said: All these do not occur on one and the same occasion that they should be contradictory of each other. On the contrary, there are numerous occasion of Judgment Day, whose length is fifty thousand years. Thus, the Almighty Allah gathers them in one place where they recognize each other. Some seek forgiveness for others and they are those, who were obedient to prophets and who cooperated with each other in good works and on piety.

The folks of disobedience curse each other and they are those, who have committed sins in the world and they have cooperated with the arrogant and oppressors. From them some will curse others and they attribute infidelity to each other. On another occasion, they run away from each other, as the Almighty Allah has said:

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾

"The day, on which a man shall fly from his brother," (Surah Abasa 80:34)

وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾

"And his mother and his father," (Surah Abasa 80:35)

وَصَاحِبَتِهِ وَبَنِيهِ ﴿٣٦﴾

"And his spouse and his son." (Surah Abasa 80:36)

If they had cooperated with each other in oppression and transgression.

Then they gather at another place and weep there. If those wails were audible for people, it would definitely make every creature oblivious of their occupation; and split the mountains, except if Allah wants. They will weep incessantly, till they weep with tears of blood. Then they are gathered in another place; where they are made to speak up and they say: By Allah, O God, we were not polytheists. They will not confess to their deeds.

Thus, their mouths are sealed and their hands, legs and skins are made to speak up. They testify to each of the sins that they have committed. Then the seal is removed from their tongues and they ask their skins and legs: Why did you testify for us? They reply: One, who made other things speak, has also given us the power of speech. Then they gather at another place, where the whole world is made to speak. There no one speaks

up, except whom the Beneficent Lord permits, and he speaks the word of truth. Thus, the prophets are brought to question them; as He says:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا ﴿٤١﴾

"How will it be, then, when We bring from every people a witness and bring you as a witness against these?" (Surah Nisa 4:41)

The Holy Prophet (s.a.w.s.) will be witness on the witnesses and the witnesses are the prophets

Then they gather at another place; where they dispute with each other. The Almighty Allah recovers the right of the oppressed from the oppressor. This place is the court of justice of the Almighty Allah and all these events precede the accounting. When the accounting begins, each man is involved in his own circumstances and he does not pay attention to others. I beseech Allah for the blessing of that day.

It is narrated in *Ilalush Sharai* that people asked Imam Ja'far Sadiq (a.s.): Is it preferable to perform supererogatory prayers in one place or different places? Imam (a.s.) replied: In different places, because on Judgment Day, all these places will testify for him.

Kulaini has narrated through correct chains of narrators from the Imam that when a person performs the repentance of Nusuh, the Almighty Allah loves him and conceals his sins in the world and the hereafter. The narrator asked: How He conceals them? He replied: He makes him forget them and erases his sins from the scroll of deeds the two recording angels have written and He reveals to his organs to keep his sins concealed from him and reveals to the places of the earth to conceal the sins he has committed on them. When he arrives on the stage of accounting there is nothing to testify for his sins.

It is mentioned in many traditions that on Judgment Day, the Holy Quran will testify and intercede for one, who has recited it and has acted on it; till he will be conveyed to the lofty stages of Paradise.

Ibne Babawayh has narrated from the Imam that: We are witnesses on our Shia and our Shia are witnesses on the people. They are rewarded and punished on the basis of the testimony of our Shia.

It is mentioned in many traditions that every day that dawns, calls man: O son of Adam, I am a new day, and I am a witness on you. Thus, you must say a good word or perform a good deed in me, so that I may witness for you on Judgment Day. After this, you will never see me again. In the same way, the night also calls out.

Moreover, it is narrated from the Imam that on Judgment Day, the believer will be given an open scroll stating that this scroll is of the wise and powerful Allah; admit so and so to Paradise.

It is mentioned in *Tafsir Imam Hasan Askari (a.s.)* that the Messenger of Allah (s.a.w.s.) said: Just as the Almighty Allah has commanded you all to preserve your lives, properties and loans by appointing fair witnesses for them, in the same way, He has observed precaution regarding the people by appointing witnesses on their good and bad deeds.

Many angels are appointed on each person, who keep a record of all their actions like words, deeds and glances. In the same way, the places on the earth, where he does good and bad deeds are also witnesses. Days, night and even months are witnesses to his good and bad deeds. The righteous believers are also witnesses to his good and bad deeds. There are many people, who will succeed due to such testimony on Judgment Day and there are many, who will be punished through such testimony on Judgment Day.

Indeed, the Almighty Allah gathers all his servants in a field on Judgment Day in such a way that all would be visible and they would all be able to hear the voice of the caller from Allah.

Then all the days, nights, months, years and places of the world will be summoned, so that they may give witness. Thus, one, who has done a good, his organs will testify in his favor as will testify the hours, days, months and years; and hours of Friday eve and that person will get everlasting success. For one, who has committed evil, these will testify against him and he will get everlasting misfortune. So, act for the Judgment Day and gather provisions for it.

After that Imam (a.s.) has mentioned the excellence of the months of Rajab, Shaban and Ramadhan and fasting in those months and excellence of performing good deeds and the testimony of those months in favor of that person.

Husain bin Saeed has said in *Kitab Zuhd* narrating from Imam Ja'far Sadiq (a.s.) that when the Almighty Allah wants to take the account of a believer, He gives his scroll of deeds in his right hand and He takes account of him personally, so that no one is aware of it. The Almighty Allah says: Did you this and that? He replies: Yes, my Lord. The Almighty Allah says: I have forgiven them and changed them with good deeds. Thus, all the people will say: Glory be to God, this man is not having a single sin in his account.

This is the interpretation of the statement of Allah. Thus, one, whose scroll is given in the right hand; after that he will be accounted for; one is an easy account and he will return to his people happily. The narrator asked: What people? Imam (a.s.) replied: The people he has in the world; that same will be his family members in Paradise as well, provided they are believers. Then Imam (a.s.) said: If the Almighty Allah is having an ill intention about someone; He takes his account in public and after exhausting proof on him, gives his scroll in his left hand as the Almighty Allah has said:

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٠﴾

"And as to him who is given his book behind his back," (Surah Inshiqaaq 84:10)

فَسَوْفَ يَدْعُو ثُبُورًا ﴿١١﴾

"He shall call for perdition," (Surah Inshiqaaq 84:11)

وَيَصْلَىٰ سَعِيرًا ﴿١٢﴾

"And enter into burning fire." (Surah Inshiqaaq 84:12)

إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ﴿١٣﴾

"Surely he was (erstwhile) joyful among his followers." (Surah Inshiqaaq 84:13)

إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ ﴿١٤﴾

"Surely he thought that he would never return." (Surah Inshiqaaq 84:14)

This is a hint that the hands of infidels and hypocrites will be tied around their necks and their scrolls of deeds will be handed to them in their left hand. Both these points are mentioned in the supplication of Wudhu at the time of washing of the hands: O Allah; give my scroll in my right hand and the letter of my perpetuality in Paradise in my left hand; and take an easy accounting from me. May the Almighty Allah, not give my scroll of deeds in my left hand and neither from behind my back; and do not tie my hands around my neck.

We should know what is the difference in this. What is the meaning of testimony of organs parts? Some have said that He creates a voice in them. Some say that He gives them a tool of speech. Some say that He creates a quality in them proving the

sins committed by them and the word of 'speaking' is mentioned metaphorically. In the same way, is the witnessing of times, places of the world and doors of heavens through whom the deeds of believers are taken to the heavens.

But some have adopted a different opinion; they say: It implies the testimony of the angels appointed on them. Some say that lifeless things also possess a weak perception. Some are of the view that on Judgment Day, the Almighty Allah will give them perception and tools of speaking. Some say that He creates a facsimile for them and this is most probable. We must have faith in all of them in brief and not contemplate on their details and processes, because if this had been necessary, the Holy Imams (a.s.) would have explained that as well and had not left them to our defective intellects.

وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ﴿٤﴾

"And Allah speaks the truth and He guides to the way." (Surah Ahzab 33:4)

Section Twelve: Wasila, Liwa, Hauz etc.

Wasila, Liwa, Hauz and intercession and all ranks and positions of the Holy Prophet (s.a.w.s.) and all his Ahle Bayt on Judgment Day.

We should know that there are widely related traditions from Ahle Sunnat and Shia regarding each of the above issues. On the contrary, all of them are fundamental principles and it is necessary to have faith in all of them. Especially on Hauze Kauthar and greater intercession. In this treatise, we mentioned only a few reports and most reports are mentioned in the book of *Hayatul Qulub*.

Kulaini, Ibne Babawayh, Ali bin Ibrahim and all tradition scholars have narrated through authentic chains of narrators from Imam Ja’far Sadiq (a.s.) that the Messenger of Allah (s.a.w.s.) said:

When you pray, pray for Wasila. People asked what Wasila is? He replied: It is my throne in Paradise, having one thousand legs and the distance between each is a month’s journey on an Arabian thoroughbred horse. The legs are of rubies, emeralds and other gems; and of gold, silver, aloes wood, musk and ambergris; and some will be of effulgence. Thus, they bring it out on Judgment Day and place it next to the prophets. It will stand out prominently among them, like a moon among the stars. On that day there will be no prophet, martyr and truthful one, but he will say: May rejoice the one, who is given this rank.

A caller will call out: O prophets, truthful, martyrs and believer; this is the rank of Muhammad (s.a.w.s.).

Then the Messenger of Allah (s.a.w.s.) said: That day, I will come dressed in a raiment of effulgence and with a crown of rulership and honor. Ali Ibne Abi Talib (a.s.) will be walking ahead of me, holding my standard. It is the tablet of Ahmad inscribed with: There is no god, except Allah; one, who is successful by Allah is the delivered one,

We will pass through the gathering of prophets and they will observe: Are they two angels, whom we cannot recognize?

When we pass through the angels, they will remark: Are they messenger prophets?

I will ascend the pulpit and Ali will follow me. When I sit on the highest step Ali (a.s.), will stand a step below with my standard.

All the prophets and believers will raise their heads and see us. They will remark: Glad tiding be to such exalted creatures that they have attained such a rank with the Almighty Allah.

Then a caller will call out from Allah, so that all hear him: This is My beloved, Muhammad and this is My Wali, Ali Ibne Abi Talib (a.s.). Glad tidings for one, who holds him dear and Woe on one, who is inimical and makes allegations against him.

Then the Messenger of Allah (s.a.w.s.) said to Amirul Momineen (a.s.): On that day, there will be none holding you dear, but that he would be pleased on hearing this. And there will be none, who harbors grudge against you, who had fought you and denied the right of Imamate, but that his face will blacken and his feet will tremble.

Then two angels will approach me from the Almighty Allah. One is Rizwan, the caretaker of Paradise and the other is Malik, the warden of Hell. Rizwan greets me saying: Peaceon you, O Messenger of Allah (s.a.w.s.). I will respond his greeting and ask: O fragrant and honorable angel, who are you? He will reply: I am Rizwan, the caretaker of Paradise. My Lord has commanded me to hand over the keys of Paradise to you. I will say: I accept it from Allah and I thank and praise Him for all that He has bestowed on me. Please give the keys to my brother, Ali Ibne Abi Talib (a.s.). Rizwan will give the keys to Ali (a.s.) and take leave.

After that Malik, the warden of Hell approaches and says: Peaceon you, O beloved of Allah (s.a.w.s.). I will respond: And peaceon you, O angel; how severe is your blazing; how harsh is

your countenance! Who are you? He will reply: I am Malik, the warden of Hell. My Lord has ordered me to hand over the keys of Hell to you. I will say: I accept it from Allah and I thank and praise Him for all that He has bestowed on me and for the excellence, He has given me over others. Please give the keys to my brother, Ali Ibne Abi Talib (a.s.). Malik will give the keys to Ali (a.s.) and take leave.

Then Ali (a.s.) will come with the keys of Paradise and Hell till he sits at the end of it (Hell) holding its reins, when the roar of its flames will rise up, its heat will be maximum, its flares will be many. Hell will call out: O Ali, keep away from me, as Your effulgence has reduced my flares. Ali will say: Keep quiet, you have to obey me today.

Then people will arrive in hordes after hordes. Imam Ali (a.s.) will say: Leave that one, he is my friend and take that one, he is my enemy.

Indeed, that day Hell would be more obedient to Ali (a.s.) than a slave is to his master. If he likes, he can take it to the right and if he likes, he can take it to the left, as on that say, he is the distributor of Paradise and Hell.

Ali bin Ibrahim has narrated from his father from Sulaiman Dailami from Abu Basir from Imam Ja'far Sadiq (a.s.) that he said: On Judgment Day, Muhammad (s) would be summoned and dressed up in a robe and a sheet. Then he would be made to stand to the right of the Arsh. Ibrahim (a.s.) would be summoned then, and dressed in a white robe and made to stand to the left of the Arsh.

Then Amirul Momineen Ali (a.s.) would be summoned and dressed up in a robe and a sheet and made to stand to the right of the Prophet. Ismail (a.s.) would be summoned and dressed in a white robe and made to stand at the left of Ibrahim (a.s.). Then Hasan (a.s.) would be summoned and dressed in a robe and a sheet and made to stand to the right of Amirul Momineen (a.s.). Then Imam Husain (a.s.) would be summoned and dressed in a

robe and a sheet and made to stand to the right of Imam Hasan (a.s.).

Then other Imams would be summoned and dressed in robes and sheets and made to stand to the right of their companions. Shia would be summoned and made to stand before them. Lady Fatima (s) would be summoned and women from her progeny and their Shia would enter Paradise without accounting.

Then a caller would call out from the leg of the throne: from Allah, the Lord of Might and from the high horizon. What a good person your father is, Muhammad! And that is Prophet Ibrahim (a.s.); and what a nice brother you have, and that is Ali Ibne Abi Talib (a.s.); and what good grandsons you have and they are Hasan and Husain (a.s.); and what nice children you have and that is Mohsin; and how good are the guided Imams from your progeny; that is so and so…till the last. And how good are your Shia. You should know that Muhammad (s), his successor, his two grandsons and the Imams from his progeny; only they are successful. Then they would be sent to Paradise and that is the statement of the Almighty Allah:

فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ

“Then whoever is removed far away from the fire and is made to enter the garden, he indeed has attained the object.” (Surah Aale Imran 3:185)[1]

It is narrated from Imam Ja’far Sadiq (a.s.) in *Basairud Darajaat* that on Judgment Day, a pulpit will be placed, which will be visible to all the creatures. Amirul Momineen (a.s.) will mount that pulpit. There will be an angel to his right. It will call out: O creatures, this is Ali Ibne Abi Talib (a.s.), he admits in Paradise whoever he likes. On his left will be an angel that will announce: O people, this is Ali Ibne Abi Talib (a.s.), he sends to Hell whoever he likes.

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[1] *Tafsir Qummi* 1:128

Ayyashi has narrated that on Judgment Day, a pulpit will be raised to the right of the Arsh. It will be having twenty-four legs. Ali Ibne Abi Talib (a.s.) will arrive holding the Standard of Praise (*Liwaul Hamd*). He will mount that pulpit. Then creatures will be presented before him. Those he recognizes to be his Shia, he will admit to Paradise and those he does not consider to be his Shia, he will send to Hell. Its interpretation is present in the Book of Allah: He says:

وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ ۖ وَسَتُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

"And say: Work; so Allah will see your work and (so will) His Apostle and the believers; and you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did." (Surah Taubah 9:105)

Believers imply Ali Ibne Abi Talib (a.s.) and the Imams from his progeny.

A large number of traditions are narrated from Ahle Sunnat and Shia channels with regard to this verse:

أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾

"Do cast into hell every ungrateful, rebellious one, (Surah Qaf 50:24)

This address is to Prophet Muhammad (s.a.w.s.) and Imam Ali (a.s.); that: Put every denier and malicious into Hell.

It is narrated from Amash and Hasan bin Salih etc. that this verse was revealed as follows: "O Muhammad, and O Ali, Put every denier and malicious one into Hell."

It is narrated from Imam Ja’far Sadiq (a.s.) in *Tafsir Furat bin Ibrahim* that the Messenger of Allah (s.a.w.s.) said: The Almighty Allah has promised Maqam Mahmud (the praised station) for me and said:

عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا ﴿٧٩﴾

“Maybe your Lord will raise you to a position of great glory.” (Surah Isra 17:79)

He will fulfill that promise on Judgment Day, when a pulpit consisting of a thousand legs will be raised for me. I will mount that pulpit. Jibraeel will bring the standard of praise (*Liwaul Hamd*) and hand it to me, saying: This is Maqam Mahmud, which the Almighty Allah promised you. I will summon Ali (a.s.) on the pulpit. He will stand a step below and I will hand over the Standard of Praise (*Liwaul Hamd*) to him.

Then Rizwan will arrive and present the keys of Paradise to me, saying: This is Maqam Mahmud, which the Almighty Allah promised you. I will hand over those keys to Ali. Then Malik, the caretaker of Hell will arrive and give the keys of Hell and say: This is Maqam Mahmud, which the Almighty Allah promised you. Please send to Hell your enemies, enemies of your progeny and enemies of your Ummah. I will give those keys to Ali. Thus, the obedience of Paradise and Hell to me and Ali will be the most; more than the obedience of a wife to her husband. This is the meaning of the following verse:

أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾

“[O Muhammad, and O Ali] Do cast into hell every ungrateful, rebellious one, (Surah Qaf 50:24)

Then I will arise and praise the Almighty Allah in such way that no one before that has ever done, Then I will extol the praise of the proximate angels; I will extol the praise of the prophets and messengers; I will extol the praise of the righteous nations. After that I will sit down and the Almighty Allah will praise me.

His angels will also praise me; all his prophets and messengers will praise me; the excellent nations will also praise me.

Then a caller will call out from the center of the Arsh: O creatures, close your eyes, so that Fatima, daughter of the beloved of Allah may retire to her palace. Thus, Fatima, my daughter will pass from there. She would be dressed in two green robes and seventy thousand Houries will be surrounding her. When she reaches the gate of her palace, His Eminence, Imam Hasan (a.s.) will be standing and His Eminence, Imam Husain (a.s.) will also be standing there headless.

Lady Fatima (s.a.) will ask Imam Hasan (a.s.): Who is this? He will reply: He is my brother, whom the followers of your father martyred and severed his head. At that time a call will come to her from the Almighty Allah: O daughter of the beloved of Allah, whatever the followers of your father have done to your beloved son, I showed it to you and as a recompense of that tragedy of yours I have stored its reward for you; that I will not look at the accounts of people till you, your sons, your Shia and also those who have done a favor to you do not enter Paradise.

Then the Almighty Allah admits all of them to Paradise, before He takes the accounts of people. This is the interpretation of the verses:

وَهُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ ﴿١٠٢﴾

"They will not hear its faintest sound, and they shall abide in what their souls long for." (Surah Anbiya 21:102)

لَا يَحْزُنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَٰذَا يَوْمُكُمُ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿١٠٣﴾

"The great fearful event shall not grieve them, and the angels shall meet them: This is your day, which you were promised." (Surah Anbiya 21:103)

In *Uyun Akhbaar Reza*, Ibne Babawayh has narrated from Imam Ali Reza (a.s.) through his respected forefathers from the Messenger of Allah (s.a.w.s.) that he said to Ali (a.s.): You will be the first to enter Paradise. My standard will be held by you; and that is the standard of Praise (*Liwaul Hamd*) having seventy flags and each flag, bigger than the sun and the moon.

In *Ilalush Sharai* it is narrated from Imam Zainul Abideen (a.s.) and he has in turn quoted through his respected forefathers that the Messenger of Allah (s.a.w.s.) that he said to Ali: You will be the first to enter Paradise. Amirul Momineen (a.s.) asked: O Messenger of Allah (s.a.w.s.), will I enter Paradise even before you? The Prophet replied: Yes, you are my standard-bearer in the hereafter, like you're my standard-bearer in the world and the standard-bearer is always in the front. Then he said: O Ali, as if I can see that you will enter Paradise holding my standard; Adam and anyone, who succeeded him from the prophets and successors; all of them will be under this standard.

In *Amali* and *Khisaal* it is narrated through numerous chains of narrators from Ibne Abbas that the Messenger of Allah (s.a.w.s.) said: Jibraeel came to me extremely elated and said: O Muhammad, the Almighty Allah sends you His greetings and says: Muhammad is the messenger of mercy and Ali is one, who will establish My proof. I do not chastise one, who is devoted to Ali, even if he has disobeyed Me and I do not have mercy on one, who is inimical to him, even though he may obey Me.

Then the Messenger of Allah (s.a.w.s.) said: on Judgment Day, Jibraeel will come with the standard of Praise (*Liwaul Hamd*) having seventy flags and each flag, bigger than the sun and the moon. I will be seated on one of the seats of the pleasure of Almighty Allah atop the heavenly pulpit. I will take that standard and pass it to Ali.

At this point, Umar arose and asked: O Messenger of Allah (s.a.w.s.), how Ali is having the strength to bear the standard having seventy flags and each flag is bigger than the sun and moon? The Prophet became infuriated and said: On Judgment

Day, the Almighty Allah will give to Ali strength like the strength of Jibraeel, effulgence like the effulgence of Adam, forbearance like the forbearance of Rizwan; elegance like the elegance of Yusuf and voice similar to the voice of Prophet Dawood and if Dawood had not been the orator of Paradise, Allah definitely would have given Ali, a voice exactly same as him.

Ali would be the first to drink from the spring of Salsabeel and Zanjabeel and his Shia are having such rank with Allah whose wish all the formers and latter have. Barqi, Ayyashi and Kulaini have narrated through many chains of narrators regarding the exegesis of the following verse:

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ

"(Remember) the day when We will call every people with their Imam." (Surah Isra 17:71)

That the Prophet will be called with his companions, Amirul Momineen (a.s.) with his companions, Imam Hasan (a.s.) with his companions and each Imam with the people of his time. Thus, from them one, who recognizes his Imam and had obeyed him, his scroll of deeds will be given to him in his right hand and taken to Paradise; and one, who will not recognize his Imam, will be taken to Hell. At that time the followers of the imams of deviation will be seeking aloofness from their leaders and their leaders will be seeking aloofness from them and they will be cursing each other.

The Almighty Allah says:

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ۚ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ

تَكْفُرُونَ ﴿١٠٦﴾ وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ

"On the day when (some) faces shall turn white and (some) faces shall turn black; then as to those whose faces turn black: Did you disbelieve after your believing? Taste Therefore, the chastisement, because you disbelieved. And as to those whose faces turn white, they shall be in Allah's mercy; in it they shall abide." (Surah Aale Imran 3:106-107)

Sayyid Ibne Tawus and others also, have narrated through numerous chains of narrators from Abuzar Ghiffari that the Messenger of Allah (s.a.w.s.) said: A standard will come under the calf of this nation, Abu Bakr. I shall stand up and take his hand. Once I take the hand, his face and his companions' faces will turn black. Their feet will shake and their hearts will be in pain. I shall ask them: What did you do with the Two Heavy Things after me? They will say: We denounced the greater one and tore it down, and forced the smaller one to stay at home and usurped its rights. I shall tell them: Go to the left. They will return tired, thirsty and black-faced, without taking a sip from the Heavenly Pool.

After that the standard under the Firon of this nation will return, that is Umar. And the majority of my Ummah will be under this standard. Those who have changed their religion are amongst them. Those who get angry for the sake of this world and those who get happy for the sake of this world are amongst them. I shall stand up and take his hand. Once I take his hand, his face and his companions' faces will turn black. Their feet will shake and their hearts will be in pain. I shall ask them: What did you do with the Two Heavy Things after me? They will say: We denounced the greater one and tore it down, and fought with the smaller one and killed it, I shall tell them: Go on the path of your friends! They will return tired, thirsty and black-faced, without having even taken a sip of the Pool's water.

Then the flag of so and so, that is Uthman shall enter. who is the leader of fifty thousand people of my nation. I shall stand up and take his hand. Once I take his hand, his face and his companions' faces will turn black. Their feet will shake and their hearts will be in pain. I shall ask them: What did you do with the Two Heavy Things after me? They will say: We denounced the greater one and opposed it, and belittled the smaller one and disobeyed it. I shall tell them: Go on the path of your friends! They will return tired, thirsty and black-faced, without having even taken a sip of water.

Then the flag of the Makhdaj shall enter; that is the leader of the Khawarij. He will be the leader of seventy thousand people of my Ummah. I shall stand up and take his hand. Once I take his hand, his face and his companions' faces will turn black. Their feet will shake and their hearts will be in pain. I shall ask: What did you do with the Two Heavy Things after me? They will say: We denounced the greater one and opposed it, and fought with the smaller one and killed it. I shall tell them: Go on the path of your friends! They will return tired and thirsty, without having even a sip of the Heavenly Pool's water.

Then the flag of Amirul Momineen, Imam Ali (a.s.) – the divine leader of the pious ones and the Leader of those with white foreheads shall enter. I shall stand up and take his hand. Once I take his hand, his face and that of his companions will turn luminous and white. I shall ask them: What did you do with the Two Heavy Things after me? They will say: We testified and followed the greater one and acknowledged it, and supported the smaller one and assisted it and fought their enemies. I shall tell them: May you return quenched and happy. They will take a drink from the Pool and shall never again become thirsty. The face of their leader will shine like the sun and the face of their companions shall be as full moon on the fourteenth night and as bright as the stars in the sky.

When Abuzar narrated this tradition, Amirul Momineen (a.s.) and Miqdad (r.a.) testified that the Prophet has informed in this way only and the Almighty Allah says:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾

"Surely We have given you Kauthar," (Surah Kauthar 108:1)

There is dispute among commentators with regard to the meaning of Kauthar. Some say that it denotes prophethood and divine scriptures. According to some it is excess of good. Some are of the view that it implies companions, followers and excess of Ummah. Some claim that it stands for excess of descendants through Fatima. Some even say that it stands for intercession. However, it is famous among the commentators that it implies the Pool of Kauthar (*Hauz Kauthar*).

A large number of traditions are recorded on this issue through Ahle Sunnat and Shia channels. Ahle Sunnat have narrated from Ayesha and Ibne Umar that Kauthar is a stream in Paradise; and it is narrated from Ibne Abbas that when this chapter was revealed, the Holy Prophet (s.a.w.s.) mounted the pulpit and recited it to the people. When he descended, people asked: O Messenger of Allah (s.a.w.s.) what is the Kauthar, which the Almighty Allah has bestowed to you? He replied: It is a stream in Paradise; whiter than milk and straighter than an arrow. Its banks are of pearls and rubies. Some green bird visit that stream, whose necks will be like the necks of Khorasani camels.

People asked: O Messenger of Allah (s.a.w.s.), how nice those birds are! He asked: Shall I inform of something better? They replied, Yes, O Messenger of Allah (s.a.w.s.). He said: One, who partakes those birds and drinks the water, will earn the pleasure of the Almighty Allah. It is narrated from Imam Ja'far Sadiq (a.s.) that it is a stream in Paradise, which the Almighty Allah has given to His Prophet as recompense for his son, Ibrahim.

It is narrated from Anas that the Messenger of Allah (s.a.w.s.) said: It is a stream in Paradise; my Lord has promised a great good to me. It is my pool. On Judgment Day, the people of

my Ummah arrive at that stream. It is having goblets as numerous as the stars, but they will remove a group of people from there. I will say: My Lord, they are from my Ummah. I will be told: You don't know what innovations they created after you.

Muslim has narrated this correct tradition in his *Sahih*.

In *Majalis*, Shaykh Mufeed (r.a.) has narrated it, and Ali Ibne Ibrahim in his *Tafsir*, and in *Bashratul Mustafa* it is narrated from Imam Muhammad Baqir (a.s.) that on Judgment Day, the Almighty Allah will gather all the people from the formers and latters in a place, naked and barefoot. They will be made to stand in the way of Mahshar till they perspire profusely and their breathing stops. They will remain in this condition for long periods of time as the Almighty Allah has said:

وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَٰنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾

"And the voices shall be low before the Beneficent God so that you shall not hear aught, but a soft sound." (Surah Taha 20:108)

Then a caller will call out from the Arsh: Where is the Prophet of mercy, Muhammad bin Abdullah? The Holy Prophet (s.a.w.s.) will arise and set out before the people, till he reaches the Pool of Kauthar, whose length is from the Basra to Yemen. Then they will summon Amirul Momineen (a.s.) and he will stand to the right of the Messenger of Allah (s.a.w.s.). After that people will be allowed to pass.

Some of them will be allowed to drink the water and some will be prevented. When the Holy Prophet (s.a.w.s.) sees that some friends of Ahle Bayt (a.s.) are driven away due to their sins; they will weep and repeatedly say: O Lord, they are from the Shia of Ali. At that time the Almighty Allah will send an angel who will inquire: O Muhammad, why are you weeping? He will reply: How I should not weep for a group of the Shia of

my brother? I see that they are being taken to the folks of Hell and prevented from coming to the Pool to me.

The Almighty Allah will say: I have forgiven them for your sake and overlooking their sins have united them with the supporters of your progeny; I have included them in your party. I have conveyed them to the Pool to you; I have accepted your intercession in their favor and as a result of this exalted your status.

After this, Imam Muhammad Baqir (a.s.) said: So numerous will be the men and women who that day will wail and call out O Muhammad! So on that day one, who is having belief in our Imamate and is from my friends, will be included in our party and will come to the Pool with us.

Moreover, all of them have narrated through their chains from Ibne Abbas that Amirul Momineen (a.s.) inquired from the Prophet about Kauthar. He replied: It is a stream originating from below the Arsh of God. Its water is whiter than milk, sweeter than honey and softer than butter. Its pebbles are emeralds, rubies and corals. Its grass is saffron and its silt is more fragrant than Musk. Its legs are below the Arsh of God. Then the Prophet slapped the side of Amirul Momineen (a.s.) and said: O Ali, this stream is mine and after me it belongs to you and your followers.

It is narrated from Ibne Abbas that the Messenger of Allah (s.a.w.s.) said: The Almighty Allah has bestowed a stream in heaven to me originating from below the Arsh of God. There are a million palaces on it, each made of gold and silver bricks; its grass is saffron, its pebbles are pearls and rubies; its ground is of white musk. And it is better than everything for my Ummah. It is hinted at in the verse:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾

“Surely We have given you Kauthar,” (Surah Kauthar 108:1)

Ibne Babawayh has mentioned in *Amali* and *Uyun* from Imam Ali Reza (a.s.) that the Messenger of Allah (s.a.w.s.) said: One, who does not have faith on my pool, will not be brought on it by Allah; and one, who does not have faith in my intercession, the Almighty Allah will not allow my intercession for him. Moreover, he said: O Ali, you are my brother in the world and the hereafter; you are my minister, my standard bearer and the owner of my pool. One, who loves you, has loved me and one, who is inimical to you is inimical to me.

Also, it is narrated from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (s.a.w.s.) said: One, who desires to get relief from the terrors of Judgment Day, he should be devoted to my Wali and obey my successor and my caliph after me, that is Ali Ibne Abi Talib (a.s.). Without any doubt, he is the cup bearer of my Pool; he drives away his enemies from there and provides drinks to his friends. One, who is not given to drink from there will remain thirsty forever; and one, who gets a drought, will never be thirsty and troubled again.

It is narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that Amirul Momineen (a.s.) said: On Judgment Day, I will remain with the Holy Prophet (s.a.w.s.) and my progeny will remain with me. Thus, one, who desires to be with us, it is necessary to listen to our commands and act according to our directions. Without any doubt, there will be for us, on Judgment Day, an intercession for our devotees. So, make efforts and take precedence on each other in meeting us at the Pool. Indeed, we drive our enemies from there and provide drinks to our friends and followers. One, who takes one drought of that water will never feel thirsty ever. Our Pool is full and two streams of Paradise join it: one is the spring of Tasneem and the other is the stream of Moin. Saffron is growing at its banks. Its pebbles are of pearls and rubies and it is the Pool of Kauthar.

In *Majalis,* Shaykh Mufeed has narrated from Amirul Momineen (a.s.) that he used to say: I will drive away with these hands my enemies from the Pool of the Messenger of Allah (s.a.w.s.) and our friends will arrive on that Pool.

It is narrated through another chain of narrators of Ahle Sunnat from Abu Ayyub that the Messenger of Allah (s.a.w.s.) said: No person of my Ummah arrives at my Pool, except whose hearts are purified of false beliefs and negative qualities and their intention is correct and they have faith my successor, who is after me; that is Ali Ibne Abi Talib (a.s.). They are such that whatever should be given to him, they give with ease and whatever is to be taken from them, they do not take with difficulty. Ali drives away from the Pool, those who are not from his Shia as the Arabs drive away diseased camels from their flocks.

Ibne Babawayh has narrated from Ibne Abbas that the Messenger of Allah (s.a.w.s.) said: I am the chief of all the prophets and better than all proximate angels. My successors are better than successors of all prophets and messengers. My companions, who have continued to follow my practice, are better than the companions of all the prophets and messengers.

My daughter, Fatima, is the chief of the ladies of the world. My chaste wives are mothers of believers. My Ummah is the best of all. I am having the most followers on Judgment Day. There is a pool for me, whose breadth is from Basra to Yemen. It is having water bags, as numerous as the stars of the sky. My caliph on that Pool is same as my caliph in the world.

People asked: O Messenger of Allah (s.a.w.s.), who is that? He replied: The Imam of Muslims, chief of the believers and the master of all faithful after me; it is Ali Ibne Abi Talib (a.s.). He provides drinks to his followers from that Pool and removes his enemies from there, like you drive away the stray camel. Then he said: One, who is devoted to Ali in the world and follows him, will arrive to me at the Pool and will be with me tomorrow in Paradise in my grade. One, who is inimical to Ali in the world and those who disobey him, I will not see him on Judgment Day and he will not see me. He will be removed from before me and taken to Hell from the left side.

Hafiz Abu Naeem, a famous Sunni tradition scholar, has narrated from Anas bin Malik that the Messenger of Allah (s.a.w.s.) said: The Almighty Allah has bestowed the Kauthar to me. It is a stream in Paradise, whose length and breadth is from the east to the west. One, who drinks from it will never be thirsty again. One, who washes his face in it, his hair will never become disheveled. Does not drink from it one, who has broken my covenant and one, who has eliminated my Ahle Bayt.

It is narrated from the Messenger of Allah (s.a.w.s.) that His Eminence, Ali drives away from that pool one, who is not from his Shia. Ahmad bin Hanbal has also in *Fadhail*, narrated a report similar in points.

Ibne Quluwayh has mentioned in *Kamiluz Ziyaraat* through authentic chains of narrators from Masma Kardeen that Imam Ja'far Sadiq (a.s.) said:

Allah will have mercy on whoever cries, sympathizing with what was done to us, before his tears fall from his eyes. If one of those tears were to fall on Hell, it would extinguish the burning heat in such a way that no heat would remain in it.

Know that, one, whose heart aches for us, will be pleased by seeing us at the time of his death, in such a way that his pleasure will stay in his heart until he meets us by the Pool (on Judgment Day).

Indeed (the Pool of) Kauthar will be delighted when one of our lovers comes to it and will serve him with various foods to such an extent that he will not wish to leave it ever.

Masma! One, who drinks even a sip from the Pool will never feel thirsty again and they will never ask for another drink. It is as cold as camphor, as fragrant as musk and as tasty as ginger. It is sweeter than honey, softer than butter, purer than a tear and more aromatic than ambergris. It emerges from Tasnim and passes through the streams of Paradise and flows over a riverbed of pearl and rubies. The number of jugs in it is greater

than the number of stars; they are made of gold, silver and different gems.

Its fragrance can be perceived from a distance of a thousand years and such fragrances emanate from it onto the face of whoever drinks from it, that he will say, “I wish I had been left right here. I don’t need anything else and I don’t wish to be moved from here.”

O Kardeen, know that you will be of those, who will drink from it and everyone, whose eyes wept on us, will be blessed by looking at Kauthar and be given a drink from it.

Desires of those who love us more will be satisfied in a greater way and they will feel more pleasure and will find Kauthar water tastier than those who love us less.

Amirul Momineen (a.s.) will be standing by Hauz Kauthar with a thorny stick, he will beat our enemies in such a way that one of them will say, “I bear witness that there is no god, but Allah and Muhammad is Allah’s Messenger!”

Imam (a.s.) will reply, “Go to your so and so leader and ask him to intercede for you.” The man will say, “My leader, whom you mentioned, dissociates himself from me.”

Amirul Momineen (a.s.) will reply, “Go back and ask the one, whom you used to love, follow and whom you preferred above the rest of creation to intercede for you, since he was the best of creation in your eyes, for indeed only the best of creation can intercede.” The man will say, “I am dying of thirst!” Amirul Momineen (a.s.) will reply, “May Allah aggravate your thirst and need for water!”

I (Masma) asked, “May I be sacrificed on you, how can he even come near the Pool when others cannot?”

Imam (a.s.) replied: He stayed away from evil acts and abstained from insulting us, when we were mentioned in his presence and he avoided some other sinful acts that others dared to commit, but this was not based on following or loving us. On the contrary, it was based on his diligence in worship and

religious acts and on being preoccupied with himself rather than talking about others, but his heart was filled with hypocrisy and his religion based on hating us, those who incite hatred towards us, believing in the authority of those two persons of the past (Abu Bakr and Umar) and giving preference to them over all.

A large number of traditions are recorded on this topic, but we are content only to mention this much.

As for intercession; we should know that there is no dispute among Muslims in this matter and it is a necessary principle of Islam; that intercession is from the Holy Prophet (s.a.w.s.) on Judgment Day for his Ummah, on the contrary, for all the nations. The dispute present is in the matter is whether intercession is only for seeking the benefits of those believers, who are eligible for reward, or it will also be there to get chastisement cancelled from the sinners.

Most Ahle Sunnat believe that there will be intercession in both instances.

Khawarij and Mutazila believe that intercession is only in the former instance; that is for increase in reward and it is not there for removal of chastisement. They say that like it is obligatory on the Almighty Allah to fulfill the promise of reward, in the same way, it is obligatory on Him to fulfill the promise of chastisement. Intercession is of no use in removal of chastisement.

However, among Imamiyah scholars there is no dispute that intercession is for removal of chastisement from the sinful Shia, if they have committed greater sins and intercession and it is not exclusive to the Messenger of Allah (s.a.w.s.); on the contrary, Lady Fatima Zahra (s.a.) and the Holy Imams (a.s.) will also intercede for their Shia with permission of the Holy Prophet (s.a.w.s.).

It is clear from many traditions that scholars and pious persons from Shia will also intercede. Ahle Sunnat and Shia have narrated from the Messenger of Allah (s.a.w.s.) that he

said: I have saved my intercession for the doers of greater sins from my Ummah.

In *Khisaal* it is narrated through Ahle Sunnat sources from Anas that the Messenger of Allah (s.a.w.s.) said: Every prophet supplicated for one thing and it was fulfilled, but I concealed my supplication, so that I may intercede for my Ummah on Judgment Day.

Also, it is narrated from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (s.a.w.s.) said: There are three kinds of people, who intercede with Allah and their intercession is accepted: the prophets, the scholars and then the martyrs.

It is narrated from Imam Ali Reza (a.s.) that the Messenger of Allah (s.a.w.s.) said: Almighty Allah does not allow my intercession for one, who does not have faith in it.

Then he said: My intercession is not, except for the doers of greater sins from my Ummah; as for the pious, they are not needful of intercession.

The narrator says: I asked Imam Ali Reza (a.s.): Then what is the meaning of the following statement:

وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ ﴿٢٨﴾

"And they do not intercede except for him whom He approves, and for fear of Him they tremble." (Surah Anbiya 21:28)

He replied: That is: do not intercede, except for one, whose religion He has liked.

It is mentioned in *Majmaul Bayan* that in our view, intercession is proved for the Holy Prophet (s.a.w.s.), his chosen companions, who follow his practice, Imams of Ahle Bayt and the righteous believers. The Almighty Allah will give relief to a large number of sinners as a result of their intercession.

This supported by what is narrated from the Messenger of Allah (s.a.w.s.) by our scholars. That the Holy Prophet (s.a.w.s.) said: I will intercede on Judgment Day and my intercession will be accepted. Imam Ali (a.s.) will also intercede and it will be accepted; my Ahle Bayt will also intercede and it will be accepted. And one, who intercedes for the least number of believers, he will intercede for forty brothers in faith, who are condemned to Hell.

Verses proving the absence of intercession are in fact regarding disbelievers, their idols, the opponents and their Caliphs.

The Almighty Allah has said in Surah Maryam:

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمٰنِ عَهْدًا ﴿٨٧﴾

"They shall not control intercession, save he who has made a covenant with the Beneficent God." (Surah Maryam 19:87)

Most commentators are of the view that covenant implies faith; some say that none can intercede, except one, whom the Almighty Allah has allowed; and they are prophets, successors, martyrs, scholars and believers, as mentioned in traditions.

It is mentioned in a correct tradition that it denotes a bequest a person makes at the time of his death regarding his true faith.

It is mentioned in many traditional reports that no one intercedes, except with the permission of Allah.

It is a refutation of the claim of idolaters, who say that we worship the idols that they might intercede for us with Allah.

Ibne Babawayh has narrated from Amirul Momineen (a.s.) that Lady Fatima (s.a.) asked the Messenger of Allah (s.a.w.s.): O respected father, where should I meet you on the day of the

great halt and great terror. He replied: In Paradise, when the Standard of Praise (*Liwaul Hamd*) will be with me and I will intercede for my Ummah.

Then Fatima asked: O respected father, where should I look for you, if I don't find you there? He replied: At the Hauze Kauthar, when I will be giving drinks to my Ummah. Then Fatima asked: What if I don't find you there as well? He replied: At the Siraat Bridge, as I will be standing there and saying: O Lord, please convey my Ummah to the other side safely.

Fatima asked: What if I don't find you there as well? He said: At the Mizan, as I will be there praying for my Ummah. Then Fatima asked: What if I don't find you there as well? He replied: At the edge of the Hell, when I will be removing its flares from my Ummah. At that time Lady Fatima (s.a.) became elated.

Ali Ibne Ibrahim has narrated through trustworthy chains of narrators from Samaa-a that he said: I asked Imam Ja'far Sadiq (a.s.) regarding the intercession of the Messenger of Allah (s.a.w.s.) on Judgment Day. He replied: On Judgment Day, perspiration will be bridling the people. That is the sweat of their body will reach upto their mouths and they will be in distress. They will say: Come let us go to Prophet Adam (a.s.) that he may intercede for us. Adam (a.s.) will reply: I have committed a mistake and thus, I am not worthy to intercede with Almighty Allah. People will approach Prophet Nuh (a.s.) and he directs them to the prophet after him.

In this way they approach one prophet after another till they come to Prophet Isa (a.s.). He will say: Go to His Eminence, Muhammad (s.a.w.s.). When they approach him, he will say: Come, and he will take them to the gate of Paradise. Then he will prostrate to the court of the Almighty Allah and remain in that position for a long time, till a call will come from Almighty Allah: Raise your head and intercede; I will accept your intercession and ask whatever you like; I will bestow you. This is the interpretation of the following verse of the Holy Quran:

عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا ﴿٧٩﴾

"Maybe your Lord will raise you to a position of great glory." (Surah Isra 17:79)

It is narrated from Imam Ja'far Sadiq (a.s.) in *Amali* and *Bashratul Mustafa* that on Judgment Day, the Almighty Allah will gather all people from the former and latter in one place. A great darkness will envelop them. All will weep and wail and say: O Allah, please remove this darkness. A group will come to the Mahshar, before whom would be a light and it will illuminate the ground of Qiyamat.

People of Mahshar will say: Are these prophets and messengers? A voice will come: They are not prophets. They will ask: Are they angels? A voice will come: They are not even angels. They will ask: Are they martyrs? A voice will come: They are not even martyrs. They will ask: Then who are they?

A voice will come: O people of Mahshar, ask them only. People of Mahshar will ask: Who are you? They will reply: We are Alawites; the progeny of Muhammad, the Messenger of Allah (s.a.w.s.); we are descendants of Ali, Wali of Allah; we are exclusive with seven divine nobilities: secure and satisfied. At that time a voice will come from the Almighty Allah: Intercede for your fans, people of Mawaddat (love) and Shia. Thus, they will intercede and their intercession will be approved.

It is narrated from Imam Ja'far Sadiq (a.s.) in *Ilalush Sharai* that our Shia are created from the effulgence of us and they return to it. By Allah, you will join us in Qiyamat; we intercede for you and that is accepted. You will also intercede and it will be accepted. There is no one from you, except that a fire will appear to his left and a garden to his right. Thus, he will send his friends to Paradise and his enemies to Hell.

It is narrated from Imam Ja'far Sadiq (a.s.) in *Khisaal* that one, who denies three things is not from our Shia: (1) Meraj (ascension) of Prophet Muhammad (s.a.w.s.), (2) Questioning in

the grave by Munkar and Nakeer, (3) Our Intercession (Shafa-at).

Ali bin Ibrahim has narrated through correct-like chains of narrators from Imam Muhammad Baqir (a.s.) that he said: By Allah, we will intercede exceedingly. So much so, that when our enemies observe this, they will recite the following verse:

فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِي كُنَّا نَعْمَلُ

“Are there for us then any intercessors so that they should intercede on our behalf? Or could we be sent back so that we should do (deeds) other than those, which we did?.” (Surah Araaf 7:53)

Also, it is narrated through reliable chains of narrators that Abu Ayman came to Imam Muhammad Baqir (a.s.) and said: O Abu Ja’far, you fool people and say: intercession of Muhammad, intercession of Muhammad!

Imam Muhammad Baqir (a.s.) was infuriated till his complexion changed. Then he said: Woe on you, O Abu Ayman, have I deceived you to maintain chastity of your stomach and private parts, but if you see the terror of Judgment Day you will beg for the intercession of Muhammad (s); Woe on you! Is there intercession, except for whom Hell has become obligatory?

Then he said: There in no one from the first and the last, except that he is needful of intercession of Muhammad on Judgment Day.

Then Imam Muhammad Baqir (a.s.) said: There is intercession for the Messenger of Allah (s.a.w.s.) for his Ummah and for us is the intercession of our Shia and for our Shia is intercession for their family members. Then he said: There would a believer, who would intercede for persons as numerous as the tribe of Rabia and Mudhar and the believer will even

intercede for his servant and say: He fulfilled the right of my service and he protected me from heat and cold.

Ibne Babawayh has narrated from Imam Ja'far Sadiq (a.s.) that the Paradise is having eight gates: through each gate enter prophets and the truthful; from one gate, the pious and the martyrs; through five gates our Shia enter and I will continue standing at the side of Siraat Bridge. I will pray: O Allah, keep them safe and convey to the other side my Shia and friends. Also one, who had my Wilayat and love in the world.

Suddenly, a voice will come from the center of the Arsh: I have accepted your plea and approved your intercession for your Shia. At that time, each man from my Shia, who is devoted to me and who has helped me and fought my enemies through acts or words, will intercede for seventy thousand people from his neighbors and relatives. Through one door will enter all Muslims, who have testified for the oneness of God and prophethood; and who do not have an iota of malice for us.

It is narrated in *Sawabul Aamaal* that: Imam Ja'far Sadiq (a.s.) said, "On the day of Judgment, a believer will pass by a person whom he had known in the world. An angel will be appointed to take that person to Hell and he will call out to the believer, 'Please help me, for I had done good to you and fulfilled your desire in the world. Can you repay that good deed today?' The believer will ask the angels to leave that person. Upon hearing the desire of that believer, Allah will order the angels to obey the believer and leave that person alone."

Also, it is narrated from the same Imam through authentic chains of narrators that the believer intercedes for his friend and relative, if he is not an Ahle Bayt hater (*Nasibi*), Even if all the messenger prophets and proximate angels intercede for a Nasibi, it will not be accepted.

It is narrated from the Imam in *Ilalush Sharai* that on Judgment Day, a scholar and a worshipper will be brought and made to stand before Almighty Allah; they will tell the worshipper to enter Paradise and ask the scholar to stop there

and intercede for people as recompense for teaching them good things.

According to another tradition, they will tell the worshipper, but your courage was restricted only for yourself; you go to Paradise; and they will tell the scholar: You had the courage to guide the people; now, intercede for those who have benefited from your knowledge and take them to Paradise.

Furat bin Ibrahim has narrated from Imam Ja'far Sadiq (a.s.) that Jabir said to my respected father, Imam Muhammad Baqir (a.s.): May I be sacrificed on you, please narrate a tradition in excellence of your chaste grandmother, Lady Fatima Zahra (s.a.); so that when I narrate it before the Shia, they may become elated. Imam (a.s.) said:

My respected father narrated from my respected grandfather, the Messenger of Allah (s.a.w.s.) that he said: On Judgment Day, pulpits of effulgence will be fixed for prophets and messengers and my pulpit will be the highest of all. The Almighty Allah will ask me to recite a sermon. I will recite such a sermon that none of the prophets and messengers would have ever heard such a sermon.

Then pulpits of effulgence will be installed for the successors. A pulpit will be placed for my successor, Ali Ibne Abi Talib (a.s.) as well. He will be asked to deliver a sermon. He will recite such a sermon that none of the successors would have ever heard such a sermon.

Then pulpits of effulgence will be installed for the progeny of the prophets and successors. A pulpit of effulgence will be placed for my two sons, who were most beloved to me in my lifetime. They will be asked to deliver a sermon. They will recite such a sermon that none from the progeny of the prophets and successors would have ever heard such a sermon.

Then Jibraeel will call out: Where is Fatima, daughter of Muhammad? Where is Khadija, daughter of Khuwailad? Where is Maryam, daughter of Imran? Where is Aasiya, daughter of

Muzahim? Where is Kulthum, mother of Yahya? All of them will be raised. Then the Almighty Allah will say: O people of the gathering, for whom is the greatness today?

لِمَنِ الْمُلْكُ الْيَوْمَ

"To whom belongs the kingdom this day?" (Surah Ghafir 40:16)

Prophet Muhammad (s.a.w.s.), Imam Ali (a.s.) and Hasan and Husain (a.s.) will reply:

لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿١٦﴾

"To Allah, the One, the Subduer (of all)." (Surah Ghafir 40:16)

The Almighty Allah will say: O people of the gathering, I have honored Muhammad, Ali, Hasan, Husain and Fatima (a.s.). O people of the gathering, close your eyes, as Fatima is going to Paradise.

Then Jibraeel will bring a she-camel of Paradise decked with precious stones and brocade and make it kneel before Lady Fatima Zahra (s.a.). She will mount it. The Almighty Allah will send a hundred thousand angels, who will move ahead of her and a hundred thousand angels, who will move behind her and a hundred thousand angels, who will take her on their wings. In this way, they will take her upto the gate of Paradise.

When Lady Fatima Zahra (s.a.) reaches the gate of Paradise, she will look behind. Allah will ask: O daughter of My beloved, why are you looking behind? She will reply: O Allah, I want my honor to become apparent today. Allah will say: O daughter of My beloved, turn to the Mahshar again and take the hand of whoever is devoted to you or devoted to your progeny and admit him in Paradise.

Imam Muhammad Baqir (a.s.) said: O Jabir, by Allah, on that day Lady Fatima Zahra (s.a.) will pick her Shia from

Mahshar just like a bird picks good grains with its beak. When Shias reach the gate of Paradise, the Almighty Allah will inspire them to look back. Allah will ask: O My friends, why are you looking back, although I have deemed the daughter of My beloved as your intercessor? They will say: O Allah, we would like that our honor should also become apparent this day.

A voice will come: My friends, look back and see in the Mahshar, if you can see anyone, who has loved you, because of love for Lady Fatima (s.a.) or gave food to you, because of love for Lady Fatima (s.a.) or given water to you, because of love for Lady Fatima (s.a.) or refuted your backbiting, because of love for Lady Fatima (s.a.), take his hand and admit him in Paradise.

Imam Muhammad Baqir (a.s.) said: By Allah, none will remain in Mahshar, except the doubter, the disbelievers and hypocrites. When this group enters the levels of Hell, they will call out, as the Almighty Allah has said:

فَمَا لَنَا مِنْ شَافِعِينَ ﴿١٠٠﴾

"So we have no intercessors," (Surah Shoara 26:100)

وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾

"Nor a true friend;" (Surah Shoara 26:101)

Then they will say:

لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ ﴿٢٧﴾

"Would that we were sent back, and we would not reject the communications of our Lord and we would be of the believers." (Surah Anaam 6:27)

Imam (a.s.) said: It will never be so.

بَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ ۖ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾

"Nay, what they concealed before shall become manifest to them; and if they were sent back, they would certainly go back to what they are forbidden, and most surely they are liars." (Surah Anaam 6:28)

It is narrated through authentic chains of narrators from Abdul Hamid Wabishi that I asked Imam Muhammad Baqir (a.s.): I have a neighbor, who commits all sins and even forsakes the prayer more than anything else. Imam (a.s.) said: Glory be to Allah; and he imagined it to be something great.

Then he asked: Do you want me tell you about someone, who is worse? I replied: Yes. He said: One, who harbors malice to us is worse than this. And if there is one before whom when Ahle Bayt of the Prophet is mentioned and he weeps, the angels stroke his back and all his sins are forgiven, except that he should commit a sin, which takes him out of the circle of faith. His intercession is accepted in his favor and it is not accepted for the Nasibi. The believer man intercedes for his neighbor, even though he might not possess any good; and he says: O Allah, my neighbor used to keep away his harm from me. Then he intercedes for him.

The Almighty Allah says: I am your Lord, and it is worthy that I should reward him on your behalf. Then the Almighty Allah admits that neighbor to Paradise, even though he was having no virtue in his account. One, who will intercede for the least number of people, will be that one, who intercedes for thirty persons.

There are many more traditions regarding intercession but this treatise does not have scope to quote even a tenth of them.

Section Thirteen: Siraat Bridge

We should know that one of the issues of religion, to believe in which, is necessary, is the Siraat; it is a bridge on Hell, and no one can enter Paradise without passing over it. It is mentioned in reliable traditional reports of Sunni and Shia that it is thinner than hair, sharper than a sword and hotter than fire.

The sincere believers will pass over it like a flash of lightning; some will be able to cross it with difficulty, but will get deliverance. Some will slip on it and fall into the Hell. It is an example of the Straight Path (*Siraat Mustaqeem*) in the world.

That is the religion of truth and the path of Wilayat, love and obedience of Amirul Momineen (a.s.) and the Holy Imams (a.s.) from the progeny of Imam Ali (a.s.). One, who deviates from that path and in word or deed gets inclined to falsehood, he will fall into Hell from that same level of Hell. In Surah Hamd, the Straight Path (*Siraat Mustaqeem*) hints to both.

Ibne Babawayh says in *The Shiite Creed*: Our belief concerning the Bridge (Siraat) is that it is true, and that it is the bridge to Hell. It is the place, through which the whole of mankind will pass. Allah the Mighty and Glorious says:

إِنْ مِنْكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَقْضِيًّا ﴿٧١﴾

"There is not one of you, but shall come to it; this is an unavoidable decree of your Lord." (Surah Maryam 19:71)

According to another view, Siraat means the Imams of Allah. And to him who knows them and obeys them in this world, Allah will grant permission (to traverse) the path, which is the bridge over Hell, on the Day of Resurrection – the Day of Regret and Contrition. And the Prophet said to Ali: O Ali, on the Day of Resurrection, I shall sit near the Bridge with you and

Jibraeel, and no one will cross the Bridge unless he can produce a writ (of absolution) by reason of devotion (Wilayah) to you.

Shaykh Mufeed has said that Siraat is in the meaning of the path and that is why the Wilayat of Amirul Momineen (a.s.) and Imams from his progeny is known as Siraat, which is the path of salvation.

It is mentioned in traditions that on Judgment Day, the path to Paradise is like a bridge; all the people cross it and it is the Siraat, on the right of which stands the Messenger of Allah (s.a.w.s.) and on the left stands Amirul Momineen (a.s.). A call comes to both of them from Allah:

أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾

"Do cast into hell every ungrateful, rebellious one," (Surah Qaf 50:24)

It is narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) in *Amali* that many kinds of people will cross the Siraat. It is thinner than hair and sharper than the edge of the sword. Some pass over it like a flash of lightning; some like a galloping horse, some walk over it, some crawl on all fours, some remain clinging to it, the bodies of some are scorched by fire, bodies of some are not.

Ali bin Ibrahim and Ibne Babawayh has narrated through their own chains from Imam Ja'far Sadiq (a.s.) that when the following verse was revealed:

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ

"And hell is made to appear on that day." (Surah Fajr 89:23)

People asked the Messenger of Allah (s.a.w.s.) the meaning of this verse. He said: Jibraeel informed me that when Almighty Allah will gather all the formers and latters on Judgment Day, the Hell will be brought over there. It will be having a hundred

thousand bridles dragged by a hundred thousand in an extremely humiliating and harsh manner and there will be a furor in Hell.

Then Hell will sigh and such a scream will emanate from it that if Almighty Allah had not given respite to all creatures till accounting, all would have perished by it. Then a flame will come out and surround every good and bad person. At that time there will no human being or angel who will not plead: My Lord, save me! And you, O Prophet will call out: My Lord, save my Ummah! Then they will place the Siraat Bridge on Hell. It will be thinner than hair and sharper than a sword.

It will have three stages: One of kindness to relatives (*Sile Rehem*) and trustworthiness. The second stage will be of prayer. The third stage will be that of divine justice – that is to judge among the oppressed. Then people will be ordered to cross the Siraat Bridge.

First they will be stopped at the stage of kindness to relatives (*Sile Rehem*) and trustworthiness. If they had severed relations and misappropriated the property of others, they will not be allowed to cross this stage, till they do not discharge the duty; otherwise they will fall into Hell. If they escape this stage, they will be stopped at the stage of prayer. If they escape this as well, they will be stopped at the third stage of divine justice. And this is hinted at in the following verse:

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴿١٤﴾

"Most surely your Lord is watching." (Surah Fajr 89:14)

All the people will cross the Siraat Bridge. Some will be holding on to it. Some will waver with one foot and the other leg will help them to regain balance. They will be surrounded by angels beseeching the Almighty Allah: Please God, forgive them. Grant them Your mercy and convey them safely to the other side. The condition of the people will be such that they will drop like moths fall around the lamp. Those who manage to cross safely will remark: All praise is for Allah and good deeds

are perfected through the blessings of Allah and gardens are formed. I praise that Almighty, who saved me from His grace and mercy after I had lost all hopes. Indeed my Lord is merciful and One, who thanks the deeds of His servants.

The author says: It is possible that trustworthiness might be in wealth and property and divine justice in other issues. Or the first implies the right of Allah and the second, right of others. It is not improbable that Sile Rehem might imply concession for Aale Muhammad (a.s.) and trustworthiness might imply not being dishonest to their covenant, because it is supposed to be more important than Prayer and we all know that Wilayat is the most important issue and it is not mentioned here, but if it is said that it is exclusive for Amirul Momineen (a.s.), then infidels, idolaters and adversaries enter hell in the beginning before arriving at the Siraat.

It is narrated in *Maaniul Akhbaar* that people asked Imam Ja'far Sadiq (a.s.) the details about Siraat; he replied: It is a path to the recognition of God; and there are two Siraats: One is the Siraat of the world and the other, Siraat of the Hereafter. Siraat of the world is the Imam, whose obedience is obligatory. One, who recognized him in the world and followed him, is able to cross the bridge over Hell; and one, who did not recognize him in the world, he slips on the Siraat Bridge he tumbles into Hell.

It is mentioned in *Tafsir Imam Hasan Askari (a.s.)* under the explanation of Siraat Mustaqeem that: The Sirat Mustaqeem in this world is one, which may not contain excessiveness, defects and shortcomings with regard to belief in the Holy Imams (a.s.). It is the straight road, which never drifts towards untruth. The Sirat of Hereafter is one, which leads the faithful believer straight to Paradise. Those, following this path will never turn from Paradise towards Hell, but will reach straight the greatest fragrant Paradise.

Moreover, in *Maaniul Akhbaar*, it is narrated from the Imam under the interpretation of Mirsaad that it is a stage on the Siraat Bridge; no one with an outstanding right on him will pass

it. It is narrated through Ahle Sunnat channels in *Manaqib*, from Anas that the Messenger of Allah (s.a.w.s.) says under the interpretation of the following verse:

فَلَا اقْتَحَمَ الْعَقَبَةَ ﴿١١﴾

"But he would not attempt the uphill road," (Surah Balad 90:11)

That there is a very difficult pass on Siraat Bridge; its length is equal to the journey of three thousand years. They fall for a thousand years. For a thousand years they walk on thorns and through snakes and scorpions; and then climb upwards for a thousand years. I will the first to cross that valley and the next will be Ali Ibne Abi Talib (a.s.). None will cross this valley with ease, except for Muhammad and Aale Muhammad (a.s.).

Moreover, in *Tafsir Maqatil*, it is narrated from Ibne Abbas under the interpretation of this verse:

يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ

"On the day, on which Allah will not abase the Prophet." (Surah Tahrim 66:8)

And

وَالَّذِينَ آمَنُوا مَعَهُ

"And those who believe with him." (Surah Tahrim 66:8)

That is Ali, Fatima, Hasan, Husain, Ja'far and Hamza.

نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ

"Their light shall run on before them and on their right hands." (Surah Tahrim 66:8)

That it will give light on Siraat for Ali and Fatima seventy times like the light of the earth. Thus, their effulgence will be running before them and to their right and they would be following it. And Ahle Bayt of Muhammad and Aale Muhammad (a.s.) will cross the Siraat like a flash of lightning in a single group. Another group will cross it like wind; another group will cross it like a galloping horse; another group will cross it walking; another group will cross it crawling on all fours; another group will cross it like infants, dragging themselves on the earth. The Almighty Allah will make the Siraat broad for the believers and narrow it for the sinners.

يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا

"They shall say: Our Lord! make perfect for us our light." (Surah Tahrim 66:8)

Thus, Imam Ali (a.s.) will cross it on a litter of green emerald and Fatima will accompany him on a camel of red ruby surrounded by seventy thousand Houries. They will cross like a flash of lightning.

In *Majalis*, the Shaykh has narrated through Ahle Sunnat channels from Anas that on Judgment Day, the Siraat will be laid over Hell, none shall cross it, but one having the permit, in which the Wilayat of Ali Ibne Abi Talib (a.s.) will be mentioned. This is hinted at in the following statement of the Almighty Allah:

وَقِفُوهُمْ ۖ إِنَّهُمْ مَسْئُولُونَ ﴿٢٤﴾

"And stop them, for they shall be questioned:" (Surah Saffat 37:24)

It is mentioned in *Tafsir Imam Hasan Askari (a.s.)* quoting from the Messenger of Allah (s.a.w.s.) that when the Almighty Allah will raise all creatures, the caller of the Almighty Allah will call out from below the Arsh:

O people! Close your eyes, so that Fatima binte Muhammad (s.a.), Chief of the ladies of the world, may pass over the Sirat bridge. All will close their eyes and Fatima (s.a.) will pass over the bridge. At that time everybody will close their eyes, except for Muhammad, Ali, Hasan, and Husain (a.s.), their descendants and their family members, because they would be her blood relatives (*Mahram*). When she enters Paradise, her chador will be spread on the Sirat bridge, a corner of which will be in the Field of Gathering.

Then an announcer from Allah will announce: O devotees of Fatima (s.a.), catch hold of a strand of her chador. Hearing this, all the followers of Fatima (s.a.), chief of the ladies of the world, will cling to the threads of her chador and they number more than two thousand Fiyam. They asked: Allah's Messenger, how many does Fiyam denote? His Eminence (s.a.w.s.) replied: One million.

Kulaini has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that he said: Take account of your selves, before you are accounted for. Indeed, there are fifty stops in Qiyamat and each halt is of the duration of a thousand years of the world, as the Almighty Allah has said:

فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾

"In a day, the measure of which is fifty thousand years." (Surah Maarij 70:4)

Ibne Babawayh says in *The Shiite Creed* that: Our belief concerning this is that verily these mountain-passes *(aqabat)* have each a specific name; some are called *fardh* (compulsory duty) others, *amr* (command); yet others, *Nahy* (prohibition). So when a man will reach a mountain-pass *(Aqaba)* called *fardh*, and he had neglected it (in his life), he will be stopped there and the dues of Allah will be demanded of him. now, if he goes out of it by means of some good act performed by him in the world, or by the mercy of Allah reaching him, then he escapes from it and goes on to another *Aqaba*. He will not cease to be sent from

one *Aqaba* to another, and will be stopped and questioned regarding his shortcomings in respect of each stage.

If he escapes safely from all the stages, he arrives at the Abode of Permanence *(darul baqa)*. Here, he comes upon a life, which is everlasting and perpetual beatitude, without any affliction whatever. He will reside in the neighborhood of Allah, with the Prophets, and His Proofs (Imams), the veracious ones, the martyrs and the righteous ones from among His slaves.

And if he is stopped at a pass, and is questioned about a certain due, in respect of which he is found wanting, and neither a good action on his own part, nor the mercy of Allah reaches him, he will stumble and hurl down in the fire of Hell, may Allah protect us from it.

All these passes are on the Bridge *(Siraat)*. The name of one of them is *al-Wilayah* (love of Imams). All mankind will be stopped before it and questioned as regards their love for the Prince of Believers, Ali, and for the Imams, who followed him. He, who will have a proper answer will be saved and will be permitted (to cross the Bridge safely). And he, who is unable, will tarry and be hurled down (in the fires of Hell). And (the proof) of this is the saying of Allah, the Mighty and Glorious:

وَقِفُوهُمْ ۖ إِنَّهُمْ مَسْئُولُونَ ﴿٢٤﴾

"And stop them, for they shall be questioned:" (Surah Saffat 37:24)

And the name of another pass is *Mirsad* (watch) and that is on account of the saying of Allah, the Mighty and Glorious:

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴿١٤﴾

"Most surely your Lord is watching." (Surah Fajr 89:14)

Allah, the Mighty and Glorious, says: I swear by My Honor and Glory, the wrong-doing of a wrong-doer is not permissible to me. One of the passes is called *ar-Rahm* (kindness); another,

al-Amana (trust); another, *as-Salat* (prayer). There is a special *Aqaba* named after each (act which is) *fardh* (compulsory), or *amr* (command), or *Nahy* (prohibition); and before each one of these, the individual will be detained and questioned.

Section Fourteen: Paradise and Hell

We should know that as mentioned in the verses of Quran and in widely related traditions, it is a necessary part of Islamic faith to believe in Paradise and Hell. One, who, like the apostates and heretics, deny Paradise and Hell right away or like the philosophers, explains them away, is without any doubt, a disbeliever. In this regard the philosophers are divided into two groups: the first group is that of the illuminists, who believe in the world of similes: They apparently believe in Paradise and Hell and those details, which are mentioned in Shariah, but neither do they believe in physical resurrection, nor agree that Paradise and Hell are material like this material world.

On the contrary, in their view, it is a middle world between the world of physicality and abstract world; like the condition in dreams or like the images seen in the water and mirror. Thus, reward and punishment will be like good or bad dreams.

Now, this matter is clearly opposed to the stand of Quranic verses and traditions. On the contrary, it is making fun of the manifest religion. If they say that many Muslims have believed in simile in the world of Barzakh, we will reply that there are two differences: the first is that the matter they have believed in, for that denial of the return of the bodies to it in Mahshar is not necessary; and it does not necessitate the rejection of verses and clear traditions regarding physical resurrection.

Secondly, the facsimile world they have confessed to, is other than those similes and they say that the facsimile body is a subtle body like the bodies of the angels and jinns. In the world of Barzakh, the soul becomes attached to it. And they do not interpret it to be a world of dream and imagination.

Another group is of the peripatetics and most philosophers belong to this group. They interpret all those things mentioned in Shariah, like the bounties of Paradise, Houries and palaces, with the pleasure obtained by the soul after it is separated from the

body. As a result of their perfection and awareness they have obtained in the world and this is its success and its reward and Paradise. Those, who are ignorant and they have not achieved that awareness and those perfections, as result of this, they are in pain and regret and this is their misfortune and the chastisement of Hell.

Since the soul in this world, was always under the control of the body and immersed in the dirt of the world of nature, it was not able to perceive that pleasure and pain, like it should have done, but after being separated from the body all these issues become clear to it. Since most people of all nations were ordinary people, unaware of the pleasure of the spiritual world, that is why those physical pleasures are mentioned in divine scriptures, sayings of prophets and traditions in order to encourage them to good deeds and to warn them of sins and mischief and only by way of metaphor, the interpretation of those spiritual pleasures is in form of palaces, streams and fruits.

The interpretation of the spiritual world is done in Zaqqum, Zarie, Hameem, Fire and their like as Shaykh Abu Ali has mentioned in *Risala Madda wa Maad*.

In *Shifa* due to the fear of Muslim scholars, physical resurrection is attributed to the Holy Prophet (s.a.w.s.). One, who is having even the least awareness and fairness, when he refers to the invalid beliefs and absurd statements of this group, he will know that most of those issues cannot be compatible to belief in the laws of the prophets. Those who follow the beliefs of this group and are compelled to live among Muslims due to fear of execution and excommunication; so they mentioned a few words of the fundamental of religion, but in the heart, they are opposed to it.

يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ

"They say with their tongues what is not in their hearts." (Surah Fath 48:11)

Sometimes, they express some principles of religion by way of ridicule, but, when they mingle with their disciples and confidants, they say:

إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ ﴿١٤﴾

"Surely we are with you, we were only mocking." (Surah Baqarah 2:14)

People, who have started believing in those false principles as a result of emulating the philosophers or by deviation of the Satan, are excused in this regard; because one, who believes in all these, it is not possible from a single individual; but a single person regards each habit to be in material form; and also says what is proved, thus its absence is impossible.

Intellects, heavens, deception and elements are considered eternal and also the different kinds of created things; and they regard the return of the non-existent thing to be impossible. Intellects, heavens and amorphous substances should be regarded as eternal and the created things are also believed to be eternal. He also regards the ordinary things impossible; that the skies should join each other. One should not believe in distance between them.

In astrology, he should consider supernatural phenomena as impossible and believe in these invalid beliefs and their like. How he can accept that the Almighty Allah is the doer with absolute power and He can do whatever He likes? The world and human beings are created things. Resurrection will be physical, Paradise is above the heavens and it consists of Houries and palaces, houses and abodes, trees and streams. The heavens will split and intermingle. Stars will lose their shine and drop down; rather all of them will be annihilated. Angels are bodies, but they possess feathers.

All the seven heavens are full of them: they descend to the earth and go up to the skies. The Messenger of Allah (s.a.w.s.) went up the heavens during Meraj (ascension). Prophet Isa and

Prophet Idris (a.s.) have been raised up to the heavens. In this way, many miracles of prophets and successors, like splitting of the moon, reviving of the dead, turning back of the sun and its rising from the west; eclipse of sun and moon on unlikely times; bursting forth of great streams from small stones; swallowing by a staff of heaps of sticks and ropes and such other miracles.

Thus, it is proved that believing in the principles of philosophers is incompatible to most principles of religion. In that case, it becomes necessary that either they should be deniers of the prophethood of prophets or imagine these divine personages to be (Allah, forbid) deceivers; as all their life they kept people in misguidance and compound ignorance and in view of people, displayed falsehood in the garb of truth. That the Almighty Allah entrusted guidance to such a deviated sect.

Most astonishing is the fact that that people, who consider themselves to be followers of Shariah, and make elaborate arrangements in fulfillment of moral and legal functions, they teach such a misleading book with complete belief and no one has heard that they refuted or denied them and removed those doubts. On the contrary, if someone refutes or denies those beliefs, they create other doubts that perhaps they might be able to popularize their false beliefs and they ridicule one, who criticizes those having such beliefs. The Fakhriyya say that we are not from the group of those who curse.

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٣٢﴾

"They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are averse." (Surah Taubah 9:32)

Thus, there is no doubt in the physicality of Paradise and Hell and one, who denies it, is a disbeliever. However, Ahle Sunnat theologians have differed in this matter. Are Paradise and Hell already created or they will be created on Judgment Day?

Most theologians believe that they are already created and they were created in the beginning of the creation.

Very few people from Mutazila believe that they will be created later in Qiyamat; and it is not proved and known that anyone from Imamiyah has ever believed in this improper view. This view is attributed to Sayyid Razi, but it was very unlikely from that gentleman and many verses during the revelation of Quran proved their existence.

أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾

"It is prepared for those who guard (against evil)." (Surah Aale Imran 3:133)

أُعِدَّتْ لِلَّذِينَ آمَنُوا

"It is prepared for those who believe." (Surah Hadid 57:21)

أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾

"It is prepared for the unbelievers." (Surah Baqarah 2:24)

عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ﴿١٥﴾

"Near which is the garden, the place to be resorted to." (Surah Najm 53:15)

Most traditions of Ascension (*Meraj*) also prove that the Messenger of Allah (s.a.w.s.) entered Paradise and His Eminence was shown the Hell as well. Most commentators and theologians consider the Paradise of His Eminence, Adam to be the Paradise of perpetuity.

Ibne Babawayh has narrated through authentic chains of narrators from Abu Sult Harawi that he said: I asked Imam Ali Reza (a.s.): O son of Allah's Messenger (s.a.w.s.), please tell me

whether Paradise and Hellfire are already created and existent or not? He replied: Yes, and the Messenger of Allah (s.a.w.s.) entered Paradise and saw Hell also on the night he was taken to the heavens.

I said: Some people say that they have been destined today, but not created as yet. Imam (a.s.) said: Neither they are from us and nor we are from them. One, who denies the existence of Paradise and Hell has falsified the Holy Prophet (s.a.w.s.) and us and has no share from our Wilayat and he will remain in Hell forever. The Almighty Allah says:

هَٰذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ﴿٤٣﴾

"This is the Hell, which the guilty called a lie." (Surah Rahman 55:43)

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آنٍ ﴿٤٤﴾

"Round about shall they go between it and hot, boiling water." (Surah Rahman 55:44)

The Messenger of Allah (s.a.w.s.) said: When I was taken up to the heavens, Jibraeel held my hand and entered me into Paradise and gave me a fresh date from Paradise. I ate it and it transformed into a seed in my loins. When I came back to the earth and established relations with Lady Khadija (s.a.), she became pregnant with Fatima; thus, Fatima is a Hourie (*Houriya*) in goodness and morals and apparently she is human (*Insiya*). When I desire to smell the fragrance of Paradise, I smell my daughter Fatima.

Ali bin Ibrahim has narrated that the proof that Paradise and Hell are created, is that the Almighty Allah says:

عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ﴿١٥﴾

"Near which is the garden, the place to be resorted to." (Surah Najm 53:15)

The Farthest Lote Tree (*Sidratul Muntaha*) is located on the seventh heaven; thus, the Paradise is also situated there. The proof that Paradises are above the heavens is that the Almighty Allah has said regarding the infidels:

لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ

"The doors of heaven shall not be opened for them, nor shall they enter the garden." (Surah Araaf 7:40)

The proof that Hellfire is located on the earth is that He says:

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٨﴾

"So by your Lord! We will most certainly gather them together and the Shaitans, then shall We certainly cause them to be present round hell on their knees." (Surah Maryam 19:68)

And the terror of Hell is that sea encompassing the whole world and it will become fire as He says:

وَإِذَا الْبِحَارُ سُجِّرَتْ ﴿٦﴾

"And when the seas are set on fire," (Surah Takwir 81:6)

After that He says:

وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ﴿٧٢﴾

And We will leave the unjust therein (earth) on their knees." (Surah Maryam 19:72)

It is narrated from Ibne Abbas in *Khisaal* that two Jews came to Amirul Momineen (a.s.) and posed some questions; including; Where is Paradise and Hell located? He replied: Paradise is on the sky and Hell is on the earth. They asked: What is the meaning of seven? He replied: There are seven gates of Hell compatible to each other? He asked: What is eight? Imam (a.s.) replied: Paradise has eight gates.

It is narrated through authentic chains of narrators from Muhammad bin Isa Qummi in *Rijal Kishi* that he said: I asked Imam Ali Reza (a.s.) that Yunus is of the view that Paradise and Hell are not created as yet. Imam (a.s.) declared: He is wrong; where was the Paradise of Adam?

It is narrated through another channel from the Imam that he said similarly.

Ibne Babawayh has narrated in *Sifatush Shia* from Imam Ja'far Sadiq (a.s.) that: He is not our Shia, who denies four things: Meraj of the Prophet, questioning of the grave, existence of Paradise and Hell, and intercession.

It is narrated from Imam Ali Reza (a.s.) that one who believes in Rajat, Mutah and Hajje Tamatto, and Meraj, questioning of the grave, Hauz and intercession and existence of Paradise and Hell and Siraat and Balance (*Mizan*); raising of the dead and gathering on Judgment Day, and reward and punishment, is rightfully a believer and from among the Shia of us, Ahle Bayt (a.s.).

Ibne Babawayh has said: And our belief concerning Heaven and Hell is that they are both created things. Verily the Prophet entered Paradise, and saw the Fire, at the time of his ascension. We believe that no one goes forth from this world, until he sees his own place, either in Heaven or in Hell. And verily no true believer *(mumin)* goes forth from this world, without being shown the best place that he has seen in this world, and he sees also his place in the next world. Then he is asked to choose between the two, and he chooses the next world *(al-akhira),* and at this moment, he dies.

In common parlance (when someone dies) people say: So and so has made a gift of his spirit. now, no one gives away anything, save by his own free will, unless he is compelled or constrained.

As regards the Garden *(janna)* of Adam, it was one of the gardens of this world, in which the sun rose and set; it was by no means the Garden of Eternity *(Jannatul Khuld).* If it were the Eternal Paradise, he would never have gone forth from it. We believe that the people of Paradise reside therein eternally as a reward (for their good actions); and the inhabitants of Hell remain there forever as a punishment (for their sins).

Not a single person enters Paradise, except that he is shown his place in Hell and told: This was your place. Had you disobeyed Allah, you would surely have been in it. And no one enters Hell-fire, but is previously shown his place in Paradise and told: This was your place, if only you had obeyed Allah, you would surely have been in it. And these (the righteous ones) inherit (the houses in Paradise) the place of those (i.e. the unrighteous ones and the unbelievers). And this is in accordance with the saying of Allah:

أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾

"These are they who are the heirs," (Surah Mominoon 23:10)

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾

"Who shall inherit the Paradise; they shall abide therein." (Surah Mominoon 23:11)

The least of believers in point of rank in Paradise shall have ten times of what he had in this world. However, we should know that the location of the Paradise is above the heavens. And it is popularly believed that it is on the seventh heaven. It has come in verses of Quran that the breadth of Paradise is equal to the heavens and the earth.

There is dispute regarding its meaning. Some have said that if the heavens and the earth are placed side by side, the width of Paradise is equal to all of them. Some are of the opinion that it means that if the heavens and earth are divided into layers and each of those layers is composed of continuous surfaces; then if some are connected to others, it will definitely equal the breadth of Paradise. Some others think that it will be for each person as much as this.

In any way, they object that when its breadth is equal to the breadth of the heavens and the earth, how is it possible for it to be accommodated in the heavens? Its reply is that it is above all the seven heavens and that why, it is possible that it might be bigger than all the heavens. As is mentioned in the description of Paradise that its roof is the throne (*Arsh*) of the Beneficent.

It is also narrated that the envoy of Hercules, the ruler of Rome asked the Messenger of Allah (s.a.w.s.): You are inviting and guiding people to such a Paradise, whose breadth is equal to the seven heavens and the earth, then where is Hell located? The Prophet replied: Glory be to Allah, when the day rises where does night remain? The tradition means that like days and nights are opposites of each other and when the day is on the rise the night remains below; in the same way, Paradise is above the heavens and the Hell is below the earths.

Ahle Sunnat have narrated that people asked Anas bin Malik: Is Paradise located on the earth or above the heavens? He replied: Which heaven and which earth has the capacity to accommodate Paradise? They asked: Then where is it located? He replied: It is above the seventh heaven and below the Arsh. And if it is said that in case, Paradise is above the heavens and Hell is below the seventh layer of the earth, then how Siraat is placed over the Hell and how they cross it? We will reply that it is not necessary to contemplate on these matters, rather it is not lawful.

It is necessary to believe in general what the prophets have informed and we must not go into the details of those things, as

it may cause satan to create doubt in our minds. One, who eschews the false beliefs of philosophers and accepts the verses and traditions, for him all these can be compatible with each other, because when the stars crash, the skies are rolled up and the Arsh comes down, at that time, the Paradise will also come down and its roof will also be Arsh. It is possible that the verse:

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾

"And the garden shall be brought near for those who guard (against evil)," (Surah Shoara 26:90)

May be a hint to this only. And the Hell is raised up and made apparent as He says:

وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾

"And the hell shall be made manifest to the erring ones," (Surah Shoara 26:91)

Ali bin Ibrahim has narrated that all earth and all seas turn into fire and supplement Hell; and after that the Siraat is laid over it; and there is a straight path to Paradise; when they pass through all this, they reach Paradise and the Arsh of God, which is its roof. One edge of the Arsh is joined to Mahshar, which will be the venue of prophets, successors and believers.

The pulpits of the prophets and successors will be placed there, but as philosophers have said; we must not regard the Arsh to be heavenly; on the contrary, it is a huge body, which is a square having a number of legs. The length of Siraat, which is a journey of many thousands of years is compatible with these issues.

Space is a conceptual matter and is subject to the dweller; and like before the creation of the universe, there was no space; it became specified only after the creation of the universe; in the same way, after the movement of Paradise and Hell, their location will be specified and the previous locations will go into

oblivion. At that time, the command of ‘above the bodies’ (*Fauq Ajsam*) will be actualized.

In the same way, impossibility of this type by reason of space is not proved and known; and if we suppose that it is impossible that the Almighty Allah will create another body at that place.

Thus, one, who shuns false principles of philosophers, whose base is on baseless testimony for him all these issues become reconciled to each other. In spite of this, to contemplate on them, as we have mentioned before, is not necessary and only a summarized belief is sufficient.

Allah gives Taufeeq for every good act and He is the refuge of all.

Section Fifteen: Paradise

Qualities of Paradise mentioned in verses of Quran and traditions of infallibles and whose belief is necessary.

We should know that Paradise is the abode of perpetuity and well being. There is no death in it, according to consensus of the Ummah:

إِلَّا مَوْتَتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾

"Except our previous death?" (Surah Saffat 37:59)

If the quotation of the statement is not from the folks of Hell, the exception will be cut off and it will imply the death of the world and not the death of Paradise, as some imagined in the past and some have declared them to be disbelievers due to this only.

In the same way, the Almighty Allah has said in another verse that:

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ

"They shall not taste therein death except the first death." (Surah Dukhan 44:56)

That is: It implies the death of the world. Moreover, there is no old age, blindness and deafness; pain and disease, illness and blowings, and no pain and discomfort in Paradise. Also, there is no poverty, needfulness and backwardness. Whatever a soul may desire and whatever may please the eye, is at the disposal of man. Paradise is an abode of perpetuity and one never comes out of it. It is an abode of pure and good people.

There is no malice and enmity; jealousy and dispute. Every person is satisfied with what the Almighty Allah has bestowed to him; and he does not aspire for the rank and position of others.

Some have said that those who possess lofty ranks, come to meet those, who are of lesser rank; but the latter never go the higher rank, lest their respect is reduced and they may be disappointed with their own status.

This matter is not necessary, because it is possible that the Almighty Allah has made them satisfied at their rank and so that they do not aspire for the ranks of others. Moreover, since some people in the world give preference to bad foods to nice and delicious dishes, and adopt degraded ranks and invalid occupations over lofty ranks, in the same way, it is possible that each person may regard his rank as better than other and he is satisfied and pleased in it. That is why the Almighty Allah has said:

وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ

"And therein shall be what their souls yearn after." (Surah Zukhruf 43:71)

Thus, what one aspires is given that thing and there are different aspirations of different people. However, it is narrated in a reliable traditional report that those, who possess a lower rank, do not go towards the higher levels.

Also, the folks of Paradise do not pass any excreta, urine or any other dirt; they only exude perspiration and that is also fragrant. Their spouses also, who will be from Houries and humans, will have no menses or post natal and other discharges; and no stools or urine; they will also not have jealousy and greed; enmity and bad intention, which are usual female qualities: This is the explanation of the following:

وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ

"And they shall have pure mates in them." (Surah Baqarah 2:25)

Light in Paradise is not from the Sun, moon or stars; rather the atmosphere there will always be like the time of early dawn to sunrise:

وَظِلٍّ مَمْدُودٍ ﴿٣٠﴾

"And extended shade," (Surah Waqiyah 56:30)

The wines of the world produce intoxication, headaches and induce nausea; and it is necessary for one to talk nonsense and curse, when one imbibes it; but the wine of Paradise is does not have any of these and is a thousand times tastier; because drinking, eating Kebabs, fruits and meeting friends produces more pleasure and being served by handsome servants and the company of beautiful Houries offer more excitement. That is why the Almighty Allah has described their gathering in Paradise in the following way:

عَلَىٰ سُرُرٍ مَوْضُونَةٍ ﴿١٥﴾

"On thrones decorated," (Surah Waqiyah 56:15)

مُتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿١٦﴾

"Reclining on them, facing one another." (Surah Waqiyah 56:16)

يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ ﴿١٧﴾

"Round about them shall go youths never altering in age," (Surah Waqiyah 56:17)

بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِنْ مَعِينٍ ﴿١٨﴾

"With goblets and ewers and a cup of pure drink;" (Surah Waqiyah 56:18)

لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزِفُونَ ﴿١٩﴾

"They shall not be affected with headache thereby, nor shall they get exhausted," (Surah Waqiyah 56:19)

وَفَاكِهَةٍ مِمَّا يَتَخَيَّرُونَ ﴿٢٠﴾

"And fruits such as they choose," (Surah Waqiyah 56:20)

وَلَحْمِ طَيْرٍ مِمَّا يَشْتَهُونَ ﴿٢١﴾

"And the flesh of fowl such as they desire." (Surah Waqiyah 56:21)

وَحُورٌ عِينٌ ﴿٢٢﴾

"And pure, beautiful ones," (Surah Waqiyah 56:22)

كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ ﴿٢٣﴾

"The like of the hidden pearls:" (Surah Waqiyah 56:23)

جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

"A reward for what they used to do." (Surah Waqiyah 56:24)

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾

"They shall not hear therein vain or sinful discourse," (Surah Waqiyah 56:25)

إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٦﴾

"Except the word peace, peace." (Surah Waqiyah 56:26)

That is: See the grace and mercy of the Almighty Allah, how He has conducted with those lowly servants; and in order to make them inclined to obedience, has described their gatherings with such elaborate arrangements; and instead of that defective deed, which is performed by his weak servants through His *Taufeeq* and with the help of causes and instruments created by Him only in this short mortal life in the world. What type of physical and spiritual gatherings He has prepared in the perpetual Paradise for those disobedient, sinful and mortal servants!

لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

"To Him belongs the kingdom, and to Him is due (all) praise, and He has power over all things." (Surah Taghabun 64:1)

Moreover, we should know that the houses of Paradise are mostly chambers, because the pleasure of visiting the streams, flowers and vegetables is mostly in chambers and the defect of chambers in the world is the hardship and needfulness of descending from them, however, the folks of Paradise do not need to descend; and if they like they can descend easily.

It is narrated that the streams of Paradise, without being bound by banks are as high as they want and they flow below houses, chambers and trees.

Ibne Babawayh has, in *Fiqh Amali,* narrated from Abdullah bin Ali that he said: I met Bilal, the Muezzin of the Holy Prophet (s.a.w.s.) in Egypt and asked him to describe Paradise. Bilal said: I heard from the Messenger of Allah (s.a.w.s.) that the boundary wall of Paradise is of alternate gold, silver and ruby bricks and instead of cement, a mixture of musk is used. Its arches are made of red, green and yellow rubies.

I asked: What are the doors made of? He replied: Its doors are of different kinds: The gate of mercy is of red ruby. I asked: What is its circle made of? He replied: The gate of patience is

the fourth gate, and it is a platform of red ruby not having any circle. The gate of thankfulness is of white ruby; it is has two flaps; between the two flaps is a distance of five hundred years' travel. That gate calls out: Bring my family to me. I asked: Does it speak? He replied: Yes, Allah, the Mighty and Sublime, makes it speak.

However, the gate of sorrow is made of yellow ruby and it is a single flap. How few are those, who will enter through that gate, but it is a huge gate. Only the deserving servants of God enter through it, who had been folks of piety, abstinence and inclined to Allah; and they seek proximity to Him. When they enter Paradise, they sit in the boats and sail through clear streams. Those boats are made of rubies; its oars are of pearls. The angels of effulgence are present in those boats, dressed in green, rather deep green.

I asked: Are they from green effulgence? He replied: Those garments are green, having a divine effulgence and they stroll on both banks of that stream . I asked: What is that stream called? He replied: Jannatul Maawa. I asked: Is there another Paradise between that Paradise? He replied: Yes, Adn Paradise and it is in the middle of all Paradises. Its boundary is of red ruby and its pebbles are pearls. I asked: Is there another Paradise in its middle? He replied: Yes, Jannatul Firdos, its boundary wall is of effulgence and chambers are of divine effulgence and the Almighty Allah says:

فِيهِنَّ خَيْرَاتٌ حِسَانٌ ﴿٧٠﴾

"In them are goodly things, beautiful ones." (Surah Rahman 55:70)

Some have said that these are ladies of the world and they are better than Houries. It is narrated that the women of folks of Paradise hold the hands of each other and sing in a melodious voice that the creatures had never heard.

They say: We are those cheerful ones who are never infuriated. We are those staying ones who never move out. We are the ***"goodly things, beautiful ones"*** and friends of honorable husbands. When the Houries mention this, the ladies of the world reply:

We are performers of Prayer and you did not pray. We observed fasts and you never fasted. We performed the ablution and you did not. We gave charity and you did not. Thus, these ladies emerge victorious over the Houries.

Ayyashi has narrated that people asked Imam Ja'far Sadiq (a.s.): If a believer man is having a believer wife, and both enter Paradise after death, would they be spouses of each there also? He replied: The Almighty Allah is just; if the man is superior to that woman, he is given the choice; if he likes that woman to be his wife; and if not, she will not be his spouse. If that woman is better than that man, she is given the choice; if she chooses him as her husband, he will be given to her, otherwise not.

The Messenger of Allah (s.a.w.s.) said: Don't say that Paradise is only one Paradise. The Almighty Allah says: Near to those two Paradises are two other Paradises. And do not say that there is only one level in Paradise; rather there are many levels and some are higher than others; and there is increase in levels due to the deeds of the people.

The narrator asked: If the house of one is higher than that of others, is it possible for a person to meet another? He replied: The one residing at the higher level can visit the one, who lives at the lower level; but one, who inhabits the lower level, cannot go to the higher level, but if they like to meet each other, they can meet each other sitting in their own chairs in their respective levels.

It is also narrated that Alaa bin Sababa asked the Imam: People are astounded, when we say that a group will come of Hell and enter Paradise and they object how it is possible for them to stay in Paradise with the friends of God? Imam (a.s.) replied: The Almighty Allah says:

وَمِنْ دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾

"And besides these two are two (other) gardens:" (Surah Rahman 55:62)

The narrator asked: Were they disbelievers? He replied: No, by Allah, if they had been disbelievers, they would never have entered Paradise. He asked: Were they believers? He replied: No, if they had been believers, they would never have entered Hell. They are between believers and disbelievers.

Ibne Babawayh has narrated through Ahle Sunnat chains of narrators from Ibne Abbas that the ring of the gate of Paradise is made of red rubies and it hangs on planks of gold. When it strikes the plank it calls out: O Ali!

Ali Ibne Ibrahim has narrated that a Christian of Syria asked Imam Muhammad Baqir (a.s.): The folks of Paradise eat, but do not produce excreta; what is its example in the world? Imam (a.s.) replied: It is the fetus. It feeds in the womb what the mother consumes, but does not produce excreta.

Also, it is narrated from Imam Ja'far Sadiq (a.s.) through correct chains of narrators that the Messenger of Allah (s.a.w.s.) entered Paradise on the night of Meraj and saw some angels constructing a building of gold and silver bricks; but sometimes they stopped working. He asked: Why do you sometimes stop working? They replied: We wait for the expenses. He asked: What is your cost? They replied: The saying of believers: Glory be to Allah and praise be to Allah, and there is no god, except Allah, and Allah is the greatest. When the believer says this, we build and when he stops, we also stop.

Ibne Babawayh and Ayyashi etc have narrated through reliable chains of narrators from Amirul Momineen (a.s.) that Tooba is a tree in Paradise rooted in the house of the Holy Prophet (s.a.w.s.) and there is no believer, but there is a branch of this tree in his house. He does not wish for anything, but that branch provides it to him. If a fast rider rides in its shade for a

hundred years, he will not be able to come out of it. If a crow flies below it, its feathers will whiten of age, but it will not reach the branch of that tree.

Ibne Babawayh has also narrated from the Imam that there is a tree in Paradise, from the upper part of which winged horses emerge with bridles and saddles; which neither urinate nor defecate. The friends of God mount them and fly anywhere in Paradise they like. Those, who are lower to them in level, they say: O Lord, which deed has made them eligible for this grade. The Almighty Allah will reply: They stood in prayers all night and fasted the days; they fought Jihad with My enemies without fear and they gave charity, without being miserly.

It is also narrated from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (s.a.w.s.) said: There are many chambers in Paradise, from whom it is possible to see outside and from outside to inside. That one from my Ummah stays in those chambers, who had a nice tongue, who fed others, who greeted all those he met and who prayed at night, when all were asleep.

It is narrated by from Imam Musa Kazim (a.s.) that Lady Umme Salma asked the Messenger of Allah (s.a.w.s.): If a woman was married twice and both husbands are admitted to Paradise, whose wife would she become? The Holy Prophet (s.a.w.s.) said: O Umme Salma, she will be given to the husband, who has better nature. O Umme Salma, having a good nature is best in the world and the hereafter.

Ali bin Ibrahim has narrated from Imam Ja'far Sadiq (a.s.) through correct like chains that Tooba is a tree rooted in the house of Amirul Momineen (a.s.) and having a branch in the house of each Shia. Each of its leaves shades one nation. He said: The Messenger of Allah (s.a.w.s.) kissed Lady Fatima (s.a.) often. Ayesha found this improper and she objected: Why do kiss a married female so much? He said: O Ayesha, on the night of Meraj, I entered Paradise; Jibraeel took me to Tooba tree and gave me a fruit from it, which I ate. The Almighty Allah transformed it into a seed in my loins. When I returned to the

earth and established relations with Khadija, she became pregnant with Fatima. When I kiss Fatima, I smell the fragrance of Tooba from her.

It is also narrated through correct like chains from Abu Basir that he said: I asked Imam Ja'far Sadiq (a.s.): O son of Allah's Messenger, may I be sacrificed on you, please make me eager for Paradise.

He said: The fragrance of Paradise can be perceived from a distance of a thousand years. From the folks of Paradise one, who is having an abode at the lowest level, he is such that if all Jinns and humans become his guests, he will have food and drinks enough to suffice them all; and nothing will decrease from all the bounties of God that he is having. When one having the least grade enters Paradise, he is able to see three gardens; when he enters the garden, which is the lowest, he sees so many women, servants, streams and fruits that his eyes lit up and he is elated; he thanks the real bounty-giver. He is told to raise his head and look above. When he sees another garden, he decries many bounties he had not seen in the first garden.

He says: Lord, give it to me as well. He is told: If you are given it, you may wish for more. He says: This will be sufficient for me and I will not ask for more. When he enters that garden, his joy is doubled and he thanks Almighty Allah. At that time they open a door to Jannat Khuld before him. He sees a thousand times more than what he had seen before. He prays to Allah: All praise is for You as You saved me from the chastisement of hell and bestowed to me unlimited bounties.

Abu Basir started weeping and he said: May I be sacrificed on you, please increase my eagerness further. Imam (a.s.) said: There is a stream in Paradise, at the banks of which, girls sprout; a believer passes by one of them and he likes her, he takes her and the Almighty Allah makes another girl to grow over there. Abu Basir said: May I be sacrificed on you, please increase my eagerness.

Imam (a.s.) said: Each believer will be given eight hundred virgins, four thousand chaste women and two wives from Hourul Ein. He asked: May I be sacrificed on you, eight hundred virgins? He replied: Yes, when he ravishes them, they will be virgins. He asked: May I be sacrificed on you, what are the Hourul Ein created from? He replied: From the luminous clay of Paradise and the glow of their body is visible from a distance of seventy miles.

According to another report, the marrow of their calf bones is visible through seventy robes. Their heart is the mirror of believer and he will see his face in it; and the heart of the believer will be the mirror of Hourul Ein. Abu Basir said: May I be sacrificed on you, do the Houries say anything.

He replied: Yes, a discourse, which is extremely sweet and they sing in such melodious voice that its like is never heard by the creatures. They say: We are ever-lasting, which never perish. We are soft bounties, which never feel sad. We are residents, which never leave Paradise. We are satisfied ones, who never get infuriated. Glad tidings to the one, who is created for us; glad tidings to one, for whom we are created. We are such that if one of our hair is hung in the center of the sky, its light will dazzle the eyes.

According to another report: If one of us is made to stand below the sky, they will indeed become needless of the light of the sun.

It is narrated from Imam Ja'far Sadiq (a.s.) in *Sawabul Aamaal* that the Almighty Allah has not created any creature, but that He has made for each of them a house in Paradise and a house in Hell. When the people of Paradise settle down in Paradise and people of Hell settle down in Hell, a caller will call out:

O people of Paradise, look at Hell. They will do so and the houses prepared for them in Hell will be shown to them and they will be told: These would have been your houses, if you had disobeyed the Almighty Allah. If it is possible for a person to die

of happiness, it is necessary that that day the folks of Paradise would also have died as that chastisement is taken away from them. Then they will call out:

O people, of Hell, raise your heads and see your houses in Paradise. When they look up, they will be shown their houses and bounties prepared for them and they will be told: These are your houses, if you had obeyed God, you would have entered them. If it is possible for a person to die of grief, on that day the people will die of grief. After that the houses of the folks of Hell are given to the folks of Paradise in inheritance and the houses of the folks of Paradise located in Hell, are given as inheritance to the folks of Hell. This is the meaning of the following verse:

أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾

"These are they who are the heirs," (Surah Mominoon 23:10)

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾

"Who shall inherit the Paradise; they shall abide therein." (Surah Mominoon 23:11)

Ali bin Ibrahim has narrated through correct like chains from Imam Ja'far Sadiq (a.s.) that there is no good deed, but that the Almighty Allah has mentioned a reward for it; but He has not mentioned the reward of the Midnight Prayer, as it is very great. He has only said:

أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾

"These are they who are the heirs," (Surah Mominoon 23:10)

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾

“Who shall inherit the Paradise; they shall abide therein.” (Surah Mominoon 23:11)

Then Imam (a.s.) said: Indeed there is a mercy of the Almighty Allah for His believer servant, every Friday. On Friday, the Almighty Allah sends to him an angel with a robe. When he reaches the door of the Paradise of that believer, he says: Seek permission for me, so that I may visit so and so believer. The gatekeepers go and ask that believer: The messenger of your Lord stands at your door and he is seeking permission to meet you. That believer seeks counsel from his wives.

They say: O our master, by Allah, who made Paradise lawful for you, we do not know of anything better than that your Lord has sent a robe for you. Thus, he wraps one around his waist and puts another on his shoulder; and whatever he passes is illuminated by the light of those robes, so much so that he reaches the promised rendezvous of meeting God. When all are gathered there, an effulgence from Allah shines on them and they all fall into prostration.

The Almighty Allah says: My servant, raise your head; this is not the day of prostration and worship. I have removed all hardships from you. They will say: What can be better than what you bestowed? A voice from the Almighty Allah will come: I have multiplied seventy times, whatever I had bestowed you. So every Friday their bounties are multiplied seventy times than the former bounties as the Almighty Allah has mentioned in the Holy Quran.

Thus, when the believer turns from there, whatever he passes, is illuminated by his light, till he reaches his wives. All of them say: By Allah, who made Paradise lawful for us. We never found you so handsome before. He says: It is, because I have seen the effulgence of my Lord. Then Imam (a.s.) said: His wives are not jealous of each other. They do not have menses. They have no vanity.

The narrator asked: May I be sacrificed on you, I want to ask you something, which I am ashamed of. He said: Ask. He asked: Is there music and song in Paradise? Imam (a.s.) replied: Without any doubt there is a tree in Paradise. The Almighty Allah will inspire the winds to produce such sound from that tree that the creatures would have never heard before. Imam (a.s.) said: It is a reward for one, who abstained from music in the world due to the fear of Allah.

The narrator says: I said: Please add more. He said: the Almighty Allah has created a Paradise with His hands, which no eye has seen and no creature is aware of it. The Almighty Allah opens it every morning and says: Increase the Nasim and increase the Shamim. As the Almighty Allah has said:

فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾

"So no soul knows what is hidden for them of what will refresh the eyes; a reward for what they did." (Surah Sajdah 32:17)

Kulaini has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that people asked the Messenger of Allah (s.a.w.s.) regarding the interpretation of the following verse:

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَٰنِ وَفْدًا ﴿٨٥﴾

"The day, on which We will gather those who guard (against evil) to the Beneficent God to receive honors," (Surah Maryam 19:85)

The Prophet said: O Ali, this is not a group, but that it is mounted. And they are some people, who have abstained from sins. Thus, Allah has taken them as friends and made them His

confidantes. He liked their deeds and named them as God-fearing.

Then the Prophet said: O Ali, by the one, who split the seed, grew up the grass and created the creatures; when this group emerges from the graves the angels will welcome them. There will be for them many she-camels of honor having litters of gold inlaid with pearls and rubies and their robes will be of silk and brocade from the weavers of Paradise. Those she-camels will fly with them and each of them will move with a thousand angels in front, a thousand angels at the right and a thousand angels at the left and they will convey him to the big gate of Paradise.

There is a tree at the gate of Paradise, each leaf of it shades a thousand men. To right of that tree is a purifying spring. Each of them will drink a gulp from that water. As a result of which, the Almighty Allah will purify them of jealousy and the excess hair from their body will fall off. This is the meaning of the following verse:

سَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢١﴾

"Their Lord shall make them drink a pure drink." (Surah Insan 76:21)

Then they will go to another spring at the left of the tree, known as the essence of life (*Ainul Hayat*). Thus, they become immortal. After that they will be made to stand before the Arsh, while they would have been rid of all calamities, diseases and pains. They will never suffer from them again.

Allah will address the angels accompanying him: Gather My friends towards Paradise and don't make them stand with the people, as My pleasure for them has taken precedence and My mercy has become incumbent for them; then how I should want to make them stand with those, who committed good and bad deeds. The angels take them to Paradise.

When they reach the main gate of Paradise, they will knock and the chain will produce a loud voice. All Houries, whom the

Almighty Allah has prepared for His friends in the palaces of Paradise would be elated on hearing this sound and they will wish each other saying: The friends of Allah have come to us. Then they will open the gate of Paradise for them and they will enter. Their wives, from the Houries and humans, will see them and say: Welcome to you, you come in the best health and moods; how intense was our desire to meet you. Their friends will also say the same.

Thus, Imam Ali (a.s.) asked the Messenger of Allah (s.a.w.s.) about the interpretation of the verse:

لَهُمْ غُرَفٌ مِنْ فَوْقِهَا غُرَفٌ

"They shall have high places, above them higher places." (Surah Zumar 39:20)

He asked: What are those chambers prepared for? The Prophet replied: O Ali, Allah prepared those chambers with pearls, rubies and emeralds for His friends. Their roof is of gold, decorated with silver. Each chamber has a thousand doors and on each door an angel is appointed. There will be thick carpets in each of those chambers; some will be spread on others. All of them will be from brocade and silk of different colors. Between them musk and amber will be filled. This is the meaning of this verse:

وَفُرُشٍ مَرْفُوعَةٍ ﴿٣٤﴾

"And exalted thrones." (Surah Waqiyah 56:34)

When the believer enters his house in Paradise, a crown of honor will be placed on his head and he will be dressed in robes of gold and silver laid with rubies and pearls. He will be dressed in seventy robes of each type and color made of gold, silver, rubies and pearls, as the Almighty Allah has said:

فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾

"They shall be adorned therein with bracelets of gold and (with) pearls, and their garments therein shall be of silk." (Surah Hajj 22:23)

When the believer sits on his throne, that throne will move with joy and when that friend of Allah settles in his house in Paradise, the angel appointed on his gardens will seek his permission to congratulate him for the blessings of God. Maidservants and slaves, who are at the service of that believer, will tell the angel: Stay put in your place, as the friend of Allah reclines on his throne, and his black-eyed Hourie wife is ready to copulate with him. Just wait till he is free.

Thus, that Hourie wife of that believer comes out of her tent and her maids surround her. She would be wearing seventy robes spun from rubies, pearls and emeralds, dyed with musk and amber. On her head would be the crown of nobility; on her feet would be sandals of gold, inlaid with rubies and pearls; whose straps will be of red rubies.

When she comes to the friend of God, he will try to arise, because of eagerness; she will say: O friend of God, this day is not the day of hardships; you don't have to get up; I am from you and you are from me. Then the two of them will embrace each other for five hundred years of this world and none of them will be fed up of it. Then the believer will glance at her neck and see a necklace of red rubies in it. In the middle of it, will be a tablet inscribed with:

O friend of God, you are My beloved and I am your beloved Hourie. My eagerness for you is at its zenith and your eagerness for me has peaked. After that the merciful Lord will send a thousand angels to congratulate the believer and to marry the Hourie to him. When the angels reach the main gate of his

gardens, they will ask the angel posted there to seek permission for them and say: Allah has sent us to congratulate him.

The sentry angel will say: Wait, I will ask the chamberlain to inform the friend of God. Between him and the chamberlain will be a distance of three huge gardens. That angel will approach the chamberlain and inform him that the Almighty Allah has sent a thousand angels to congratulate the friend of God and they would like permission to enter.

The chamberlain will say: It is difficult for me to seek permission the friend of God as he is in private with his wife. Between the chamberlain and the friend of God, is a distance of two gardens. Thus, the chamberlain will approach the valet and the valet will inform the special servants and tell them that messengers of the Almighty Allah are at the door, they are one thousand angels, who have come to congratulate the friend of God, waiting for permission to enter and leave.

When the servants will tell this to the friend of God, he will permit and they will enter. The house would be having a thousand doors, each guarded by an angel. Then all the sentries will open the doors and an angel messenger of God will enter from each door.

وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢٣﴾

"And the angels will enter in upon them from every gate:" (Surah Raad 13:23)

Then each angel will deliver the message of the Almighty God. This is the meaning of the following statement of the Almighty Allah:

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ ۚ فَنِعْمَ عُقْبَى الدَّارِ ﴿٢٤﴾

"Peace on you, because you were constant, how excellent, is then, the issue of the abode." (Surah Raad 13:24)

Then Imam (a.s.) said: There is hint to the same thing in this verse:

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٢٠﴾

"And when you see there, you shall see blessings and a great kingdom." (Surah Insan 76:20)

He said: It is a hint to that, in which that friend of God is. That is nobility, bounties and great rulership, such that the angels, who are in fact messengers of God; and without his permission they do not enter his house and gardens.

Then he said: Underneath their palaces streams flow, and fruits are accessible to them, as the Almighty Allah has said:

وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ﴿١٤﴾

"And close down upon them (shall be) its shadows, and its fruits shall be made near (to them), being easy to reach." (Surah Insan 76:14)

If that person stands up, the tree will rise up to his height, the branches will shorten, so that his hand may reach them and if he wants, they can lower further. Imam (a.s.) said: Since they will be very near to them, it will easy for them to pick the fruits, such that if the believer wants a specific fruit, he can pick it with his mouth, while he is reclining against a pillow.

Every kind of fruits will address him before he eats them: O friend of God, please eat me. Then he said: There is no believer, but that he has many gardens. Some have closed the house and some have left them open. Streams of wine, water, milk and honey. When the friend of God demands breakfast, they present everything to him, whatever his soul desires, without him mentioning it. After that they remain in private and visit each other. That is under continuous shade; at a time between the dawn and sunrise; on the contrary, better than that.

Each believer has at least seventy Hourie wives and four human wives. He lives for an hour with a Hourie and sits alone for an hour reclining on his throne. They glance at each other. Sometimes the believer reclines on his throne, when a ray of effulgence surrounds him. He asks his retainers: What is that? Perhaps the Almighty Allah had glanced at me and this was a ray of his majesty.

The retainers say: The Almighty Allah is holier than that His lights should resemble these lights. It was a light of a Hourie from your consorts, who has not yet come to you. At this moment the eagerness of meeting you overcame her and she glanced at you from her tent; and saw you reclining on the throne and as a result of eagerness for you, she smiled and the brilliance you saw, was the flash of her teeth.

The friend of God will say: Allow her to come to me. A thousand slaves and a thousand maids will inform that Hourie that the friend of God has called her. She will climb down from her tent, wearing seventy robes of different colors knitted from gold and silver and decorated with musk and amber. Her calves will be visible through seventy robes. Her height will be seventy yards and the distance between her two shoulders will be seventy yards.

When she comes to the friend of God, the servants will accord a welcome to her with gold and silver trays filled with pearls, rubies and emeralds, which they will shower on her. Then they will embrace each other for years, without any of them feeling bored.

Then Imam Muhammad Baqir (a.s.) said: The gardens of Paradise mentioned in the Quran are: Jannat Adn, Jannatul Firdos, Jannatun Naeem and Jannatul Maawa. However, there are other gardens as well, which these gardens have surrounded and the believer has the choice of enjoying any of them.

When the believer desires something, he says: Glory be to You O Allah. When he says thus, that thing is presented to him,

without his asking or ordering it. This is hinted in the following verse:

دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ

"Their cry in it shall be: Glory to Thee, O Allah! and their greeting in it shall be: Peace." (Surah Yunus 10:10)

That is they greet him:

وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٠﴾

"And the last of their cry shall be: Praise be to Allah, the Lord of the worlds." (Surah Yunus 10:10)

Imam (a.s.) said: When the believers conclude their preoccupation and eat and drink; they say: Praise be to Allah, the Lord of the worlds, but this verse:

أُولَٰئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ ﴿٤١﴾

"For them is a known sustenance," (Surah Saffat 37:41)

…means that their servants know what they want and they bring it to the friends of God, before they ask.

فَوَاكِهُ ۖ وَهُمْ مُكْرَمُونَ ﴿٤٢﴾

"Fruits, and they shall be highly honored," (Surah Saffat 37:42)

Ibne Babawayh has narrated in *Khisaal* through Ahle Sunnat from Jabir that the Messenger of Allah (s.a.w.s.) said: Two thousand years before the creation of the heavens and the earth, it was written on the gate of Paradise: There is no god, except Allah; Muhammad is the Messenger of Allah; and Ali is the brother of the Messenger of Allah (s.a.w.s.).

Moreover, it is narrated from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (s.a.w.s.) said: When the Almighty Allah created Paradise, He made it with gold and silver bricks, walls of rubies, roof of emeralds, pebbles of pearls and sand of saffron and musk. Then He said: Speak. It said: There is no god, except You; You are that living one, that never dies; You are such established one that everything is established by You and You are not established due to anything. One, who enters me is fortunate.

Almighty Allah says: By my might and honor I will not enter into you one, who is always drinking wine or is intoxicated with something else; the back-biter, the cuckold, one, who assists the oppressors; the eunuch, the stealer of shrouds, one, who cuts off relations, one, who denies divine destiny, one, who believes in forced destiny; and who regards the acts of people to be acts of God.

Also, it is narrated from Imam Muhammad Baqir (a.s.) that he said: By Allah, Paradise has never been without the souls of believers, since the Almighty Allah has created it and the Hell has never been without the souls of the infidels and sinners since it was created.

The author says: This tradition does not negate that in the world of Barzakh, the souls of the believers reside in the Paradise of the world and the souls of disbelievers reside in the Hell of the world, because in this tradition the believers and disbelievers imply creatures, who resided in the earth before the creation of Adam (a.s.) as will be mentioned after this.

It is also possible that it implies the Paradise of the world. The Almighty Allah says:

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِنْ مَزِيدٍ ﴿٣٠﴾

"On the day that We will say to hell: Are you filled up? And it will say: Are there any more?" (Surah Qaf 50:30)

Ali bin Ibrahim and Husain bin Saeed have narrated that the Almighty Allah promised to Hell that He would fill it up on Judgment Day. When it would be full of disbelievers and sinners, the Almighty Allah will ask it for conformation. It will say due to this: Is there any scope for more? That is I am full.

Paradise will say: O Lord, You promised Hell that You would fill it up and also promised me similarly. You have filled it up; why don't You fill me also? On that day, the Almighty Allah will create a creation and fill Paradise with them. After that Imam Ja'far Sadiq (a.s.) said: Glad tiding to them that they did not see the impurities and grief of the world.

Ali bin Ibrahim has narrated that Imam Zainul Abideen (a.s.) said: Recitation of Quran is always incumbent on you, because Almighty Allah created Paradise with the hand of His might. He made it with bricks of gold and silver, which were cemented with musk; its dust is saffron and sand is of pearls. He made its ranks according to the number of the verses of Quran. One, who recites the Quran, is asked to go up reciting the Quran. Thus, his rank will be higher than all, except the prophets and the veracious.

In *Ihtijaaj,* it is narrated from Hisham bin Hakam that a heretic, who embraced Islam with the blessings of Imam Ja'far Sadiq (a.s.), asked the Imam: It is said that when one of the residents of Paradise picks and eats a fruit, that same fruit re-grows. Imam (a.s.) said: That is right and its example in the world is a lamp; that even if a hundred thousand lamps are lighted with it, its light does not decrease. He said: You people say that the folks of Paradise eat and drink, but do not produce any waste matter.

He replied: Yes, because their nourishment is subtle and fine; it does not have weight and thickness; it leaves their body in form of perspiration. He asked: How is this possible that every time a man unites with the same Hourie, he finds her a virgin?

He replied: It is, because she is created from a pure essence, neither she encounters trouble nor does anything mingle with her

body. That only thing that enters her aperture, is the intestine of her spouse. She is free from menses and other such impurities. That is why her hymen is always intact so that, except for the organ of her husband, nothing enters and exits it, because it is said that the Hourie wears seventy robes, but her husband can see the marrow of her calves inspite of the robes, flesh, bone and skin.

He replied: Yes, just as someone from you sees the coin under the surface of clear water, even though its depth might be one metre. He asked: How do the folks of Paradise enjoy the bounties of Paradise, although each of them is such that he does not see his son, brother or relative in Paradise? And when he does not see them in Paradise, would he not think that they are in Hell? How he would then be able to enjoy the bounties of Paradise, when his friend is chastised in Hell?

Imam (a.s.) said: Some learned persons have said that the Almighty Allah makes them forget all his relatives. And some have said that he waits for their arrival and hopes that they are at the Heights (*Araaf*).

The author says: The doubt of the Imam in replying to the query was perhaps due to the deficiency of the understanding of the inquirer. Overlooking this report, it is possible that in that world, the corrupt worldly desires vanish and their love may be purified with the love of the actual beloved; and they might want to be aloof from the enemies of God, be inimical to them and may enjoy their being chastised; as in the world also, the friends of God had severed love with His enemies; they fought and confronted them, and slain them personally and derived pleasure from it. The Almighty Allah has said:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ

"You shall not find a people who believe in Allah and the latter day befriending those who act in opposition to Allah and His Apostle, even though they were their (own) fathers, or their sons, or their brothers, or their kinsfolk." (Surah Mujadila 58:22)

And this verse also supports this statement:

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾

"The day, on which a man shall fly from his brother," (Surah Abasa 80:34)

وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾

"And his mother and his father," (Surah Abasa 80:35)

وَصَاحِبَتِهِ وَبَنِيهِ ﴿٣٦﴾

"And his spouse and his son- " (Surah Abasa 80:36)

It is possible that this was the reason, but the Holy Imam (a.s.) did not mention it, because of the deficiency of the understanding of the inquirer, and both reasons, which were according to his understanding, are narrated in words of others. And Allah knows best.

Ali bin Ibrahim has narrated that the Messenger of Allah (s.a.w.s.) said: When I entered Paradise, I saw the Tooba tree that it was rooted in the house of Ali and there is no house and castle in Paradise not having a branch of that tree in it, On that tree are many hampers, full of robes of Paradise silk and brocade; for each believer, there are a thousand hampers; each hamper contains robes of different colors; such that none of them resembles the other.

All these are the garments of the folks of Paradise. In the center of that tree is a long shade between the width of Paradise equal to the heavens and earth. It is prepared for those, who had

faith in Allah and His messengers. A fast rider gallops under that shade for a hundred years, but is unable to cover it; and this is what the Almighty Allah means, when He says:

وَظِلٍّ مَمْدُودٍ ﴿٣٠﴾

“And extended shade,” (Surah Waqiyah 56:30)

Below that tree are fruits and foods for the folks of Paradise hanging in their houses. There are hundred colors and hundred types of fruits, from which some he has seen in the earth and some he has never seen before. What he has heard and what he has not heard. Whichever fruit they eat, a similar fruit grows at that spot as He says:

لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾

“Neither intercepted nor forbidden,” (Surah Waqiyah 56:33)

Under that tree is a stream, from which another four streams flow. The streams contain water, which is never contaminated, streams of milk whose taste never spoils; streams of wine…

لَذَّةٍ لِلشَّارِبِينَ ﴿٤٦﴾

“Delicious to those who drink.” (Surah Saffat 37:46)

Streams of honey, which is cleaned of wax.

It is mentioned in many traditional reports that on the wedding night of Lady Fatima (s.a.), Jibraeel and Mikaeel came with many thousands of angels to Paradise and the Almighty Allah commanded the Tooba tree to shower them with robes, silks, brocade, pearls, emeralds, rubies and perfume of Paradise. And the Almighty Allah gave the Tooba Tree as dower to Lady Fatima (s.a.) and placed it in the house of Imam Ali (a.s.).

Ayyashi has narrated through reliable chains of narrators from Abu Dilawar that he said: I asked Imam Ja’far Sadiq (a.s.):

May I be sacrificed on you, there is a person among our companions, who is extremely pious and a believer of Ahle Bayt (a.s.); he also puts in extensive prayers; inspite of that he remains involved in vain pursuits, music and singing.

Imam (a.s.) said: Does this prevent him from praying at the best time, fasting, visiting the sick, attending the funerals of believers and meeting believer brothers?

I replied: No, it does not prevent him from any good deeds. He said: Then, it is satanic instigation and he will be forgiven.

Then he said: Some angels back-bit about human beings in pursuit of selfish pleasures and desires, in lawful and not unlawful way. The Almighty Allah did not like the criticism of those angels for human beings and He created the human desires and pleasures in their nature, so that they may not criticize believers. When those angels observed this, they pleaded in the divine court: O Lord, forgive us and overlook our deficiency and return us to the condition, for which You have created us and compelled us to it. We fear that we would fall into great calamities.

So the Almighty Allah removed it from them. On Judgment Day, when the folks of Paradise enter Paradise, these angels will seek permission to enter their houses; when they are permitted they will enter, greet them and say to them: Peace on you, for that in which you were patient in world, in abstaining from pleasures and lawful lusts.

Sayyid Ibne Tawus has narrated through trustworthy chains of narrators from Imam Ja’far Sadiq (a.s.) that he said: On Judgment Day, Rizwan, the keeper of Paradise would see some people entering Paradise, who did not pass from his side. He will ask: Who are you and from where did you enter? They will reply: Leave us alone, we are those, who worshipped the Almighty Allah secretly and no one was aware of it. That is why the Almighty Allah also admitted us into Paradise, secretly.

Kulaini has narrated that Imam Musa Kazim (a.s.) said: My respected father said: There is a stream in Paradise called Ja'far. On its right bank is a pearl containing a thousand castles; and each castle contains a thousand castles for His Eminence, Muhammad and Aale Muhammad (a.s.). To its left is a yellow pearl containing a thousand castles; and each castle contains a thousand castles for His Eminence, Ibrahim and progeny of Ibrahim (a.s.).

Moreover, it is narrated through correct like chains from Halabi that he said: I asked the explanation of the following verse:

فِيهِنَّ خَيْرَاتٌ حِسَانٌ ﴿٧٠﴾

"In them are goodly things, beautiful ones." (Surah Rahman 55:70)

He said: They are the righteous females of Shia. I said:

حُورٌ مَقْصُورَاتٌ فِي الْخِيَامِ ﴿٧٢﴾

"Pure ones confined to the pavilions." (Surah Rahman 55:72)

He said: The Houries are in fact those ladies who remained in veils. They live in tents of pearls, rubies and coral, each having four doors. Seventy young girls stand at each entrance. Everyday a felicity from the Almighty Allah reaches them, so that Allah may give good news to believers due to them.

Also, it is narrated that people asked the Imam: What is the meaning of the saying of people: May Allah give you a goodly reward (*Khair*)? He replied: There is a stream in Paradise called Khair. It emerges from Kauthar and the Kauthar issues from the side of the Arsh. On that stream, are situated the houses of prophetic successors and their Shia. Girls sprout from both the banks of that stream. Whenever a girl is picked, at that spot another one grows. Those girls are named *Khair* and they are the

goodly favor. Thus, when a person says to another: May Allah reward you with good. It implies those houses, which the Almighty Allah has prepared for His chosen ones.

Furat bin Ibrahim has narrated from Salman Farsi that Amirul Momineen (a.s.) inquired from the Messenger of Allah (s.a.w.s.) the qualities of the castles He bestows to the martyrs.

The Holy Prophet (s.a.w.s.) replied: They are built with alternate gold and silver bricks cemented together with musk and ambergris; their dust is saffron and their flaps are of camphor. There are four thousand streams in each of those castles. A stream of honey, a stream of wine, a stream of water. Around these streams grow coral trees. On both the banks of those rivers are tents of a piece of pearl without any crack.

The Almighty Allah told them: Be and they were. From their inside, the outside is visible and their inside is visible from the outside. There will be a chair in each tent, laid with red rubies and its legs will be made from green emeralds. On each chair a Hourul Ein will be seated.

Each Hourie will be wearing seventy yellow and seventy green robes. The marrow of her calf bone will be visible, in spite of the bone, skin and embellishments; like wine is visible in clear glass. Each Hourie will be having seventy tresses. Each tress will be held by one maid and in the other hand will be a heater to smoke it with incense. From that heater will arise fragrant fumes, without fire, only by the power of Allah.

Ibne Babawayh has narrated in the rewards of the first ten day of Zilhajj that one, who recites the following lines of divine oneness ten times every day, the Almighty Allah will, as a reward of each recital bestow him a rank of rubies and a rank pearls in Paradise. There will be a distance of hundred years' of travel of a fast rider. In each rank, would be a city and each city will have a palace of a flawless gem.

Each of those cities will have so many houses, castles, chambers, rooms, floor coverings, women, chair, thrones,

Houries, pillows, stages, servants, streams, trees, jewellery and robes that no creature can describe them. When that reciter of declaration of divine unity emerges from the gave, a light will emit from his head and seventy thousand angels will walk in front, right and left of him till he reaches the gate of Paradise.

When he enters Paradise, angels would follow him, till they reach a city, whose exterior is of red rubies and the interior, of green emeralds. It would be having all what the Almighty Allah has created in Paradise. When they reach that city, he would be asked: O friend of God, do you know what this city is? And who are you? They will say: We are those angels, who were present with you, when you recited those declarations of divine unity. And whatever is there is in this city is your reward for reciting those declarations of divine unity.

The Shaykh has narrated in *Tahdhib* and Sayyid has mentioned in *Iqbal* through authentic chains of narrators from Ibne Abi Nasr that he said: One day, we were present in the company of Imam Ali Reza (a.s.) when the excellence of Ghadeer was mentioned in the conversation. Some of those present there denied it.

Imam (a.s.) said: My respected father has informed me through his respected grandfather that more than the earth, the Ghadeer day is popular in the heavens. Indeed there is a castle of God in Lofty Paradise, made of alternate gold and silver bricks. There are a hundred thousand domes of red rubies and a hundred thousand tents of green rubies. Its gravel is musk and ambergris and there are four streams flowing in it: a stream of wine, a stream of water, a stream of milk and a stream of honey. Around that castle grow trees bearing every kind of fruit.

On those trees are birds, whose body is of pearls and wings of rubies and they sing in the most melodious manner. On Ghadeer day, the inmates of the heavens come to that castle. They recite the glorification and praise of Allah. Those birds fly up and then dive into the water; then turn about in musk and ambergris.

When angels gather, the birds soar and sprinkle musk and ambergris on them. Her Eminence, Fatima (s.a.) is sprinkled with Tooba tree. They send gifts to each other. When it is the end of the day, a call comes to them from Allah: Go back to your levels, indeed, you are blessed by Muhammad and Ali.

Kulaini has narrated from the Messenger of Allah (s.a.w.s.) that one, who says: ‘There is no god, except Allah’, a tree of red rubies is planted for him in Paradise rooted at a place of white musk; it will be sweeter than honey, whiter than snow and more fragrant than musk, fruits of that tree resemble the breasts of virgins. When each fruit would be split, seventy robes will come out of each of them.

In *Amali,* it is narrated from Abu Saeed Khudri that the Holy Prophet (s.a.w.s.) said: On the night of Meraj, when Jibraeel took me to Paradise and seated me on a throne of Paradise, he handed me a quince, which split and a Hourie came out from it with very black eyelashes, and she said:

Peace on you, O Ahmad. Peace on you, O Muhammad. Peace on you, O Messenger of Allah (s.a.w.s.). I asked: May Allah have mercy on you, who are you? She replied: I am Raziya and Marziya; Almighty Allah created me from three things: My lower boy is of musk and the upper part is of Camphor; between the two is ambergris; I was kneaded with the nectar of life. Then the Almighty Allah said: Be, and I became the present creation for your cousin, successor and minister, Ali Ibne Abi Talib (a.s.).

It is narrated from Imam Muhammad Baqir (a.s.) in *Kitab Ikhtisaas* that the Almighty Allah says: Enter Paradise as result of My mercy and be delivered of Hell as a result of My forgiveness. Distribute Paradise among yourselves according to your deeds. I swear by My honor that I admit you to the abode of perpetuity and the house of nobility.

When you enter, your height will equal that of His Eminence, Adam (a.s.); that is sixty yards. Your youthfulness will be like that of Prophet Isa (a.s.); that is thirty-three years;

your tongue will be like that of Prophet Muhammad (s.a.w.s.); that is Arabic; your elegance will be like that of Prophet Yusuf (a.s.) and effulgence will shine through your body. Your heart being pure of malice and jealousy will be like that of Prophet Ayyub (a.s.).

Also, it is narrated from the Imam that Paradises are four in number, because the Almighty Allah has said:

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ ﴿٤٦﴾

"And for him who fears to stand before his Lord are two gardens." (Surah Rahman 55:46)

Imam (a.s.) said: It implies one, who is faced with one of the unlawful carnal desires of the world, but he abstains from it only for fear Allah. This verse is in his honor and both these gardens are for the believers and veracious.

After that the Almighty Allah said:

وَمِنْ دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾

"And besides these two are two (other) gardens:" (Surah Rahman 55:62)

Imam (a.s.) said: In addition the two gardens mentioned above, there are two more gardens lower than them from the aspect of excellence and rank and not with regard to location; they are for the companions of the right hand; one is Jannatun Naeem and the other is Jannatul Maawa.

These four gardens are full of bounties, which in excessiveness are like leaves of trees and stars of the sky. There is a boundary around the four gardens having a circumference of five hundred year's of travel. It is made of bricks of gold, silver, pearls and rubies, cemented together with musk and saffron. Its arches are constructed from effulgence. It is possible to see ones face mirrored in its walls due to their shine and clarity. That

boundary is having eight gates, each having two flaps, as wide as a year's journey galloping on a thoroughbred horse.

Also, he said that the pebbles of Paradise are of silver instead of stones and saffron instead of gravel. What is swept is musk; its stones are of yellow rubies and its chairs are also made of pearls and rubies. As the Almighty Allah has said:

عَلَىٰ سُرُرٍ مَوْضُونَةٍ ﴿١٥﴾

"On thrones decorated," (Surah Waqiyah 56:15)

Imam (a.s.) said: That is the chairs will be made of rubies and pearls instead of cane. On those chairs, bridal chambers will be fixed, also of pearls, but they will be lighter than feathers and softer than silk. There will be carpets on those chairs, as big as sixty chambers of the world. Some carpets will be laid over others; and this is the meaning of the statement of Allah:

وَفُرُشٍ مَرْفُوعَةٍ ﴿٣٤﴾

"And exalted thrones." (Surah Waqiyah 56:34)

And His saying that:

عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٢٣﴾

"On thrones, they shall gaze;" (Surah Mutaffifeen 83:23)

Imam (a.s.) said: Throne implies the chairs having bridal chambers fixed on them and said: The Messenger of Allah (s.a.w.s.) said that streams of Paradise flow on the earth, without there being a depression in the land; they are whiter than snow, sweeter than honey and softer than butter.

Their gravel consists of musk, having much fragrance; its sand is of pearls and rubies. Springs of those streams spurt from any location, where the friend of God prefers. Even if he were to have all the humans and jinns of the world as his guests, foods,

drinks, jewellery and robes will be sufficient for all of them, without any reduction from what he has.

Moreover, it is narrated from the Messenger of Allah (s.a.w.s.) that date trees of Paradise are made of red gold branches, parapets of emeralds and bunches of white pearls, leaves of green robes. Its dates are whiter than snow, sweeter than honey and softer than butter. They will be seedless and each bunch will be twelve yards long. From the top to the bottom of leaves, all dates will be bunched together. As much is picked from them, the same will re-grow on it immediately. This is hinted at in the following verse:

لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾

"Neither intercepted nor forbidden," (Surah Waqiyah 56:33)

Each fresh date is as big as a huge earthen pitcher; and banana and pomegranate is like a big bucket. Their leaves are of gold and their shoots of pearls.

Also, it is narrated from Imam Muhammad Baqir (a.s.) that the folks of Paradise will be without facial hair. There will be no hair on their bodies. They will be wearing antimony in their eyes, crown on their heads, necklace, bangles and rings. They are soft, plump and dignified creatures. Each is given the power of a hundred men in eating, drinking and having sex. The taste of morning and evening meal remains in their mouth for forty years.

The Almighty Allah will cover their faces and bodies with silk. They will be fair complexioned, wearing yellow jewellery and green garments; they will be immortal; they will remain awake forever; they will be absolutely needless; they will be happy forever; they will be ever smiling; they will always remain dignified; they will have a good nature; they will always be satisfied and happy; they will eat with enjoyment and never feel hungry; they will be fully quenched; they will be dressed

and will never become unclothed. They will ride to meet each other. They will be greeted by lads having perpetual elegance, having silver jugs and gold utensils. All of them will be standing to serve and the folks will be reclining on chairs and glance at them and from the side of the Almighty Allah welcome and peace will be conveyed to them always.

We should know that so many traditions have come down regarding the qualities of Paradise and its bounties that it is impossible to write or speak of all of them. The extent, to which we have mentioned in this treatise, is sufficient for the faithful. Most traditions and verses are quoted in *Biharul Anwar* and some in *Ainul Hayat*, in the chapter of Paradise and Hell.

May Allah reward all believers with bounties of Paradise and save them from Hell fire.

Section Sixteen: Hell

May Allah give us and all believers refuge from Hell, for the sake of Muhammad and his descendants, the intercessors of Judgment Day.

The Almighty Allah says:

فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾

"Then be on your guard against the fire, of which men and stones are the fuel." (Surah Baqarah 2:24)

Most commentators say that stone implies Sulphur stone and some say that it implies the idols, which are taken to Hell along with those who worshipped them. Numerous verses declare that disbelievers will remain in Hell forever.

The Almighty Allah says:

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾

"Surely those who disbelieve and die while they are disbelievers, these it is on whom is the curse of Allah and the angels and men all;" (Surah Baqarah 2:161)

خَالِدِينَ فِيهَا ۖ لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ﴿١٦٢﴾

"Abiding in it; their chastisement shall not be lightened nor shall they be given respite." (Surah Baqarah 2:162)

And He has said in many places that those who lead or follow the disbelievers seek immunity from each other and said:

إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوُا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾

"When those who were followed shall renounce those who followed (them), and they see the chastisement and their ties are cut asunder." (Surah Baqarah 2:166)

And He said:

وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۖ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾

"And whoever of you turns back from his religion, then he dies while an unbeliever- these it is whose works shall go for nothing in this world and the hereafter, and they are the inmates of the fire; therein they shall abide." (Surah Baqarah 2:217)

And He said:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾

"(As for) those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter burning fire." (Surah Nisa 4:10)

It is narrated from Imam Muhammad Baqir (a.s.) that the Messenger of Allah (s.a.w.s.) said: On Judgment Day, some people will emerge from their graves, while flames will be

protruding from their mouths. People asked: Who are those, O Messenger of Allah (s.a.w.s.)? The Holy Prophet (s.a.w.s.) recited the above verse. That is they are usurpers of the property of orphans.

And He said:

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٣﴾

"And whoever kills a believer intentionally, his punishment is hell; he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful chastisement." (Surah Nisa 4:93)

And He said:

إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾

"Surely the hypocrites are in the lowest stage of the fire and you shall not find a helper for them." (Surah Nisa 4:145)

Commentators say that like Paradise, Hell is also having different levels and the hypocrites occupy the lowest level.

And He said:

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لِيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقُبِّلَ مِنْهُمْ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٦﴾

"Surely (as for) those who disbelieve, even if they had what is in the earth, all of it, and the like of it with it, that they

might ransom themselves with it from the punishment of the day of resurrection, it shall not be accepted from them, and they shall have a painful punishment." (Surah Maidah 5:36)

يُرِيدُونَ أَنْ يَخْرُجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا ۖ وَلَهُمْ عَذَابٌ مُقِيمٌ ﴿٣٧﴾

"They would desire to go forth from the fire, and they shall not go forth from it, and they shall have a lasting punishment." (Surah Maidah 5:37)

And He said:

لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾

"They shall have a drink of boiling water and a painful chastisement, because they disbelieved." (Surah Anaam 6:70)

And He said:

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنِّ وَالْإِنْسِ

"And certainly We have created for hell many of the jinn and the men." (Surah Araaf 7:179)

And He said:

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٠﴾

"And (as for) those who disbelieve and reject our communications, these are the companions of the flame." (Surah Maidah 5:10)

And He said:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾

"And (as for) those who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful chastisement," (Surah Taubah 9:34)

يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ۖ هَٰذَا مَا كَنَزْتُمْ لِأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ ﴿٣٥﴾

"On the day when it shall be heated in the fire of hell, then their foreheads and their sides and their backs shall be branded with it; this is what you hoarded up for yourselves, therefore, taste what you hoarded." (Surah Taubah 9:35)

And He said:

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا ۚ هِيَ حَسْبُهُمْ ۚ وَلَعَنَهُمُ اللَّهُ ۖ وَلَهُمْ عَذَابٌ مُقِيمٌ ﴿٦٨﴾

"Allah has promised the hypocritical men and the hypocritical women and the unbelievers the fire of hell to abide therein; it is enough for them; and Allah has cursed them and they shall have lasting punishment." (Surah Taubah 9:68)

And He said:

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٥٢﴾

"Then it shall be said to those who were unjust: Taste abiding chastisement; you are not requited except for what you earned." (Surah Yunus 10:52)

And He said:

وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾

"And they asked for judgment and every insolent opposer was disappointed:" (Surah Ibrahim 14:15)

مِنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَىٰ مِنْ مَاءٍ صَدِيدٍ ﴿١٦﴾

"Hell is before him and he shall be given to drink of festering water:" (Surah Ibrahim 14:16)

يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ۖ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ ﴿١٧﴾

"He will drink it little by little and will not be able to swallow it agreeably, and death will come to him from every quarter, but he shall not die; and there shall be vehement chastisement before him." (Surah Ibrahim 14:17)

Imam Ja'far Sadiq (a.s.) said: Sadeed is blood and puss oozing from the genitals of adulterers, when they are in Hell. And it is said that its color is like water and its taste is like Sadeed (drink of festering water).

It is narrated from Imam Ja'far Sadiq (a.s.) and the Messenger of Allah (s.a.w.s.) that when Sadeed is brought to him, he despises it; when it is brought near his mouth, it gets

scalded and the skin of his face and head falls into it. When he drinks it, it tears up his intestines and exit from his rear.

It is narrated Imam Ja'far Sadiq (a.s.) that every inmate of Hell oozes out filth and pus like a stream. They cry so much that streams of tears flow before them; then the tears disappear and blood flows and they weep so much that boats can float in their tears.

And He said:

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾

"And surely Hell is the promised place of them all:" (Surah Hijr 15:43)

لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ ﴿٤٤﴾

"It has seven gates; for every gate there shall be a separate party of them." (Surah Hijr 15:44)

Hell is having seven gates, each for different bad traits. It is narrated from Amirul Momineen (a.s.) that Hell is having seven doors, that is seven layers; one above the other. The Imam placed one hand over the other and said: Like this. Then he said: Almighty Allah established Paradise in width and placed Hell in layers. The lowest Hell is called Jahannam. Above is Natyy, above it is Hutamah, then Saqar, then Jahannam, then Saeer, then Hawiya.

Some say that the lowest is Hawiya and the topmost is Jahannam. It is narrated from Ibne Abbas that: The first level is Jahannam, then Saeer, then Saqar, then Jaheem, then Natiyy, then Hutamah and then Hawiya. Some have said that Hell has seven gates and some are above others. Above it, that is the first level is the level of Muslims; they will be chastised in it for their sins and then released.

The second level is the place for Jews; the third for Christians; the fourth for Sabeans; fifth for Majus; sixth for

idolaters of Arab and the seventh layer, which is lowest (*Asfal*), is for the hypocrites.

And He said:

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٨٨﴾

"(As for) those who disbelieve and turn away from Allah's way, We will add chastisement to their chastisement, because they made mischief." (Surah Nahl 16:88)

Some have said that snakes and scorpions are increased in excess in fire, whose stings are like tall trees.

It is narrated from Ibne Abbas that it implies many streams of molten copper, through which the inmates of Hell are punished.

Some have said that snakes are increased for them, as huge as elephants and camels; and scorpions like black mules.

And He said:

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٨﴾

"So by your Lord! We will most certainly gather them together and the Shaitans, then shall We certainly cause them to be present round hell on their knees." (Surah Maryam 19:68)

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَٰنِ عِتِيًّا ﴿٦٩﴾

"Then We will most certainly draw forth from every sect of them him who is most exorbitantly rebellious against the Beneficent God." (Surah Maryam 19:69)

ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ﴿٧٠﴾

"Again We do certainly know best those who deserve most to be burned therein." (Surah Maryam 19:70)

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَقْضِيًّا ﴿٧١﴾

"And there is not one of you, but shall come to it; this is an unavoidable decree of your Lord." (Surah Maryam 19:71)

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ﴿٧٢﴾

"And We will deliver those who guarded (against evil), and We will leave the unjust therein on their knees." (Surah Maryam 19:72)

Commentators have differed regarding the arrival at Hell. Some say that arrival implies reaching Hell and not entering it. As Allah says in another place:

وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ﴿٧٢﴾

"And We will leave the unjust therein on their knees." (Surah Maryam 19:72)

Some say that it implies entering Hell. All the creatures will enter Hell and it will become cold and safe for the believers as the inferno had become for Prophet Ibrahim (a.s.). Chastisement is certain for the disbelievers. This matter is narrated from Jabir and Ibne Abbas

Allah says that when the raging of Hell decreases, We increase it further. And He said:

إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا

"Surely We have prepared for the iniquitous a fire, the curtains of which shall encompass them about." (Surah Kahf 18:29)

Some have said that *Saraadiq* is a wall of fire surrounding it; or it is smoke and flames of fire, which reach them before they enter Hell. Or it is a metaphor that the fire surrounds them from all sides:

وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۚ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿٢٩﴾

"And if they cry for water, they shall be given water like molten brass, which will scald their faces; evil the drink and ill the resting-place." (Surah Kahf 18:29)

And He said:

فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ﴿١٩﴾

"Then (as to) those who disbelieve, for them are cut out garments of fire, boiling water shall be poured over their heads." (Surah Hajj 22:19)

يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ﴿٢٠﴾

"With it shall be melted what is in their bellies and (their) skins as well." (Surah Hajj 22:20)

وَلَهُمْ مَقَامِعُ مِنْ حَدِيدٍ ﴿٢١﴾

"And for them are whips of iron." (22:21)

كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٢٢﴾

"Whenever they will desire to go forth from it, from grief, they shall be turned back into it, and taste the chastisement of burning." (22:22)

It is narrated from the Messenger of Allah (s.a.w.s.) that they will hit their heads with many maces; and if one of them is brought to the earth and all humans and jinns try to lift it, they will be unable to do so.

Also, it is narrated that the fire will throw them upwards due to the flames. When they reach the upper layers of Hell; their heads would be clubbed with maces. They will go down to a depth of seventy years of travel and not a moment of peace would there be for them.

In another traditional report, it is narrated from Imam Ja'far Sadiq (a.s.) that these verses are regarding Bani Umayyah; fire will surround them like a garment surrounds man. Their lower lip will sag till their navels and the upper lip will reach to above the head; and when they want to come out from there, maces of iron will pound their heads, so that they may return to the castles of Hell.

And He said:

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾

"And as for him whose good deeds are light, these are they who shall have lost their souls, abiding in Hell" (Surah Mominoon 23:103)

تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ﴿١٠٤﴾

"The fire shall scorch their faces, and they therein shall be in severe affliction." (Surah Mominoon 23:104)

أَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ ﴿١٠٥﴾

"Were not My communications recited to you? But you used to reject them." (Surah Mominoon 23:105)

قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٠٦﴾

"They shall say: O our Lord! our adversity overcame us and we were an erring people:" (Surah Mominoon 23:106)

رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴿١٠٧﴾

"O our Lord! Take us out of it; then if we return (to evil) surely we shall be unjust." (Surah Mominoon 23:107)

قَالَ اخْسَئُوا فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٨﴾

"He shall say: Go away into it and speak not to Me;" (Surah Mominoon 23:108)

And He said:

بَلْ كَذَّبُوا بِالسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا ﴿١١﴾

"But they reject the hour, and We have prepared a burning fire for him who rejects the hour." (Surah Furqan 25:11)

إِذَا رَأَتْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا ﴿١٢﴾

"When it shall come into their sight from a distant place, they shall hear its vehement raging and roaring." (Surah Furqan 25:12)

وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا ﴿١٣﴾

"And when they are cast into a narrow place in it, bound, they shall there call out for destruction." (Surah Furqan 25:13)

لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا ﴿١٤﴾

"Call not this day for one destruction, but call for destructions many." (Surah Furqan 25:14)

It is narrated from Imam Ja'far Sadiq (a.s.) that the raging of Hell will be audible from a distance of a year's journey. And it is said that their houses and abodes will be as narrow as a peg in a wall. And it is said:

وَلَٰكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾

"But the word (which had gone forth) from Me was just: I will certainly fill hell with the jinn and men together." (Surah Sajdah 32:13)

And He said:

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا ۚ كَذَٰلِكَ نَجْزِي كُلَّ كَفُورٍ ﴿٣٦﴾

"And (as for) those who disbelieve, for them is the fire of hell; it shall not be finished with them entirely so that they should die, nor shall the chastisement thereof be lightened to them: even thus, do We retribute every ungrateful one." (Surah Fatir 35:36)

وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۚ أَوَلَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ ۖ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٣٧﴾

"And they shall cry therein for succor: O our Lord! take us out, we will do good deeds other than those, which we used to do. Did We not preserve you alive long enough, so that he who would be mindful in it should mind? And there came to you the warner; therefore, taste; because for the unjust, there is no helper." (Surah Fatir 35:37)

Imam Ja'far Sadiq (a.s.) said: The condemnation is for those aged eighteen; thus, what will be condition of those elder to him?

After that He has mentioned the bounties of Paradise for the believers. Then He says:

أَذَٰلِكَ خَيْرٌ نُزُلًا أَمْ شَجَرَةُ الزَّقُّومِ ﴿٦٢﴾

"Is this better as an entertainment or the tree of Zaqqum?" (Surah Saffat 37:62)

إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ﴿٦٣﴾

"Surely We have made it to be a trial to the unjust." (Surah Saffat 37:63)

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٤﴾

“Surely it is a tree that grows in the bottom of the hell;” (Surah Saffat 37:64)

طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ﴿٦٥﴾

“Its produce is as it were the heads of the serpents.” (Surah Saffat 37:65)

فَإِنَّهُمْ لَآكِلُونَ مِنْهَا فَمَالِئُونَ مِنْهَا الْبُطُونَ ﴿٦٦﴾

“Then most surely they shall eat of it and fill (their) bellies with it.” (Surah Saffat 37:66)

ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِنْ حَمِيمٍ ﴿٦٧﴾

“Then most surely they shall have after it to drink of a mixture prepared in boiling water.” (Surah Saffat 37:67)

ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ﴿٦٨﴾

“Then most surely their return shall be to hell.” (Surah Saffat 37:68)

Commentators have said that Zaqqum is a tree in fire, whose fruits are extremely bitter, hard and foul smelling; that is since Abu Jahl and other idolaters of Quraish made fun how is it possible for a tree to grow in fire, that is why the Almighty Allah said:

إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ﴿٦٣﴾

“Surely We have made it to be a trial to the unjust.” (Surah Saffat 37:63)

Some have said in the interpretation of the heads of Satans that it is a bitter and foul smelling fruit, which grows in wild. Some say that the Shaitan is a kind of snake and the fruit is compared to the head of that snake. Some have remarked that it

is the rule of Arabs that evil things are compared to the head of Shaitan.

It is narrated that so intense will be the hunger of the inmates of Hell that they will forget the chastisement of Hell and plead to Malik, the warden of Hell. Malik takes them to that tree; and Abu Jahl is also there among them. They all eat its fruits, till their bellies are full. That fruit boils in their stomachs like a boiling pot.

When they ask for water, Malik get them the Hameem, whose heat is at the peak and it had boiled for years in the pots of Hell. When that Hameem is brought before them, their faces scald and when it enters their stomach, everything inside it, melts.

And He said:

هَٰذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ ﴿٥٧﴾

"This (shall be so); so let them taste it, boiling and intensely cold (drink)." (Surah Saad 38:57)

Some have said that *Ghassaq* is a kind of water, so cold that it burns them with its coldness. Some say that it is a spring in Hell flowing with the poison of every poisonous creature. Some have said that the water of the folks of Hell, is filth and pus, which they are made to drink. Some have said that it is a chastisement, which no one, except the Almighty Allah knows about. And it is said that there is another kind of chastisement which no one, except the Almighty Allah knows about.

It is said that there is another kind of chastisement like these chastisements. And it is said that there is for them a ceiling of fire above and below them,. And it is said that those, who are present in the fire, will say to the wardens of Hell to request the Almighty Allah to reduce their chastisement for one day at least. They will reply:

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِنَ الْعَذَابِ ﴿٤٩﴾

"And those who are in the fire shall say to the keepers of hell: Call upon your Lord that He may lighten to us one day of the punishment." (Surah Ghafir 40:49)

قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُمْ بِالْبَيِّنَاتِ ۖ قَالُوا بَلَىٰ ۚ قَالُوا فَادْعُوا ۗ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٥٠﴾

"They shall say: Did not your apostles come to you with clear arguments? They shall say: Yea. They shall say: Then call. And the call of the unbelievers is only in error." (Surah Ghafir 40:50)

And He said:

إِنَّ الْمُجْرِمِينَ فِي عَذَابِ جَهَنَّمَ خَالِدُونَ ﴿٧٤﴾

"Surely the guilty shall abide in the chastisement of hell." (Surah Zukhruf 43:74)

لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ﴿٧٥﴾

"It shall not be abated from them and they shall therein be despairing." (Surah Zukhruf 43:75)

And He said:

وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۖ قَالَ إِنَّكُمْ مَاكِثُونَ ﴿٧٧﴾

"And they shall call out: O Malik! let your Lord make an end of us. He shall say: Surely you shall tarry." (Surah Zukhruf 43:77)

Ibne Abbas says: They will get this reply after pleading for a thousand years. And he said: The Zaqqum tree is the food of that sinner; that is Abu Jahl. It will boil in their stomachs like molten copper, like water boils in a pot. The keepers of Hell will be commanded:

خُذُوهُ فَاعْتِلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ ﴿٤٧﴾

"Seize him, then drag him down into the middle of the hell;" (Surah Dukhan 44:47)

ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴿٤٨﴾

"Then pour above his head of the torment of the boiling water:" (Surah Dukhan 44:48)

ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾

"Taste; you forsooth are the mighty, the honorable:" (Surah Dukhan 44:49)

إِنَّ هٰذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿٥٠﴾

"Surely this is what you disputed about." (Surah Dukhan 44:50)

The two angels appointed on Hell, will say: All what you have done is present in your scroll of deeds with us.

أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾

"(You two) Do cast into hell every ungrateful, rebellious one," (Surah Qaf 50:24)

It is mentioned in traditions of Ahle Sunnat and Shia that the address of ‘You two’ is to the Messenger of Allah (s.a.w.s.) and Amirul Momineen (a.s.).

Some say that this address is to angels appointed on infidels.

And He said:

يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ ﴿٤١﴾

“The guilty shall be recognized by their marks, so they shall be seized by the forelocks and the feet.” (Surah Rahman 55:41)

إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ ﴿٧١﴾

“When the fetters and the chains shall be on their necks; they shall be dragged.” (Surah Ghafir 40:71)

فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٢﴾

“Into boiling water, then in the fire shall they be burned.” (Surah Ghafir 40:72)

ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ ﴿٧٣﴾

“Then shall it be said to them: Where is what you used to set up.” (Surah Ghafir 40:73)

And He said:

إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ ﴿٧﴾

“When they shall be cast therein, they shall hear a loud moaning of it as it heaves,” (Surah Mulk 67:7)

تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ ۖ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾

"Almost bursting for fury. Whenever a group is cast into it, its keeper shall ask them: Did there not come to you a warner?" (Surah Mulk 67:8)

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾

"They shall say: Yea! indeed there came to us a warner, but we rejected (him) and said: Allah has not revealed anything, you are only in a great error." (Surah Mulk 67:9)

And they will say:

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾

"And they shall say: Had we, but listened or pondered, we should not have been among the inmates of the burning fire." (Surah Mulk 67:10)

And He said:

إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا ﴿١٢﴾

"Surely with Us are heavy fetters and a flaming fire," (Surah Muzzammil 73:12)

وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٣﴾

"And food that chokes and a painful punishment," (Surah Muzzammil 73:13)

That is Zaqqum.

And He said:

سَأُصْلِيهِ سَقَرَ ﴿٢٦﴾

"I will cast him into hell." (Surah Muddaththir 74:26)

وَمَا أَدْرَاكَ مَا سَقَرُ ﴿٢٧﴾

"And what will make you realize what hell is?" (Surah Muddaththir 74:27)

لَا تُبْقِي وَلَا تَذَرُ ﴿٢٨﴾

"It leaves naught nor does it spare aught." (Surah Muddaththir 74:28)

لَوَّاحَةٌ لِلْبَشَرِ ﴿٢٩﴾

"It scorches the mortal." (Surah Muddaththir 74:29)

كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۗ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾

"So oft as their skins are thoroughly burned, We will change them for other skins, that they may taste the chastisement; surely Allah is Mighty, Wise." (Surah Nisa 4:56)

عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾

"Over it are nineteen." (Surah Muddaththir 74:30)

It is said that their eyes are like a flash of lightning; their teeth are horns of the cow; flames protrude from their mouths; the distance between their shoulders is equal to a thousand years'

journey. Each palm of their hand can accommodate the largest Arab tribes of Rabia and Mudhar. Mercy has been removed from their hearts. Each of them at one time picks seventy persons and throws them into Hell, wherever he likes. Some have said that nineteen angels are appointed especially on Saqar and for other levels there are other wardens.

It is narrated that when the following verse was revealed, Abu Jahl said to Quraish: Muhammad says that there are nineteen guards of Hell and each of you are courageous and daring; is it not possible that each of you apprehend one guard. One of them asked: I am enough for seventeen; you all take care of remaining two; at that time the following verse was revealed:

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً ۙ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا

"And We have not made the wardens of the fire others than angels, and We have not made their number, but as a trial for those who disbelieve." (Surah Muddaththir 74:31)

He also said: The keepers of Hell will tell the disbelievers: Go towards the fire, which you were denying. Go to a black fire, which is severe and dark, and has three sections; or a smoke, which comes out of Hell, and its flames encompass the disbelievers from above, from the right and from the left; that their breathing stops.

Some have said that flames protrude and encompass the infidels like a veil; then it divides into three parts; and remains like this till he is free from chastisement. Some say that it is the shade of the smoke of Hell. When they enter it, it is of no use to them and it does not save them from the flames of Hell. The conflagrations of fire throw them out, which are like castles in size and like yellow and black camels in form.

Allah says: Hell is the abode of sinners and the place of return for the transgressors and disbelievers. There are many

periods in it; one after another. And their stay in them will never end.

Some have said that there are forty-three Haqabs and each Haqab consists of seventy Hareef; each Hareef being of seven hundred years and each year is of 360 days and each day is of a thousand years.

It is narrated from Imam Muhammad Baqir (a.s.) through many reliable chains that this verse is about that group of Muslims, who will come out of Hell.

It is narrated from Imam Ja'far Sadiq (a.s.) in *Maaniul Akhbaar* that there are eight Haqabs, each being of eighty years; each year is of 360 days and each day is of a thousand years according to your reckoning.

Ahle Sunnat have narrated from Ibne Umar that the Holy Prophet (s.a.w.s.) said: One, who enters Hell, he does not ever come out of it again, till he had not spent many Ahqaab in it. Each Haqab is more than sixty years, each year is of 360 says, each day is equal to a thousand years of your reckoning. Thus, no one should expect to come out of Hell. In it, they neither taste any *Bard* nor drink. Ibne Abbas said that *Bard* implies sleep. Some have said that it denotes cool breeze; and neither any water, except Hameem and Ghassaq.

And He said:

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ﴿٣﴾

"He thinks that his wealth will make him immortal." (Surah Humazah 104:3)

كَلَّا ۖ لَيُنْبَذَنَّ فِي الْحُطَمَةِ ﴿٤﴾

"Nay! he shall most certainly be hurled into the crushing disaster," (Surah Humazah 104:4)

وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ﴿٥﴾

"And what will make you realize what the crushing disaster is?" (Surah Humazah 104:5)

نَارُ اللَّهِ الْمُوقَدَةُ ﴿٦﴾

"It is the fire kindled by Allah," (Surah Humazah 104:6)

الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ﴿٧﴾

"Which rises above the hearts." (Surah Humazah 104:7)

إِنَّهَا عَلَيْهِمْ مُؤْصَدَةٌ ﴿٨﴾

"Surely it shall be closed over upon them," (Surah Humazah 104:8)

فِي عَمَدٍ مُمَدَّدَةٍ ﴿٩﴾

"In extended columns." (Surah Humazah 104:9)

It is said that the gates of Hell are closed for them and then nailed with nails of red hot iron, so that they may lose hope of ever leaving that place and no breeze should reach them.

Ayyashi has narrated from Imam Muhammad Baqir (a.s.) that infidels and polytheists will scold the monotheists and Muslims and say: Your monotheism was of no use to you and we are same in being sent to Hell. At that time the Almighty Allah will become lenient to Muslims and ask the angels to intercede for them. The angels will intercede as much as the Almighty Allah likes. Then He will ask the prophets to intercede and they will also intercede for whom the Almighty Allah likes. Then He will ask the believers to intercede; they will also intercede for whom the Almighty Allah likes.

After that He will say: I am the most merciful of the merciful ones; go out due to My mercy. Thus, they will leave the fire like moths and like the creatures who gather at fire. Then Imam (a.s.) said: After that rods are pulled and the gates are closed for the infidels. By Allah, those who remain now, will abide forever in Hell.

Ali bin Ibrahim has narrated through correct like chains of narrators from Abu Basir that he said: I said to Imam Ja'far Sadiq (a.s.): O son of Allah's Messenger (s.a.w.s.), please make me fearful as my heart has become hard. Imam (a.s.) said: You be ready for a long life (in the hereafter); to be certain, Jibraeel came with a bitter face to the Messenger of Allah (s.a.w.s.) and before that he was always smiling.

The Holy Prophet (s.a.w.s.) looked at him and asked, "O Jibraeel! What has happened to you, for you look sad and angry." To which Jibraeel replied, "The blower, which was used to incite the flames of the fire of hell has been stopped." The Prophet asked him as to what the blower was? Jibraeel replied, "O Prophet! According to the orders of Allah, the fire of hell was given air with this blower for a thousand years, till it turned white. Then again it was given air for a thousand years, till it turned red. While again it was given air for a thousand years and ultimately it turned dark and black.

If one drop of the *Zaree* (a liquid, which is the admixture of the sweat of the people of hell, and the wastage oozing from the private parts of fornicator women, which will be boiled in large vessels by the heat of the fire of hell, and the evil doers will be given to drink it) be poured in the seas in this world, the entire world would be ruined due to its filth. If one ring of the seventy feet chain to be bound in the necks of the people of Hell be placed on the earth, it would melt due to intense heat. And if one shirt of the shirts of the people of Hell be hung between the sky and the earth, the entire world would perish due to foul odor."

After saying this Jibraeel and the Holy Prophet (s.a.w.s.) both wept. When Allah saw this, He sent one of His angels. The

angel said, “O Prophet! Allah sends salutations to you, and says that surely He has kept this punishment far away from you.” After this whenever Jibraeel came to the Prophet, He was in a good mood.”

Imam Sadiq (a.s.) continued, “On that day, the dwellers of Hell will become aware of Allah’s great chastisement, likewise the dwellers of Paradise will also become aware of Allah’s Mercy and Blessings. When the evildoers will be thrown into the fire of hell, they will try hard for seventy years and finally come to the mouth of Hell. Angels standing there will strike their heads with iron clubs, and they will again fall into the bottom of the pit. They will then be given new skins, so as to repeat and prolong this punishment.”

Imam (a.s.) asked Abu Basir, “Is this enough for you”? He replied, “Verily it is enough.”

It is narrated from authentic chains of narrators from Amr bin Thabit that Imam Muhammad Baqir (a.s.) said: The inmates of Hell in fire, due to the pain of the divine chastisement plead like dogs and wolves. O Amr, what do you think of those, from whom there is no death; that they should get rid of punishment; and their punishment is never reduced or lightened; they remain in the fire thirsty and hungry, and deaf, dumb and blind; their faces are black and they are deprived and regretful; and involved in the fury of their Lord. He neither has mercy on them nor reduces chastisement. Fire continues to blaze for them.

Instead of water, he is made to drink Hameem, and instead of food he is given Zaqqum. Their bodies are ripped apart with hooks of fire and maces of fire are hit at their heads. The angels, who are extremely filthy and severe, keep them in torture and do not pity them. They are dragged on the fire face down, They are tied up in chains with Shaitans and captivated in chains and collars. If they pray, their prayers are not accepted. If they have a wish, it is not fulfilled. This is the condition of those who enter Hell.

It is narrated from Imam Ja'far Sadiq (a.s.) that there are seven gates of Hell. From one enter Firon, Haman and Qaroon; that is Abu Bakr, Umar and Uthman. From another enter Bani Umayyah; this gate is exclusive for them and no one shares it with them.

There is a gate called Baabe Natiyy; there is a gate called Baabe Saqar; there is a gate called Baabe Hawiya; one, who enters from it is drops for seventy years; then the Hell boils up and throws them to the upper layer; they again go down for seventy years. This will continue forever. There is a gate, from which our enemies and those who have fought us and those who have not assisted us, will enter. This is the largest gate and its heat and severity is also the most.

It is narrated through authentic chains of narrators that people asked Imam Ja'far Sadiq (a.s.) the meaning of *Falaq*. He said: It is a valley in Hell, having seventy thousand houses, each having seventy thousand rooms, each containing seventy thousand black snakes. There are seventy thousand pots of poison in the belly of each snake and all inmates of Hell have to pass that valley.

In another tradition, he said: The fire of the world is one part of seventy from the fire of Hell, which is extinguished with water seventy times and then lit again and if this were not done, no one would have been able to go near it. Indeed on Judgment Day, Hell will be brought to the fields of Mahshar, so that the Siraat Bridge may be laid on it. At that time Hell will wail in such a way that all proximate angels and messenger prophet will start weeping and wailing.

It is mentioned in another tradition that Ghassaq is a valley in Hell, having three hundred and thirty castles, each castle having three hundred and thirty houses; in each house there are forty corners; there is a snake in each corner; in the stomach of each snake there are three hundred and thirty scorpions. In the sting of each scorpion there are three hundred and thirty pots of

poison. If one of those scorpions sprinkles its poison on all the inmates of Hell, it is enough to kill them all.

It is mentioned in another tradition that there are seven levels of Hell:

The first level is Jaheem; its inmates are kept on heated stones, such that their brains boils like a cooking pot.

The second level is Lazza; regarding which the Almighty Allah says:

كَلَّا ۖ إِنَّهَا لَظَىٰ ﴿١٥﴾

"By no means! Surely it is a flaming fire (Lazza)" (Surah Maarij 70:15)

نَزَّاعَةً لِلشَّوَىٰ ﴿١٦﴾

"Dragging by the head," (Surah Maarij 70:16)

تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّىٰ ﴿١٧﴾

"It shall claim him who turned and fled (from truth)," (Surah Maarij 70:17)

وَجَمَعَ فَأَوْعَىٰ ﴿١٨﴾

"And amasses (wealth) then shuts it up." (Surah Maarij 70:18)

The third level is Saqar, regarding which the Almighty Allah says:

وَمَا أَدْرَاكَ مَا سَقَرُ ﴿٢٧﴾

"And what will make you realize what hell is?" (Surah Muddaththir 74:27)

لَا تُبْقِي وَلَا تَذَرُ ﴿٢٨﴾

"It leaves naught nor does it spare aught." (Surah Muddaththir 74:28)

The fourth level is that of Hutamah, conflagrations, from which are like castles in size and like yellow camels in form. It powders the bones of those who are cast in it. Their soul does not depart and when they are powdered like antimony, the Almighty Allah bring them back to their original condition.

The fifth level is that of Hawiya: it houses those who plead: O our Lord, please help us. The Lord responds by making them drink a pot full of filth, blood and the sweat oozing from them like molten copper. When it is brought to their mouths, due to its heat the flesh and skin of their faces falls into it, as the Almighty Allah has said:

إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۚ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿٢٩﴾

"Surely We have prepared for the iniquitous a fire, the curtains of which shall encompass them about; and if they cry for water, they shall be given water like molten brass, which will scald their faces; evil the drink and ill the resting-place." (Surah Kahf 18:29)

One, who is thrown into Hawiya, falls into the fire for seventy years.

فَأُمُّهُ هَاوِيَةٌ ﴿٩﴾

"His abode shall be the abyss." (Surah Qariah 101:9)

وَمَا أَدْرَاكَ مَا هِيَهْ ﴿١٠﴾

"And what will make you know what it is?" (Surah Qariah 101:10)

نَارٌ حَامِيَةٌ ﴿١١﴾

"A burning fire." (Surah Qariah 101:11)

As much as his skin burns, the Almighty Allah grows another skin on his body.

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۗ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾

"(As for) those who disbelieve in Our communications, We shall make them enter fire; so oft as their skins are thoroughly burned, We will change them for other skins, that they may taste the chastisement; surely Allah is Mighty, Wise." (Surah Nisa 4:56)

The sixth level is that of Saeer, having three hundred curtains; in each curtain there are three hundred castles of fire; in each fire there are three hundred houses of fire; in each house there are three hundred kinds of chastisement; there are snakes of fire, scorpions, iron collars and chains of fire for the inmates of that level. As the Almighty Allah has said:

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَ وَأَغْلَالًا وَسَعِيرًا ﴿٤﴾

"Surely We have prepared for the unbelievers chains and shackles and a burning fire." (Surah Insan 76:4)

The seventh level is Jahannam; containing the *Falaq;* which is a well in Hell. When its mouth is opened, the Hell flares up. This level is worse than all the levels of Hell.

There is a mountain of iron in Hell, called Sauda. Hutamah is a river of molten copper, which flows around that mountain. This is the worst place of that level.

It is narrated from Imam Musa Kazim (a.s.) that there is a valley in Hell, called Saqar. It has not breathed from the day the Almighty Allah created it. If Allah allows it to breathe to the extent of a pinhole, it will definitely scorch everything on the earth. Inmates of Hell seek the refuge of Allah from the heat of that valley and foul smell, filth and also those chastisements that the Almighty Allah has prepared for its inmates.

There is a mountain in that valley, all inhabitants of that valley seek the refuge of Allah from its heat, foul smell and filth, and also those chastisements that the Almighty Allah has appointed for its inmates. There is a defile in that mountain and all inhabitants of that defile seek the refuge of Allah from its heat, foul smell, filth and chastisements. There is a well in that defile.

All inhabitants of that defile seek the refuge of Allah from its heat, foul smell, impurity and severe chastisement. There is a snake in that well. All inhabitants of that well seek the refuge of Allah from its evil, foul smell, dirt and the poison, which the Almighty Allah has placed in its fangs. There are seven caskets in the belly of that snake. Five persons from the past nations and two persons from this nation are housed in it.

As for the five, they are as follows: Qabeel, who slain his brother, Habeel; Namrud, who disputed with Prophet Ibrahim (a.s.) and said: I kill and I give life; Firon, who claimed divinity; Yahuda, who misguided the Jews; John, who misguided the Christians. As for the two: they are two Bedouins of this nation who did not have faith in Allah; that is Abu Bakr and Umar.

It is narrated from Amirul Momineen (a.s.) that tunnels are dug in the fire for the sinners. Their legs are tied up with chains; their hands are tied to their necks; they are made to wear garments of molten copper; robes of fire have been cut for them and wrapped around them. They are involved in such chastisement, whose heat has reached to the maximum.

Gates of Hell are closed before them and are never again opened; they do not ever get any ventilation; their sorrow never ends; their chastisement is always severe and their punishment is always fresh. They never die. They beseech to Malik: Please ask your Lord to eliminate us. He replies: You will remain in this chastisement forever.

It is narrated through reliable chains of narrators from Imam Ja'far Sadiq (a.s.) that there is a well in Hell, from which the inmates of Hell seek the refuge of God. It is an abode for every arrogant one, every oppressor and every rebel, who did not have faith in Judgment Day; for one, who is inimical to Aale Muhammad (a.s.). Then he said: One getting the least punishment in Hell, is one, who shall abide in a river of fire, wearing two sandals of fire, with straps of fire; due to the heat, his brain matter would be boiling and he will be under the impression that he is suffering the worst punishment of Hell [although it is the least].

It is mentioned in another tradition that Falaq is a well in Hell, from whose heat, the inmates of Hell seek refuge. It sought the permission of God to take one breath and when it breathed, it scorched all the folks of Hell. There is a casket of fire in that well, from whose heat, the inmates of that well seek refuge; it has an ark containing six persons from the past nations and six from this.

The six from the past are: (1) Son of Adam (a.s.), who slain his brother. (2) Namrud, who cast Prophet Ibrahim (a.s.) in the inferno. (3) Firon (4) Samiri, who deemed calf worship as his religion. (5) One, who deviated the Jews after their prophet. (6) One, who deviated the Christians after their prophet.

The six from this nation are: Abu Bakr, Umar, Uthman, Muawiyah, chief of the Khawarij, the accursed Ibne Muljim; it is narrated from the Messenger of Allah (s.a.w.s.) that he said: If there are a hundred thousand persons in this Masjid and if an inmate from Hell breathes and its effects reaches them, indeed the Masjid and all in it will be scorched.

Moreover, he said that there is a snake in Hell having a neck like that of a camel; if it stings anyone, he remains in pain for forty years. And there are scorpions as well, as big as mules and the effect of their sting also endures for the same period.

It is narrated from Abdullah Ibne Abbas that there are seven gates of Hell. There are seventy mountains at each gate. There are seventy thousand defiles in each of the mountains. There are seventy thousand valleys in each of the defiles. There are seventy thousand cracks in each of the valleys. There are seventy thousand houses in each of the cracks.

There are seventy thousand snakes in each of the houses. Each snake is as long as a three months' journey. Their fangs are like long date palms. They approach people and grab at the eye lashes and tears away the skin and flesh from the bones. When a person flees from it, he falls into one of the streams of Hell, in which he sinks for forty years or forty centuries.

It is narrated through correct chains of narrators from Imam Ja'far Sadiq (a.s.) that when the folks of Paradise enter Paradise and the inmates of Hell enter Hell, an announcer will call out from God: O inmates of Hell, if death is difficult in some circumstances, will you recognize Me? They will reply: No. Then death will be brought there in form of a white sheep and placed between Paradise and Hell and they will be told: This is death.

At that time the Almighty Allah will issue the command to slaughter it. Then he will say: O folks of Paradise, remain in Paradise forever, as there is no death for you; and O inmates of Hell, remain in Hell forever, as there is no death for you. This is the day regarding which, Allah has said:

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾

"And warn them of the day of intense regret, when the matter shall have been decided; and they are (now) in negligence and they do not believe." (Surah Maryam 19:39)

Imam (a.s.) said: It implies this day only; the Almighty Allah will order the folks of Paradise and Hell to remain in their places forever and there will be no death for them. On that day, the inmates of Hell will regret, but it would be of no use and their hopes would be dashed.

It is narrated from Imam Ja'far Sadiq (a.s.) in *Iqabul Aamaal* that the Messenger of Allah (s.a.w.s.) said: There are four kinds of people, who will involve other inmates of Hell in their punishment. They will wail aloud after drinking boiling water. The people of Hell will ask: "What is the sin of these four types of people, for they are given extra punishment in addition to that given to us? Their punishment is increasing our suffering also." One of them would be hanging in a casket of fire, second will be drinking vomit and smoke, dirt and blood will be coming out of the mouth of the third and fourth will eat his own flesh continuously.

The first one will be asked: "O one away from the mercy of Allah! What sin did you commit, for which we have to suffer in addition to our own punishment?" He will reply, "I was having rights of others and I died without fulfilling them."

Then the person drinking smoke will be asked, "O one away from the mercy of Allah! What sin did you commit, for which we have to suffer in addition to our own punishment?" He will reply, "The reason I am away from the mercy of Allah is that when my body became impure with urine, I did not purify it."

Then the person whose mouth will have dirt and blood coming out will be asked, “O one away from the mercy of Allah! What sin did you commit, for which we have to suffer in addition to our own punishment?” The person will reply, “I am away from the mercy of Allah, because I spread scandals and publicized obscenity.”

Then the person, who is eating his own flesh will be asked, “O one away from the mercy of Allah! What sin did you commit, for which we have to suffer in addition to our own punishment?” He will reply, “I ate the flesh of people by backbiting and slander.”

Ali bin Ibrahim has narrated through correct like chains of narrators from Imam Ja’far Sadiq (a.s.) that the Messenger of Allah (s.a.w.s.) said: I heard a sound on the night of Meraj, which terrified me.

Jibraeel said: This is the sound of that stone, which I had dropped from the edge of Hell seventy years ago. It has reached the bottom of Hell today. After that the Messenger of Allah (s.a.w.s.) never smiled as long as he lived.

Then the Holy Prophet (s.a.w.s.) said: Jibraeel soared above and I followed him, till I reached to the first heaven. I saw all the angels rejoicing, but one of them was quite different from the others. His face was fearful and showed signs of anger. He saluted me, but unlike others, did not smile at me. I asked Jibraeel as to who he was.

Jibraeel replied, “Verily You should fear him, for we all fear him. He is the keeper of Hell. From the day Allah appointed him, his anger and wrath increases for Allah’s enemies. And when Allah shall order him to take revenge from His enemies, he shall do so with harshness and severity. If he had ever met anyone joyously, he would also have smiled at you.” I saluted that angel and he answered me and gave me good news of Paradise.

Then I told Jibraeel, “O Jibraeel! Tell him to let me have a glimpse of hell.” Jibraeel requested him and he lifted the veil and opened one of the doors of hell. Suddenly flames of fire erupted from it, which reached the sky and covered it entirely, and started roaring and raging and creating terror. I told Jibraeel to request him to put back the veil. The keeper of Hell ordered the flames, which had reached the sky, to go down.”

Ibne Babawayh has narrated through trustworthy like chains of narrators from Imam Muhammad Baqir (a.s.) a report of the same meaning and at the end of it, he says: After that the Messenger of Allah (s.a.w.s.) never smiled again till he passed away.

Ibne Babawayh has narrated from Imam Ja’far Sadiq (a.s.) that the Messenger of Allah (s.a.w.s.) said: On Judgment Day, hellfire will address three kinds of people; it will say to the ruler: O man, the Almighty Allah gave rulership and power to you, but you did not observe justice; then it picks him up like a bird picks a grain and swallows him. It says to the reciter of Quran (*Qari*): You deemed your recitation of Quran as an embellishment for yourself and disobeyed the Almighty Allah in its presence; then it swallows him as well.

Then it addresses the wealthy: O man, the Almighty Allah gave you a very wide and nice world and asked as a loan very less from you; so that it may be returned to you a thousand fold in Qiyamat; but you observed miserliness; then it picks and swallows him as well.

It is narrated from Imam Ja’far Sadiq (a.s.) that the fire of Hell is a chastisement for disbelievers and a mercy for the wardens of Hell. They derive pleasure from it and it does not harm them at all.

In the letter, which Amirul Momineen (a.s.) wrote to the people of Egypt, mentioned in the description of Hell:

“Be afraid of the fire - the Hell, whose depth is fathomless whose intensity is enormous and where new kinds of

punishments are constantly being introduced. The Hell is an abode, where there is no place for His Mercy and Blessings. Prayers of those, who are thrown there will neither be heard nor accepted and there will not be any lessening in their sufferings and sorrows."

And the Almighty Allah said:

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾

"The dwellers of the garden shall on that day be in a better abiding-place and a better resting-place." (Surah Furqan 25:24)

Imam Muhammad Baqir (a.s.) said: When the inmates of Hell will be dragged to Hell, before they enter the fire, a smoke from Hell will welcome them. Angels will tell them: Enter this shade, which has three sections. They will think that it is Paradise; but when they enter it, they will reach Hell and they will be sent to Hell in hordes. This will occur in the afternoon of Judgment Day, which is the time of the noon nap in the world.

At that time, gift of Paradise would be brought for the folks of Paradise and they will be admitted into their houses in the afternoon. This is the meaning of the words of Allah that:

نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ﴿٣١﴾

"Excellent the recompense and goodly the resting place." (Surah Kahf 18:31)

It is said, regarding the words of Allah that:

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُقَرَّنِينَ فِي الْأَصْفَادِ ﴿٤٩﴾

"And you will see the guilty on that day linked together in chains." (Surah Ibrahim 14:49)

سَرَابِيلُهُمْ مِنْ قَطِرَانٍ وَتَغْشَىٰ وُجُوهَهُمُ النَّارُ ﴿٥٠﴾

"Their shirts made of pitch and the fire covering their faces." (Surah Ibrahim 14:50)

It is said regarding the fornicator:

وَمَنْ يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾

"And he who does this shall find a requital of sin;" (Surah Furqan 25:68)

Imam Muhammad Baqir (a.s.) said: Athaam is a stream of molten tin. There is a hilly area of fire before this stream. It is an abode of those, who worshipped others than God, or killed someone wrongly; and the fornicators will also live there.

It is narrated from Imam Zainul Abideen (a.s.) that there is valley in Hell called Saeer. When the fire of Hell dims, it is opened to make the Hellfire rage again and this is the meaning of the verse:

كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ﴿٩٧﴾

"Whenever it becomes allayed We will add to their burning." (Surah Isra 17:97)

Ali bin Ibrahim has narrated that when the inmates of Hell enter Hell, they fall for a distance of seventy years of travel; when they reach the bottom, the Hell inhales and throws them to the top. At that time, they are clubbed with maces of fire to push them down again and this continues forever.

Kulaini and Ibne Babawayh have narrated through trustworthy correct like chains of narrators from Imam Ja'far Sadiq (a.s.) that there is valley in Hell for the arrogant, called Saqar. It complained of its severity of heat and pleaded to Allah to take a breath. The Almighty Allah allowed it to take a breath and when it breathed, it scorched all the inmates of Hell.

It is narrated in *Ihtijaaj* that a heretic asked Imam Ja'far Sadiq (a.s.) whether fire was not sufficient as punishment that the Almighty Allah created snakes and scorpions as well? Imam (a.s.) replied: Allah punishes with snakes and scorpions those, who say that the Almighty Allah has not created them, and they attributed partners to God, so that they may taste the divine chastisement.

Ibne Babawayh has narrated from Imam Muhammad Baqir (a.s.) that there is a mountain in Hell, called Saad; there is a valley in Saad, known as Saqar. There is a well in Saqar, called Haibat. A curtain is raised from that well; the inmates of Hell wail due to its heat. That well is the abode of tyrants and oppressive Caliphs.

Moreover, it is narrated from Imam Musa Kazim (a.s.) through good chains of narrators that there was a believer man in Bani Israel, in whose neighborhood lived a disbeliever, who was kind and helpful to the believer in the world. When that disbeliever died; the Almighty Allah made a house of mud in hellfire to protect him from the heat of Hell and his sustenance reaches to him through another channel. Allah tells him: All this is a recompense for your kindness on your believer neighbor.

Kulaini has narrated through reliable chains of narrators from Imam Muhammad Baqir (a.s.) that there lived a believer man in the kingdom of a tyrant king; that king wanted to cause harm to that believer, so he fled from there and settled in a country of polytheists. One of the polytheists gave him shelter and was kind to him. When time approached for the death of that polytheist, the Almighty Allah revealed to him: By My might and power if there had been an abode for you in My Paradise, I would have definitely settled you in it; but Paradise is impossible for one, who dies in polytheism; but O fire, bring him out of his place and threaten him, but do not harm him and his sustenance is brought to him morning and night. The narrators asked: From Paradise? Imam (a.s.) replied: From wherever Allah likes.

The author says: These two traditions are not contradictory to the verses mentioned before. They prove that infidels will be punished forever and never would their chastisement decrease, because their being in Hell is also a chastisement, even though they might not be tortured. In the second tradition, the threatening of the fire is mentioned, which is their chastisement, and these things do not reduce for them. It is possible that these traditions might be specific for those verses.

It is narrated from Muhammad bin Hanafiyyah and Ibne Abbas that when the Almighty Allah orders people to cross the Siraat Bridge, the believers will be able to cross it easily and the hypocrites will fall into Hell. The Almighty Allah will ask Malik to ridicule the hypocrites in Hell. Malik will open a door in Hell looking towards Paradise and call them: O hypocrites, come here and leaving the Hell enter Paradise. Hypocrites will swim through hellfire for seventy years and reach that door; and when they try to exit, that door will be closed and another will be opened in another location.

They will be told: Enter Paradise through *this* door. Then they will again struggle for seventy years and swimming through the seas of fire reach that door, it will also be closed. This will continue with them forever as they ridiculed the believers and told them:

مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ ﴿١٤﴾

"Surely we are with you, we were only mocking." (Surah Baqarah 2:14)

This is the meaning of the verse:

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾

"Allah shall pay them back their mockery, and He leaves them alone in their inordinacy, blindly wandering on." (Surah Baqarah 2:15)

Imam Hasan Askari (a.s.) has said in the interpretation of this verse that:

اللّهُ يَسْتَهْزِىءُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

Allah shall pay them back their mockery, and He leaves them alone in their inordinacy, blindly wandering on. (Surah Baqarah 2:15)

اللّهُ يَسْتَهْزِىءُ بِهِمْ

Allah shall pay them back their mockery… (Surah Baqarah 2:15)

Allah says: O Muhammad! Allah will give the reprisal of this mockery in this world as well as in the Hereafter.

وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ

And He leaves them alone in their inordinacy… (Surah Baqarah 2:15)

He will also, because of His leniency, give them respite and grant them time to repent, and I promise forgiveness if they repent.

يَعْمَهُونَ

…blindly wandering on. (Surah Baqarah 2:15)

They will remain restless and confused, as they will not refrain from this mean habit of harassing Muhammad and Ali (a.s.) as much as they can.

Imam Musa Kazim (a.s.) said: In this world, Allah's manner of mocking them is that they are being dealt with as per Islamic rules due to their oral (outward) acceptance of Islam and therefore, the Prophet of Allah is treating them nicely and lawfully yet sarcastically, until sincere believers understand what

is behind this piquant gesture and as ordered by Allah, curse them (the hypocrites who make a show of belief).

In the Hereafter, the Almighty Allah will put them in the block of the cursed and the disgraced ones, and will torture them in various ways and place believers in Paradise before the divinely selected Muhammad (s.a.w.s.). He will make the believers see the fate of hypocrites, who used to mock them in the world. When these faithful look at hypocrites entangled in various kinds of humiliating punishments and curses, they will smile and laugh and mock the hypocrites deriving natural pleasure therefrom.

They will also be pleased with the bounties of Paradise. Then believers will recognize the names and habits of the hypocrites, who will be suffering from various kinds of chastisements. Some will be bitten by pythons of Hell and some held in claws of huge Hell-birds, being torn into pieces. Some will be receiving hits of flames and batons of fire, some will be drowning in boiling water and some lying in pus and other obnoxious dirt. Flames of Hellfire will be tossing them here and there constantly.

Thereafter, when the tortured hypocrites look at the true believers [whom they were mocking due to their love for Muhammad (s.a.w.s.) and his purified progeny Ahle Bayt (a.s.)], they will find believers reclining happily on the most comfortable beds of Paradise, eating heavenly fruits, tasting pleasures of Paradise through windows of their luxurious palaces, benefiting from services of youthful male and female servants. Angels will be getting for them precious gifts, saying:

سَلاَمٌ عَلَيْكُم بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ

Peace on you, because you were constant, how excellent, is then, the issue of the abode. (Surah Raad 13:44)

Then believers, who see the hypocrites, will call them by their names, asking: Why are you suffering in this disgrace?

Come, we are opening the windows of Paradise, so that you may get rid of torture and share bounties of Paradise with us. The hypocrites and infidels will reply: How at all can we get your pleasures? The believers will say: Just look at these doors of Paradise. The tortured ones will look and feel that perhaps they will get rid of torture of boiling water. So they will try to reach those doors, but they will be constantly hit by flames, until they reach the doors only to find them closed. The hits of flames will again push them back into Hellfire and boiling water. The believers will laugh at them reclining on their luxurious beds and mock them. In short, this is what is meant by the divine words:

اللّهُ يَسْتَهْزِىءُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

Allah shall pay them back their mockery, and He leaves them alone in their inordinacy, blindly wandering on. (Surah Baqarah 2:15)

And,

فَالْيَوْمَ الَّذِينَ آمَنُواْ مِنَ الْكُفَّارِ يَضْحَكُونَ

So today those who believe shall laugh at the unbelievers. (Surah Mutaffifeen 83:34)

عَلَى الْأَرَائِكِ يَنظُرُونَ ﴿٣٥﴾

"On thrones, they will look." (Surah Mutaffifeen 83:35)

Also, the Almighty Allah has said:

وَإِذَا النُّفُوسُ زُوِّجَتْ ﴿٧﴾

"And when souls are united," (Surah Takwir 81:7)

Imam Muhammad Baqir (a.s.) said: As for the folks of Paradise:

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾

"The dwellers of the garden shall on that day be in a better abiding-place and a better resting-place." (Surah Furqan 25:24)

As for the inmates of Hell, thus, each of them are joined to that Shaitan, who has deviated them. The Almighty Allah said:

فَأَنْذَرْتُكُمْ نَارًا تَلَظَّىٰ ﴿١٤﴾

"Therefore, I warn you of the fire that flames:" (Surah Lail 92:14)

لَا يَصْلَاهَا إِلَّا الْأَشْقَى ﴿١٥﴾

"None shall enter it, but the most unhappy," (Surah Lail 92:15)

الَّذِي كَذَّبَ وَتَوَلَّىٰ ﴿١٦﴾

"Who gives the lie (to the truth) and turns (his) back." (Surah Lail 92:16)

Ali bin Ibrahim has narrated from Imam Ja'far Sadiq (a.s.) in the exegesis of these verses that there is a valley in Paradise and there is a fire in that valley; none burns in it and none becomes eligible for it, except the most wicked; that is Umar, who falsified the Messenger of Allah (s.a.w.s.) regarding the Wilayat of Imam Ali (a.s.) and turned away from his Wilayat and did not accept it.

After that Imam (a.s.) said: The condition of the fires of Hell is such that some of them are lower than others. The fire of this valley is exclusive for the Nasibis (Ahle Bayt haters).

Supporting this is the report, which Shaykh Mufeed has mentioned in *Ikhtisaas* narrating from Imam Ja'far Sadiq (a.s.)

that Amirul Momineen (a.s.) said: One day, I went to the rear of Kufa and Qambar was walking before me. Suddenly the accursed Iblis appeared and I said: You are a very wicked old man.

He said: O Amirul Momineen (a.s.), why do you say that? By Allah, I narrate one thing, which passed between me and God, and there was no third entity to witness it. Indeed the Almighty Allah sent me to the earth as result of the mistake that I committed, and I reached the fourth heaven; there I called out: O my Lord, and my chief and leader, I do not think that You have created anyone more wicked than me.

The Almighty Allah revealed to me: Yes, I have a creation who is more wicked than you. Go to Malik, the warden of Hell; he will show you his face and condition. I went to Malik and said: The Almighty Allah sends you His greetings and ask you to show me one, who is more wicked than me. Malik took me to Hell and lifted its cover; a black fire emerged from it and I feared that it would burn me and Malik. Malik said: Calm down and it calmed. Then he took me to another lever; another fire emerged from it; Malik asked it to calm down and it calmed.

To whichever level Malik took me that fire was blacker and hotter, till he took me to the seventh level. There such a fire erupted that I thought that it will destroy me, Malik and all the Almighty Allah has created. I shaded my eyes with my hand and asked Malik: Please ask it to calm down or I will perish. Malik replied: You will not die till the Known Hour.

There I saw the faces of two men; having chains of fire around their necks; they were hanging upside down. A group stood at their heads carrying maces and they were hitting them. I asked: Malik, who are they? He replied: Have you not read what was written on the side of Arsh? I had read it that the Almighty Allah had before creating Adam or before creating the world, wrote on the side of Arsh: There is no god, except Allah, Muhammad is the messenger of Allah; I helped and supported

him through Ali; these are his two enemies and oppressors: Abu Bakr and Umar.

Kulaini has narrated in a lengthy reliable tradition from Imam Ja'far Sadiq (a.s.) that five types of disbelief are mentioned in the Book of Allah. Among them is 'Jahood; denial and it is denial of the lordship of the Almighty Allah and saying that is neither any God, nor Paradise and Hell; this is the statement of heretics, who are known as atheists.

Sayyid Ibne Tawus has written in the book of *Zuhudin Nabi* that Imam Ali (a.s.) said: the Messenger of Allah (s.a.w.s.) said: By the one, in whose control is the life of Muhammad, if a drop of Zaqqum falls on all the mountains of the earth, they would definitely sink into the seventh layer of the earth and would be unable to bear it; so what will be the condition of one, whose diet is Zaqqum?

By the one, in whose control is my life. If a drop of Ghisleen is dropped on the mountains of the earth, they would all sink into the seventh layer of the earth and be unable to bear it; so what will be the condition of one, whose drink is Ghisleen?

But the one in whose control is my life; if one of the hammers that the Almighty Allah has mentioned in Quran, is placed on the mountains of the earth, they would indeed all sink into the seventh layer of the earth and would be unable to bear it; so what will be the condition of one, who is hammered with them in Hell?

Moreover, it is mentioned in the same book that when the following verses were revealed:

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾

"And surely Hell is the promised place of them all:" (Surah Hijr 15:43)

لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ ﴿٤٤﴾

"It has seven gates; for every gate there shall be a separate party of them." (Surah Hijr 15:44)

The Messenger of Allah (s.a.w.s.) wept very much and the companions also wept due to the weeping of the Prophet, but they did not know what information Jibraeel had brought; and they could not even ask about it. It was the habit of the Holy Prophet (s.a.w.s.) that when he saw Lady Fatima (s.a.), he was extremely pleased. One of companions went to Fatima's house to summon her. He saw her kneading barley flour and said:

وَاللَّهُ خَيْرٌ وَأَبْقَىٰ ﴿٧٣﴾

"And Allah is better and more abiding." (Surah Taha 20:73)

He greeted Lady Fatima (s.a.) and mentioned the condition of the Prophet and his weeping. Lady Fatima Zahra (s.a.) arose, put on old covering sheet patched with date leaves in twelve places. When Salman noticed that sheet, he began to weep: And remarked: What a surprise; that Caesar, king of Rome, Choesroe and the king of Persia wear, silk and brocade and Fatima, daughter of Muhammad, who is the best of creatures wears such a dress?

When Lady Fatima (s.a.) came to her respected father, she said: O Messenger of Allah (s.a.w.s.), Salman is amazed at my dress; by the one, who sent you as a rightful messenger; I and Ali do not have anything since five years, but a single sheepskin, our camel feeds on it during the day and at night we sleep on it. Our pillow is also of a skin filled with date leaves.

The Messenger of Allah (s.a.w.s.) said: O Salman, this daughter of mine will be among the first of those who enter Paradise. After that Fatima said: O father, may I be sacrificed on you, what caused you to weep? He replied: Jibraeel came with these two verses. When Lady Fatima Zahra (s.a.) heard the verses, she fell down face wards and said: Woe, O Woe on the one, who enters Hell.

Salman said: If I had been only a sheep that were slaughtered and its meat consumed; and I had not heard the description of Hell. Abu Zar said: How nice it would have been if my mother had not given birth to me and I had not heard about Hell. Ammar said: If only I had been a bird and flew around in wild and there had been no accounting and reprisal for me and I had not heard about Hell.

Amirul Momineen (a.s.) said: Also, if the beasts had torn me into pieces and my mother had not given birth to me and I had not heard about Hell. After that Amirul Momineen (a.s.) placed his hand on his head; he used to weep and say: O woe! The journey is long and there is lack of provision in Qiyamat; they wander in the fire and hooks of fire tear up their flesh; they are some ailing ones, whom none visits; they are some wounded, whose wounds no one treats; they are some prisoners, in freeing whom, no one strives. They eat fire and drink fire; they wander in the layers of Hell wearing cotton and wool and then don the garments of fire. After having sexual relations with women, they become intimate with Shaitans.

We should know that a large number of traditions are recorded in the description of Hell and regarding the severities of its chastisement; but we have been content to mention only these in this treatise and most traditions and verses are mentioned in *Biharul Anwar*. May the Almighty Allah awaken all believers from the sleep of deviation for the sake of Muhammad and his purified progeny.

Section Seventeen: Heights (*Araaf*)

The Almighty Allah said:

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا ۖ قَالُوا نَعَمْ ۚ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٤٤﴾

"And the dwellers of the garden will call out to the inmates of the fire: Surely we have found what our Lord promised us to be true; have you too found what your Lord promised to be true? They will say: Yes. Then a crier will cry out among them that the curse of Allah is on the unjust." (Surah Araaf 7:44)

الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ ﴿٤٥﴾

"Who hinder (people) from Allah's way and seek to make it crooked, and they are disbelievers in the hereafter." (Surah Araaf 7:45)

It is narrated through authentic chains of narrators of Shia and Sunni that the caller, who will issue this call in Qiyamat is Amirul Momineen (a.s.).

It is narrated from Ibne Abbas that he said: There are many names of His Eminence, Ali (a.s.) in Quran, which people do not know; one of them being: Muezzin, which is mentioned in this verse; he will call out: Now, the curse of Allah is on those, who have falsified my Wilayat and belittled my right.

Then the Almighty Allah has said that there will be a barrier between Paradise and Hell.

وَبَيْنَهُمَا حِجَابٌ

"And between the two there shall be a veil" (Surah Araaf 7:46)

It is said that it is Araaf – a barrier between Paradise and Hell; and He said:

وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ ۚ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ ۚ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٤٦﴾

"And on the most elevated places there shall be men who know all by their marks, and they shall call out to the dwellers of the garden: Peace on you; they shall not have yet entered it, though they hope." (Surah Araaf 7:46)

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٧﴾

"And when their eyes shall be turned towards the inmates of the fire, they shall say: Our Lord! place us not with the unjust people." (Surah Araaf 7:47)

وَنَادَىٰ أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَاهُمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ﴿٤٨﴾

"The dwellers of the most elevated places shall call out to men whom they will recognize by their marks saying: Of no avail were to you your amassings and your behaving haughtily:" (7.48:An)

أَهَٰؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ۚ ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٤٩﴾

"Are these they about whom you swore that Allah will not bestow mercy on them? Enter the garden; you shall have no fear, nor shall you grieve." (Surah Araaf 7:49)

This is the translation of the apparent words. Commentators have differed regarding Araaf and those who will be present there. It is famous that Araaf is a barrier between Paradise and Hell, as the Almighty Allah has said in another place:

فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ﴿١٣﴾

"Then separation would be brought about between them, with a wall having a door in it; (as for) the inside of it, there shall be mercy in it, and (as for) the outside of it, before it there shall be punishment." (Surah Hadid 57:13)

Whose apparent is mercy, as it will be towards Paradise and its unseen is chastisement, as it will be towards Hell.

Some have said that Araaf are arches on that barrier. Some say it is Siraat. However, the first view is famous and clearer.

Moreover, there is difference of opinion regarding those, who are present in Araaf. Some say that it is those, whose good deeds equal their bad deeds; their good deeds prevent them from entering Paradise and their sins are barriers between them and Hell. Thus, they are placed here, till the Almighty Allah decides their fate. After that they would be admitted to Paradise.

Some say that they are angels in form of human beings, who recognize the folks of Paradise and Hell and they are caretakers of Paradise and Hell or it is recorder of deeds, who

are witnesses on people in the hereafter. Some have said that they are the best of believers.

Thalabi has narrated from Ibne Abbas that Araaf is a high place on Siraat Bridge; Ali, Ja'far, Hamza and Abbas will be standing there and they will recognize their friends through the luminosity of their faces and recognize their enemies through the blackness of their faces.

In many traditions, it is narrated from the Holy Imams (a.s.) that they said: We are the folks of the Heights (*Araaf*), who recognize people through their faces. Those who recognize us and we recognize them, we admit them to Paradise. And one, who is not our Shia, and we don't recognize them, we send him or her to Hell.

It is mentioned in other traditional reports that a group of weak faith Ahle Sunnat will be present in Araaf and those, for whom there is hope for divine forgiveness

مُرْجَوْنَ لِأَمْرِ اللَّهِ

"Made to await Allah's command, whether He chastise them or whether He turn to them (mercifully), and Allah is Knowing, Wise." (Surah Taubah 9:106)

…as well as the sinners from Shia, whose good and bad deeds are equal. The aim of reconciling the traditions is that the folks of Araaf, who are rulers in Araaf, they will be the Holy Prophet (s.a.w.s.) and the Holy Imams (a.s.) and they will send the real believers to Paradise in the first instances and convey them over Siraat and send their enemies, infidels, prejudiced and opponents to Hell.

A group of transgressors and weak faith Ahle Sunnat, as will be explained after this, if Allah wills, are the folks of Araaf; as they are stopped in Araaf and in the end, they will enter Paradise through the intercession of Messenger of Allah (s.a.w.s.) and Ahle Bayt (a.s.); or some of them who are worthy of intercession, enter Paradise and some live in Araaf forever

and both cases are possible as Ibne Babawayh has said in *A Shiite Creed*:

Our belief concerning Purgatory (*Araaf*) is that it is a wall between Paradise and Hell, and upon it there will be:

وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ

"On the most elevated places there shall be men who know all by their marks." (Surah Araaf 7:46)

These men will be the Prophet and his successors. No one will be able to enter the Garden, except he, who recognizes them and whom they recognize. And no one will enter the Fire, except he, who denies them (their rights) and whom they (the Imams) deny (as not belonging to their party).

In the Purgatory there will be others, who will await the command of Allah, whether He punishes or forgives them.

Shaykh Mufeed has said that Araaf is mountain between Paradise and Hell. Some have said that it is a barrier between Paradise and Hell and the conclusion regarding this is Araaf is a place neither in Paradise nor in Hell. Traditions have come down in this regard.

On Judgment Day the Messenger of Allah (s.a.w.s.), Amirul Momineen (a.s.) and the Holy Imams from his progeny will stand in Araaf and they are regarding whom, Allah says:

وَعَلَى الْأَعْرَافِ رِجَالٌ

"And on the most elevated places there shall be men." (Surah Araaf 7:46)

Almighty Allah informs them about the folks of Paradise and inmates of Hell, because of those signs apparent from their foreheads, as He has said:

يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ

"Who know all by their marks." (Surah Araaf 7:46)

Moreover, He has said:

يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ

"The guilty shall be recognized by their marks." (Surah Rahman 55:41)

And He has said:

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِلْمُتَوَسِّمِينَ ﴿٧٥﴾

"Surely in this are signs for those who examine." (Surah Hijr 15:75)

Amirul Momineen (a.s.) said: I am the owner of the Staff and *Misam*; it implies that he will know the condition of people through intelligence.

It is narrated from Imam Muhammad Baqir (a.s.) that we are those 'who examine' (*Mutawassimeen*), whom the Almighty Allah has mentioned.

It is mentioned in traditions that the Almighty Allah places that group on Araaf, who are not eligible for rewards due to their good deeds and they also do not deserve to live in Hell. They are:

مُرْجَوْنَ لِأَمْرِ اللَّهِ

"Made to await Allah's command." (Surah Taubah 9:106)

…whom Allah has mentioned; there is intercession for them. They will live Araaf, till they are permitted to enter Paradise through intercession of Messenger of Allah (s.a.w.s.) and Amirul Momineen (a.s.). Some have said that Araaf is the location of those, who due to their deeds on the earth, were not eligible for Paradise or Hell.

Thus, the Almighty Allah puts them in that place and He bestows on them some blessings due to the hardships they had suffered in the world, which are lower than the ranks of those, who become eligible for Paradise through their deeds and which are given to them in Paradise.

And they also accept the issues, which we mentioned and traditions are also recorded in this regard. The Almighty Allah knows best, what is the reality and whatever is certain is that Araaf is a place between Paradise and Hell. There stand those, who are divine proofs on the creatures and they were mentioned previously. On Judgment Day:

مُرْجَوْنَ لِأَمْرِ اللَّهِ

"Made to await Allah's command." (Surah Taubah 9:106)

A group of people will also live there and after that the Almighty Allah knows best what their fate will be. [End of statement of Shaykh Mufeed].

Shaykh Tabarsi has narrated from Imam Ja'far Sadiq (a.s.) that Araaf are some hills between Paradise and Hell; every prophet and successor of prophet is made to stand there with sinners of his time, as commanders of army along with their weak soldiers stand to defend them, whereas the righteous have already gone to Paradise.

Thus, the caliph of each time says to the sinners, who stand with them: Look at your brothers, as they were righteous and they have already entered before. So these sinners salute them as the Almighty Allah has said:

وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ ۚ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٤٦﴾

"And they shall call out to the dwellers of the garden: Peace on you; they shall not have yet entered it, though they hope." (Surah Araaf 7:46)

In the same way, the sinners have not entered Hell and they hope for the mercy of the Lord; that through divine mercy and intercession of Muhammad and Aale Muhammad (a.s.), they will enter Paradise. When the sinners look at Hell, they say:

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٧﴾

"And when their eyes shall be turned towards the inmates of the fire, they shall say: Our Lord! place us not with the unjust people." (Surah Araaf 7:47)

Thus, the folks of Araaf – prophets and their successors call out that command, which reaches them from the Almighty Allah:

ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٤٩﴾

"Enter the garden; you shall have no fear, nor shall you grieve." (Surah Araaf 7:49)

Moreover, Shaykh Tabarsi and Saffar etc. have narrated from Asbagh bin Nubatah that one day, I was with Amirul Momineen (a.s.) when Abdullah bin Kawwa entered and asked Amirul Momineen (a.s.) about the interpretation of the verse:

وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ

"And on the most elevated places there shall be men who know all by their marks." (Surah Araaf 7:46)

Imam (a.s.) said: Woe on you, O son of Kawwa; we will be on the Heights. We will recognize our supporters from their faces. We are the Heights, without whose knowing, there is no

other way to know Allah, the Most Holy, the Most High. We are the Heights that Allah on the Day of Judgment will make known to everyone on the bridge. No one will enter Paradise, without knowing us and our knowing them. No one will enter Hell, except those do not know us and we will ignore them.

If Allah, the Most Holy, the Most High, would want to let people know Him, He may do so, but He has made us the door to knowing Him, the bridge, the path and the aspect to Him. Whoever deviates from our authority and guardianship or considers others more excellent than us, will fall off the bridge. People are same in following guidance. They are not equal with those, who have found the sparkling fountains to those, who gather around polluted waters. Such are not equal with those who have found the sparkling fountains that flows by the order of the Lord, without ceasing and reduction."[1]

Ali bin Ibrahim has narrated through correct like chains of narrators from Imam Ja'far Sadiq (a.s.) that Araaf are some elevated places between Paradise and Hell. 'Men' denotes the Holy Imams (a.s.).

They stand on the Araaf along with some of their Shia, whereas the perfect believers would have entered Paradise without accounting. Thus, the Holy Imams (a.s.) say to their sinful followers: Look at your believer brothers; they entered Paradise without accounting. Thus, they salute them and are hopeful that they will join them through the intercession of the Holy Imams (a.s.). The Imams (a.s.) tell them: Look at your enemies in Hell. When they look at them, they plead:

قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٧﴾

"They say: Our Lord! place us not with the unjust people." (Surah Araaf 7:47)

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[1] *Al-Kafi*, 1:184/9

The Holy Imams (a.s.) recognize their enemies in Hell, they call out to them and say:

مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ﴿٤٨﴾

"Of no avail were to you your amassings and your behaving haughtily:" (7.48:An)

أَهَٰؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ

"Are these they about whom you swore that Allah will not bestow mercy on them?" (Surah Araaf 7:49)

These are our Shia and brothers, about whom you swore in the world that divine mercy will not help them. Then the Holy Imams (a.s.) tell their followers, who have committed sins:

ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٤٩﴾

"Enter the garden; you shall have no fear, nor shall you grieve." (Surah Araaf 7:49)

Then the Almighty Allah says:

وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ ۚ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ ﴿٥٠﴾

"And the inmates of the fire shall call out to the dwellers of the garden, saying: Pour on us some water or of what Allah has given you. They shall say: Surely Allah has prohibited them both to the unbelievers." (Surah Araaf 7:50)

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا ۚ
فَالْيَوْمَ نَنْسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَٰذَا وَمَا كَانُوا بِآيَاتِنَا
يَجْحَدُونَ ﴿٥١﴾

"Who take their religion for an idle sport and a play and this life's world deceives them; so today We forsake them, as they neglected the meeting of this day of theirs and as they denied Our communications." (Surah Araaf 7:51)

Section Eighteen: Those condemned to Hell forever and those, who will not live therein forever

We should know that there is no dispute that the folks of Paradise will remain in the bounties of Paradise forever; and one, who enters Paradise, whether without chastisement or with it, will never come out of it again and regarding this also there is no dispute among Muslims.

Those infidels and hypocrites also, on whom proof is exhausted, will also live in Hell forever and their chastisement will never be reduced. A large number of verses were mentioned in this regard, although children of infidels and insane persons will not be sent to Hell.

It was mentioned previously that they will either enter Paradise or continue to live in Araaf. Or they might be given some kind of responsibility and those of weak reason, who cannot differentiate between truth and falsehood, or those who live very far from Islamic territories and who cannot investigate and search for the true religion; or they might be living in the period of ignorance or *Fatara* (when there is no prophet) and on whom, the proof is not exhausted. All these are included in:

مُرْجَوْنَ لِأَمْرِ اللَّهِ

"Made to await Allah's command." (Surah Taubah 9:106)

And there is possibility of their deliverance and there is no dispute in it, that one, who is a denier of even one of the fundamentals of belief, is included among disbelievers and he will reside in Hell forever. And the necessary fundamentals of faith are those matters, which are deemed as inevitable in Islam, one, who considers his own faith as lawful.

But it is rarely regarding the new convert to Islam and till that time that principle has not become necessary in his view. For example, Prayer, fasts of the month of Ramadhan, Hajj and Zakat and the like. One, who omits these, is not a disbeliever, but one, who regards omitting them as lawful is a disbeliever and is eligible for execution.

In the same way, if he commits an act that tantamount to disrespect of religion or divine sanctities, as intentionally burning down of Quran, throwing it into impurities or placing foot on it; or he abuses or talks ill of Almighty Allah, angels, prophets or the Holy Imams (a.s.), whether in poetry or prose.

Or damages the Holy Kaaba or intentionally makes it impure. In the same way, if he dishonors tombs of Messenger of Allah (s.a.w.s.) and the Holy Imams (a.s.) verbally or practically. Or he insults the dust from the grave of Imam Husain (a.s.) verbally or practically; for example, he cleans himself with it after urinating or insults the tradition books of Shia.

The same is applicable to books and jurisprudence of Shia scholars; or he insults a worship act, which is from the necessity of faith; or regards an idol or something else to be his deity and prostrates to it. Or displays symbols of infidelity, which should be an expression of disbelief. Like for example, he wears a crucifix or applies vermillion (*Tilak*) on his forehead like Hindus; with the intention of displaying those signs. Some other things will also be mentioned under the explanation of the necessary principles of faith, if Allah wills.

Other than Shia Imamiyah, all Ahle Sunnat, Zaidiyyah, Fatihiyya, Waqifa, Kaisaniya, Nawusiyyah and all Ahle Sunnat sects, if they deny any of the necessary principles of faith, they will also be disbelievers, impure and will remain in Hell forever; like the Khawarij, who staged an uprising against the Imam of the time and who talk ill of the Holy Imams (a.s.) or like those extremists, who consider the Holy Imams (a.s.) as gods or better than the Messenger of Allah (s.a.w.s.); or those who claim that the Almighty Allah has incarnated into the Holy Imams (a.s.) or

regard those personalities as creators of the universe on the basis of some traditions. Also, the Ahle Bayt-haters (Nasibis) who bear grudge with the Holy Imams (a.s.) or some of them., because love for them is a necessary principle of faith.

It is narrated from Imam Ja'far Sadiq (a.s.) that Ghusl is not allowed from a well, in which drain water from a bathroom collects, because it is the bath water of the illegitimate born and the Nasibis are worse than the illegitimate born.

Indeed the Almighty Allah has not created anything worse than a dog. However, the Nasibi in the view of God, is more degraded than a dog. The anthromorphists; that is those who regard God as having a body; or regard Him as an ordinary young man; they are also disbelievers and they will reside in Hell forever. Other than them, there are two kinds of Ahle Sunnat sects; first are those prejudiced ones, on whom the proof has been exhausted and they are aware of the invalidity of their faith, but they deny the truth due to prejudice in favor of some personages and worldly matters. Or they have adopted the false religion due to following their forefathers.

They have the capacity of discerning between truth and falsehood, but they don't search out the true religion and do not forgo invalid selfish motives, so that the truth may become evident to them. They do not search out the true religion, although they are capable of it.

Secondly are those, who are weak in intellect and as a result of this, they cannot discern between truth and falsehood. Or who live in countries of opponents and are not capable to migrate from there and search out the true religion. Or they live in the period of ignorance or Fatara, when people of falsehood are dominant and people of truth are in hiding due to fear; that is why the facts have not become evident for them; and their like, to which we have already hinted. As for the second group, thus, in view of scholars, it is well known that they are included in:

مُرْجَوْنَ لِأَمْرِ اللَّهِ

"Made to await Allah's command." (Surah Taubah 9:106)

Neither can they be declared as disbelievers nor believers; and their fate will be known in the hereafter; as the Almighty Allah has said:

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾

"Except the weak from among the men and the children who have not in their power the means nor can they find a way (to escape);" (Surah Nisa 4:98)

Thus, these groups are such that perhaps the Almighty Allah will forgive them and the Almighty Allah is the one, who forgives. In the interpretation of this verse, it is mentioned in many traditions that it denotes those, who neither find any way to disbelief that they knowingly become disbelievers, nor do they find any way to faith. They are children; and also those men and women, whose intellect is like that of children. Some have said that *Mustazaf* (the weak) is one, who is devoted to Ahle Bayt (a.s.), but who does not seek immunity from their enemies.

It is mentioned in some traditional reports that one, who learnt about the difference between faiths and understood them, is not a *Mustazaf* (the weak).

Then the Almighty Allah said:

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾

"Except the weak from among the men and the children who have not in their power the means nor can they find a way (to escape);" (Surah Nisa 4:98)

فَأُولَٰئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ ۚ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ﴿٩٩﴾

"So these, it may be, Allah will pardon them, and Allah is Pardoning, Forgiving." (Surah Nisa 4:99)

…and they are known as:

مُرْجَوْنَ لِأَمْرِ اللَّهِ

"Made to await Allah's command." (Surah Taubah 9:106)

It is mentioned in traditions that it denotes those, who have come out of polytheism and idolatry, but who have not recognized faith with sincerity, so that they may enter Paradise and they have also not denied it, so that they may be dispatched to Hell.

It is narrated from Zurarah through correct chains of narrators in *Mahasin* that people asked Imam Ja'far Sadiq (a.s.) about the interpretation of the following verse:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا

"Whoever brings a good deed, he shall have ten like it." (Surah Anaam 6:160)

Is this verse regarding one, who is not Shia? Imam (a.s.) replied: No it is exclusive for believers. I asked: One, who prays, fasts, abstains from unlawful, is also pious; but he is neither cognizant nor a Nasibi? He replied: Almighty Allah admits them to Paradise through His mercy.

Shaykh Tusi has narrated from Kamil bin Ibrahim in *Kitabul Ghaibah* that he said: "A group of *Mufawweza* (extremists) sent Kamil bin Ibrahim Madani to His Eminence, Imam Hasan Askari (a.s.). Kamil bin Ibrahim says: I said to

myself: I will ask the Imam if only those, who have the same beliefs as us will enter Paradise?

I greeted him and sat near a door, across which a curtain was drawn. Just then a gust of wind moved the curtain away. I saw a four-year-old handsome boy, who called out: O Kamil bin Ibrahim. I began to tremble and automatically said: Here I am, my master.

The boy said: You have come to the Wali of Allah and proof of Allah to ask if those who don't have the same belief as us will enter Paradise. I said: By Allah, I wanted to ask this only. He said: If it is so, very few people will enter Paradise. No, by Allah, even the *Haqqiya* will enter Paradise. I asked: Who are *Haqqiya*? He replied: Who love Imam Ali (a.s.) and who swear by his right, but they don't know what his rights and merits are.

As for the first group, which is prejudiced and adversaries; there is dispute regarding them: some say that they are disbelievers in both the world and the hereafter; and they are impure; and in the hereafter, they will abide forever in Hell. This is the view of Sayyid Murtada and some other scholars.

But most Imamiyah scholars believe that in the world, they are regarded as Muslims and in the hereafter, they will abide in Hell forever. Some have said that they come out of Hell after entering it, but they don't enter Paradise; they stay in Araaf and some very few people believe that they enter Paradise after a prolonged chastisement, but this view is rare and weak.

Allamah Hilli has said in *Sharh Yaqoot* that: As for those, who say that there was no express text in favor of the Caliphate of Amirul Momineen (a.s.); most of our scholars say that they are disbelievers; and some have said that they are sinners. Among those, who regard them as sinners, there is dispute among them with regard to their hereafter.

Most say that they will abide in Hell forever and some say that they get relief from chastisement and enter Paradise. However, in view of the author, this is a rare view and he

believes that they get relief from chastisement, but they do not enter Paradise.

Traditional reports proving the disbelief of Ahle Sunnat, their being in hell forever and their deeds being unacceptable, are widely related through Sunni and Shia channels. To say that they do not live in Hell forever or that they enter Paradise, is a rare view and its followers are not known. On the contrary, it appeared in modern scholastic theologians, who are unaware of the reports and sayings of the ancient scholars.

Ibne Babawayh has said in *A Shiite Creed*: (The literal meaning of) *zulm* is the placing of a thing at a place, which is not its own. So he, who claims the Imamate, not being an Imam, is an accursed wrong-doer (*zalim*). And he, who ascribes Imamate to those, who are not entitled to it, he too, is an accursed wrong-doer.

And the Prophet said: He, who denies Ali his Imamate after me, verily denies my apostleship (*Nubuwwah*). And he, who denies my apostleship, has denied Allah His divinity.

And the Prophet, on whom be the blessings and mercy of Allah, said: O Ali, you will be the wronged one (*mazlum)* after me; and he who wrongs you, has verily wronged me; and he who acts justly towards you, has verily acted justly towards me; and he, who denies your (claims) has verily denied mine; and he who befriends you, has verily befriended me; and he who, treats you as an enemy, has verily treated me as an enemy; and he, who obeys you, has verily obeyed me; and he, who disobeys you has verily disobeyed me.

And our belief concerning him, who denies the Imamate to the Prince of Believers, Ali Ibne Abi Talib (a.s.) and the Imams after him, is that he is the like of him, who denies the apostleship of all the prophets (a.s.). And our belief concerning him, who believes in (the Imamate of) the Prince of Believers and denies a single one of the Imams after him, is that he is in the same position as one, who accepts all the prophets, but denies the apostleship of our Prophet Muhammad.

Imam Ja'far Sadiq said: He who denies the least among us is like him who denies (the claims of) the first among us. And the Prophet said: The Imams after me are twelve, the first of them is the Prince of Believers, Ali Ibne Abi Talib, and the last of them is the Mahdi (rightly guided), the Qaim (the upholder of the true religion); obedience to them is obedience to me and disobedience to them is disobedience to me; and he who denies one of them, has verily denied me.

Imam Ja'far Sadiq said: He who doubts in the infidelity (*Kufr*) of our enemies who have wronged us, is himself an infidel *(kafir)*.

The Prince of Believers said: Ever since I was born, I have always been wronged. When Aqil suffered from ophthalmia *(ramad),* he used to say: Do not sprinkle eye-powder into my eyes, until you sprinkle it into Ali's, and they would do so, although I had no ophthalmia.

Our belief concerning him who fought Ali is that he was an unbeliever *(kafir),* on account of the saying of the Prophet (s.a.w.s.): He, who fought Ali, fought me; and he, who waged war on Ali, waged war on me; and he, who waged war on me, did so against Allah. And (also) on account of his (Prophet's) saying to Ali and Fatima and Hasan and Husain (a.s.): I am the enemy of those, who wage war against you, and at peace with those, who are at peace with you.

As for Fatima (s.a.), our belief is that she is the leader of the women of the world, both the earlier and the later ones. And verily Allah the Mighty and Glorious is wroth with him, who evokes her anger, and is well-pleased with him, who pleases her, for He has weaned her and those who revere her from the Fire. And she left the world displeased with those, who had wronged her and usurped her rights, and denied her the inheritance left by her father.

The Prophet said: Verily, Fatima is a part of myself; he who angers her, has angered me, and he who gladdens her, has gladdened me. And the Prophet said: Verily Fatima is a part of

myself, and she is my spirit *(ruh)*, which is between my two flanks. What displeases her, displeases me, and what gladdens her, gladdens me.

Our belief is that absolution is necessary from four idols *(awthan):* Yaghuth, Yauq, Nasr, and Hubal [Abu Bakr, Umar, Uthman and Muawiyah], and the four (female) idols *(andad):* Laat, Uzza, Manat, and Shira [Ayesha, Hafasa, Hinda and Umme Hakam]; also from those who worship them, and all their partisans and followers. Verily these are the worst of Allah's creatures, and the declaration (of belief in) Allah and His Messenger and of the Infallible Imams does not become complete without seeking absolution as regards their enemies.

Our belief regarding those, who killed the prophets and the Infallible Imams is that they are unbelievers *(kuffar)* and polytheists *(mushrikun)*, who will forever remain in the lowest stage of the Fire. And he, whose belief is other than what we have related, has not, according to us, any concern with the religion of Allah.

Shaykh Mufeed has said in *Kitab-e-Maail* that: Imamiyah scholars have consensus that one, who denies even one of the Imams and also denies what the Almighty Allah has made obligatory on them; that is necessity of their obedience; thus, he is a disbeliever and a misguided fellow and he is deserving to remain in Hell forever.

In another place, he has said that Imamiyah scholars have consensus that all heretics are infidels and it is obligatory on the Imam if he is in power to order them to repent and after that call to the true faith and exhaust proofs on them. If they recant their heresies and come to the right path, he should accept their repentance; otherwise execute them, because they have apostatized from faith. If any of them die on that religion, he is from the inmates of Hell.

Sayyid Murtada has written in *Shafi* and Shaykh Tabarsi has stated in *Malhis* that it is proved among the Imamiyah that one, who fights against Imam Ali (a.s.) is a disbeliever and its

proof is the consensus of the true faith of Imamiyah sect; and their consensus is proof as the infallible is included in it. Moreover, we know that one, who fights Imam Ali (a.s.), is definitely a denier of his Imamate and denial of his Imamate is disbelief as is the denial of prophethood, because both are at par as regards their importance in religion. Then he has reasoned through many traditions in this regard.

Shaykh Zainuddin has also, in *Risala Haqaiqul Eimaan*, also discussed this matter in detail and it is proved and apparent that he regards the infidelity of this group to be consensual, and whatever is clear from all traditions in this regard is that those adversaries, who are not of weak intellect, in the hereafter they are same as disbelievers and they will never come out Hell.

They are also like disbelievers in the world; but since the Almighty Allah knew that before the reappearance of the Qaim, the false rules will dominate the kingdom of truth and the Shia will be compelled to have interaction, contact and dealings with adversaries in this false rule, therefore, He issued many laws, so that the life and property of Shia remain safe. That is to consider them as pure, to regard their slaughter as lawful, to marry among them and to inherit from them; to apply all Islamic laws on them, so that during their rule, the Shia are not unduly harassed.

When the Sahibul Amr will appear, he will declare them to be same as idolaters and they will be like disbelievers in all aspects. As Shaykh Mufeed and Shahid Thani have clarified this, and because of this, it is possible to reconcile among the traditions.

Moreover, it is possible that we say that since in this time they are in doubt, they are regarded as Muslims in this world; but during the time of the Qaim, when they deny that obvious and evident truth, which will become clear through evident miracles; at that time they will become same as all disbelievers.

Among the traditions, which prove their disbelief, is this widely related tradition, which Ahle Sunnat and Shia have narrated from the Messenger of Allah (s.a.w.s.); that one, who

dies, without knowing the Imam of his time, he has died the death of Ignorance. People asked Imam Ja'far Sadiq (a.s.) to explain this tradition. He replied: That is he dies on disbelief, hypocrisy and deviation.

Kulaini has narrated through reliable chains of narrators from Imam Ja'far Sadiq (a.s.) that there are three kinds of people, on whom the Almighty Allah does not glance with mercy: and does not accept their deeds, and there will be a painful chastisement on them:

First: One, who claims Imamate and who is not appointed from the Almighty Allah.

Second: One, who denies an Imam, who is declared as such from the Almighty Allah.

Third: One, who thinks that both are having a share from Islam.

In many traditions, the interpretation of these verses is understood to be Ahle Sunnat and traditions have come down regarding the everlasting chastisement of disbelievers and polytheists.

Moreover, it is mentioned in many traditions that even if a Nasibi strives much in worship, he is still included in the meaning of this verse:

عَامِلَةٌ نَاصِبَةٌ ﴿٣﴾

"Laboring, toiling," (Surah Ghashiya 88:3)

تَصْلَىٰ نَارًا حَامِيَةً ﴿٤﴾

"Entering into burning fire," (Surah Ghashiya 88:4)

That is one, who acts or bears hardship; that is a Nasibi; and he will burn in that hot and scorching fire.

It is mentioned in reliable traditions of *Ilalush Sharai* and *Sawabul Aamaal* that a Nasibi is not one, who bears enmity to us, Ahle Bayt; because there is no one, who says that I am the enemy of Muhammad and Aale Muhammad (a.s.). Rather, Nasibi is one, who has enmity with you, because he knows that you love us and that you are our Shias.

Ibne Idris has narrated in the book of *Sarair* from Muhammad bin Ali bin Isa's book of *Masail* that people wrote to Imam Ali Naqi (a.s.) asking: Does one, who prefers Abu Bakr and Umar over Amirul Momineen (a.s.) and believes in the Imamate of both of them, a Nasibi? Imam (a.s.) replied: One, who believes this, is a Nasibi.

Ibne Babawayh has narrated from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (s.a.w.s.) said: On the night of Meraj, when I was taken up to the heavens, the Almighty Allah revealed to me about Ali, Fatima, Hasan and Husain; and He said: O Muhammad, if a servant worships Me so much that he is reduced to decayed musk; after that he comes to Me such that he denies their Imamate; I will not allow him to settle in My Paradise and will not allot space for him below my Throne (*Arsh*).

It is mentioned in *Tafsir Imam Hasan Askari (a.s.)* under the interpretation of the following verse:

مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾

"Whoever earns evil and his sins beset him on every side, these are the inmates of the fire; in it they shall abide." (Surah Baqarah 2:81)

Imam (a.s.) said: The sin, which encompasses him, will take him out of the pale of faith and makes him bereft of our friendship and makes him feel secure from the anger of the Almighty Allah. That is to make someone a partner to Allah and

to deny Him and to deny the prophethood of Muhammad and deny the Wilayat of Imam Ali Ibne Abi Talib (a.s.) and the Wilayat of his successors. Each of these sins have surrounded him and have erased his good deeds and those who act on this are going to be the inmates of Hell and they will abide in Hell forever.

Kulaini has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) regarding the interpretation of this verse that when he denies the Imamate of Amirul Momineen (a.s.); he is from the inmates of Hell and he will abide therein forever.

Ayyashi has narrated from Imam Ja'far Sadiq (a.s.) that the enemies of Ali (a.s.) will remain in Hell forever and they will never come out of it.

It is narrated from Imam Muhammad Baqir (a.s.) in *Tafsir Furat bin Ibrahim* that Amirul Momineen (a.s.) said: On Judgment Day, a caller will call out from the sky: Where is Ali Ibne Abi Talib (a.s.). I will rise up and will be asked: Are you Ali? I will reply: Yes, I am the cousin of the Prophet, his successor and his heir. They will say: You are right; enter Paradise. The Almighty Allah has delivered you and your Shia and secured you and your Shia from the great fear. All of you may enter, secure and confident. There is no fear for you today and you shall never aggrieve.

In *Ilalush Sharai* it is narrated from Imam Musa Kazim (a.s.) that the Almighty Allah curses some people while they pray. He was asked: Why? He replied: They deny our right and falsify our Imamate.

It is narrated through authentic chains of narrators in *Maaniul Akhbaar* that Imam Ja'far Sadiq (a.s.) said to Humran: Draw the rope of the religion of truth and Wilayat of Ahle Bayt (a.s.) between you and the people of the world. One, who is opposed to you in Wilayat of Ahle Bayt (a.s.) is a heretic, even if he may be from the progeny of Ali and Fatima.

In another tradition, it is narrated through good, correct like chains of narrators that you should be aloof from one, who goes out of the pale of Imamate, even though he may be from the progeny of Ali and Fatima.

It is narrated in *Iqabul Aamaal* from Imam Ja'far Sadiq (a.s.) that the Almighty Allah deemed Imam Ali (a.s.) to be a sign between Himself and His creatures; and there is no other sign. One, who follows him is a believer and one, who denies him is a disbeliever; and one, who harbors doubt in it, is an idolater.

Moreover, it is narrated from Imam Ja'far Sadiq (a.s.) that if all the people on the face of the earth deny Amirul Momineen (a.s.), the Almighty Allah will chastise all of them and send them to Hell.

Also, it is narrated from Imam Musa Kazim (a.s.) in *Kamaluddin* that one, who doubts with regard to the identity and characteristics of Imam of the time, has denied all what the Almighty Allah has sent.

In *Kitab Ikhtisaas,* it is narrated from Imam Ja'far Sadiq (a.s.) that there are twelve leaders after the Messenger of Allah (s.a.w.s.), with whom the angels speaks. One, who increases or decreases even one of them, he leaves the pale of the religion of God, and has no share from Wilayat.

It is narrated in *Taqribul Maarif* that a freed slave of Imam Zainul Abideen (a.s.) asked the Imam in private: As a right of my service is on you, please inform me about the condition of Abu Bakr and Umar. Imam (a.s.) said: Both were disbelievers and one, who has their Wilayat is also a disbeliever.

Moreover, it is narrated that Abu Hamza Thumali asked Imam (a.s.) the condition of Abu Bakr and Umar. Imam (a.s.) said: Both were disbelievers and one, who has their Wilayat is also a disbeliever.

There are many traditions in this regard and they are spread through the books of traditions. From them a large number of

traditions are mentioned in *Biharul Anwar*; but prominent companions of Shia Imamiyah, who had committed greater sins and died heedlessly thus, there is no dispute about them in Shia Imamiyah that they will not remain in Hell forever.

The intercession of the Messenger of Allah (s.a.w.s.) and the Holy Imams (a.s.) will come to help most of them as was mentioned previously; but the issue, whether it is possible that some of them might enter Hell and that intercession may not help them, or through the grace of Allah, one of them does not enter Hell and their chastisement is in the world, at the time of death, in the grave or on Judgment Day; thus, traditions on this topic are very ambiguous and different. As if the reason for their ambiguity and difference is that Shia must not dare to commit greater sins.

As Ibne Babawayh has narrated through good, correct like chains of narrators from Imam Musa Kazim (a.s.) that no one will remain forever in Hell, except the people of denial and disbelief and the folks of deviation and polytheism; and from the believers, those who have abstained from greater sins, their lesser sins will not be questioned; as the Almighty Allah has said:

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا ﴿٣١﴾

"If you shun the great sins, which you are forbidden, We will do away with your small sins and cause you to enter an honorable place of entering." (Surah Nisa 4:31)

The narrator asked: O son of Allah's Messenger (s.a.w.s.), thus, for whom among the believers, does intercession become necessary? He replied: My respected father has informed me through his purified forefathers and they have narrated from Imam Ali (a.s.) that he said: I heard from the Messenger of Allah (s.a.w.s.) that my intercession is not, except for those of my Ummah, who commit greater sins. However, as for the

righteous, there is no fear for them, and they have no need for intercession.

The narrator asked: How there will be intercession for one, who commits greater sins; whereas the Almighty Allah has said:

لَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ

"And they do not intercede except for him whom He approves." (Surah Anbiya 21:28)

And one, who commits greater sins is not likeable? His Eminence said: There is no believer, who commits a sin, except that he despises it and he regrets committing it and the Messenger of Allah (s.a.w.s.) said: Regret is sufficient for repentance. He also said: One, whose good deed pleases him and his sin aggrieves him, is a believer. So one, who commits a sin, and does not regret it, is not a believer and intercession is also not incumbent for him; he would be one, who has oppressed his self and the Almighty Allah says:

وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاظِمِينَ ۚ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ﴿١٨﴾

"And warn them of the day that draws near, when hearts shall rise up to the throats, grieving inwardly; the unjust shall not have any compassionate friend nor any intercessor who should be obeyed." (Surah Ghafir 40:18)

The narrator asked: O son of Allah's Messenger (s.a.w.s.), why he is not a believer, who does not regret the sin, which he has committed? Imam (a.s.) replied: It is so, because, one, who has committed a greater sin, and who knows for certain that he is promised chastisement and although he is regretful of his act, when he will be regretful, he will definitely repent for it and become eligible for intercession and when he is not regretful, but he is insistent upon it. The one, who is insistent is not forgiven,

because he is not a believer and he has not understood the consequences of the sin he has committed. If he had faith in its consequences, he would definitely have been regretful.

The Messenger of Allah (s.a.w.s.) said: There is no greater sin with seeking of forgiveness (*Istighfar*) and there is no lesser sin with insistence, but the Almighty Allah has said:

لَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ

"And they do not intercede except for him whom He approves." (Surah Anbiya 21:28)

Religion confessing to the recompense of good and bad deeds; that is it is included in religion and one, whose religion the Almighty Allah has liked is, in any case regretful of the sins he has committed as he knows their consequences in the hereafter.

It is mentioned in *Tafsir Imam Hasan Askari (a.s.)* that the Messenger of Allah (s.a.w.s.) said: Wilayat of Ali is such a good deed, in presence of which, no sin, however great, can harm, but in order to purify such sinners, they have to suffer some worldly hardships and they get some punishment in hereafter, till they are absolved of their sins through the intercession of their purified masters.

Whereas love for the enemies of Ali (a.s.) and opposition of Ali (a.s.) is such a sin that in its presence, no good deed can benefit, but through the enmity of Ali (a.s.) they surely get benefit of worldly bounties and good health and when they pass away, they are involved in a severe chastisement in the hereafter.

Then he said: Denier of Ali's guardianship will not even see Paradise; he will be shown only as much to know that if he had been a friend of Ali (a.s.), this palace would have been there for him; by learning about it, his sorrow and regret would increase.

One, who loves Ali (a.s.) is disgusted with his enemies and honors his successors; he will not even see the fire of Hell, but

indeed, he would be shown that if he had been on the path opposed to this, that would have been his destination. If he committed sins other than disbelief, he will be sent to Hell to abide in it till his sins are purified like the warm water of bath cleans the dirt from body. After that he will enter Paradise through the intercession of his honorable masters.

Then His Eminence (a.s.) said: O Shias, fear Allah, indeed you'll get Paradise though it be late due to your bad deeds. You must try to get better grades in it. Someone asked: O Allah's Messenger (s.a.w.s.), would any of your and Ali's friend also go to Hell? He replied: Yes. Those, who have made their souls unclean by opposing Muhammad and Ali (a.s.) and by oppressing the faithful men and women and disobeying our law. That man will arrive on Judgment Day in unclean and filthy condition.

Muhammad and Ali (a.s.) will tell him: O man, you are covered with such dirt and filth that you are not fit to accompany your righteous masters, heavenly fairies and proximate angels unless and until you become pure from the dirt of the sins you are responsible of. Then he will be made to enter the first level of Hell and there, he will be involved in a severe punishment for his other sins. Some guilty persons will suffer great hardships in the field of resurrection.

Then from there, some pious Shias sent by their masters will pick them up as birds pick grains. Sins of some Shias are very minor and light. They become pure after suffering hardships from kings etc. and suffering physically in the world. So their sins are forgiven by the time they are buried. Some Shias are such that their sins are not forgiven by the time of death, so they feel severe agonies of death; and this is the expiation of their sins.

If some sins are still left on him and they are very severe and if he feels uneasiness or horror on Judgment Day and people flee from him, this disgrace will also be expiation of his sins. If some sins are still left, then, when his body is placed in the grave

and people disperse, leaving him alone, then the fatigue of his loneliness will be the expiation of his sins.

If his sins are more and great, they will be forgiven through bearing the severities of the field of resurrection. If they are still more, he will be sent to the upper level of Hell and purified of his sins.

This is the greatest punishment that our fans (*Mohib*) may have to suffer. And these are the greatest sinners among them and they are not our Shias. They are called our fans (*Mohib*). They are friends of our friends and enemies of our enemies, because our Shias are those who obey us, who follow our path and emulate our deeds.

Ibne Babawayh etc. have narrated from Imam Ali Reza (a.s.) that he said: By Allah, not even two persons from you will be seen in Hell; by Allah, not even one of you will be seen in Hell. The narrator asked: Where is this mentioned in Quran? He replied: In Surah Rahman, the Almighty Allah says:

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ [مِنْكُمْ] إِنْسٌ وَلَا جَانٌّ ﴿٣٩﴾

"So on that day neither [from you] man nor jinni shall be asked about his sin." (Surah Rahman 55:39)

The narrator said: 'From you' is not there in our Quran. Imam (a.s.) said: By Allah, it was there, but Uthman deleted it. And if it were really not there, the chastisement of Allah would be removed from all creatures.

Kulaini has narrated through trustworthy chains of narrators from Masir that he said: I came to Imam Ja'far Sadiq (a.s.) and he said: What is the condition of your companions? I said: In view of Ahle Sunnat, we are worse than Jews, Christians, Majus and idol worshippers. The Imam was reclining and when I said this, he sat up straight and asked: What did you say? I repeated my statement. He said: By Allah, not even two persons from you will enter Hell; no by Allah, not even one will enter Hell; you are the deserving ones of this verse whose purport is what

happened to us; why we don't see those, whom we consider as the greatest mischief makers and the worst creatures?

Then he said: Ahle Sunnat will look for you in Hell, but will not find even one of you there.

Kulaini etc. have also narrated through many chains traditional reports on this issue.

Furat bin Ibrahim has narrated from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (s.a.w.s.) said: O Ali, you will be joined with my effulgence on Judgment Day and I will be joined to divine effulgence and your descendants will be connected to your effulgence and your Shia will be connected to the effulgence of your descendants. Thus, where would they take you, except to Paradise. When you enter Paradise and settle in your houses with your spouses, the Almighty Allah will reveal to Malik: Open the gates of Hell as My friends may glance at the excellence I have given them over their enemies.

Thus, the gates of Hell would be opened and you will see them. When the inmates of Hell will perceive the fragrance of Hell, they will say: O Malik, do you think that Allah will reduce our chastisement, as we can perceive a pleasing breeze. Malik will reply: The Almighty Allah revealed to me to open the gates of Hell so that the folks of Paradise may look at you. So, they will raise their heads and recognize them.

A man from Hell will call out to a person of Paradise: Were you not hungry and I fed you? Another man will say to the other: Were you not unclothed and I gave you clothes? Then one more fellow will say to yet another person: Were you not frightened and I gave refuge to you? Then one more fellow will say to yet another person: Was I not keeping your secrets confidential? In this way if any person from the folks of Hell is having some right on a person of Paradise, he will mention it and he will testify for it; thus, they will ask them to plead to the Almighty Allah that He may forgive them for their sake. They will supplicate and the Almighty Allah will forgive them and they will enter Paradise.

In Paradise, the folks of Paradise will scold them and call them Hellish. They will tell those, who have interceded for them: You all interceded for us and the Almighty Allah gave us relief from His chastisement; now, you pray that He may remove this label from us, and bestow us a place in Paradise. They will pray and the Almighty Allah will order a breeze to blow on the face of the folks of Paradise and they will forget that title. And He will appoint a place for them in Paradise.

Hasan bin Saeed has narrated through correct chains of narrators from Muhammad bin Muslim in *Kitabuz Zuhd* that he said: I asked Imam Ja'far Sadiq (a.s.) about the condition of the inmates of Hell. Imam (a.s.) said: My respected father used to say that they shall come out of Hell. They are (first) brought to a spring known as the Spring of beasts and it is close to the gate of Paradise. They sprinkle the water of that spring on them and like grass grows up, their flesh, skin and hair also grow up.

It is narrated through correct chains of narrators from Humran bin Aban that he said: I asked Imam Ja'far Sadiq (a.s.) regarding one, who enters Hell and then is taken out from there and admitted into Paradise. Imam (a.s.) said: If you like, I will inform you whatever my father said regarding this: Some people are brought out from Hell in such a way that they are like burnt coals. Then they are taken to a stream near the gate of Paradise, known as Haiwan. Its water is poured on them, and their blood, flesh and hair grow up.

Also, it is narrated through trustworthy chains of narrators from Imam Muhammad Baqir (a.s.) that some people are burnt in the fire, till they become like coals; at that time intercession comes to their rescue and they are taken to a stream through the sweat of the folks of Paradise; and they bathe in it. Their blood and flesh grows up and dirt and the effect of burning in the fire vanishes and they enter Paradise. They are addressed as Hellish in Paradise. They raise their voices in protest that may Allah remove this label from them and it is removed. Then Imam (a.s.) said: The enemies of Ali will abide forever in Hell and intercession will never reach to them.

It is narrated through reliable chains of narrators from Humran that he said: I asked Imam Ja'far Sadiq (a.s.) that Ahle Sunnat say: Are you not amazed at those, who say that the Almighty Allah will bring out some people from Hell and deem them to be the folks of Paradise along with the friends of Allah? Imam (a.s.) reply: Do they not read the following verse of Quran:

وَمِنْ دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾

"And besides these two are two (other) gardens:" (Surah Rahman 55:62)

By Allah, there is a place between Paradise and Hell also; and I can't say due to the fear of the adversaries. When the Qaim will appear, before the disbelievers, he will begin with the Ahle Sunnat or their scholars and he will eliminate them.

A report of this topic is also narrated in *Majmaul Bayan*. Indeed in *Kitabul Zuhd*, it is narrated from Ibne Aban that Imam (a.s.) said with regard to the inmates of Hell that they enter Hell, because of their sins and they come out of it due to divine forgiveness.

It is narrated through correct chains of narrators from Imam Muhammad Baqir (a.s.) that one, who is last to leave Hell is a man called Hamam. He will call the Almighty Allah for a long period in Hell: Yaa Hannaano Yaa Mannaano!

The author says: The people, regarding whom it has come in traditions that they come of Hell and enter Paradise, perhaps the sinful Shia may be included in them and it is possible that it may be exclusive for those who are weakened.

It is narrated from Ibne Babawayh that whatever Imam Ali Reza (a.s.) mentioned to Mamun regarding Pure Islam it is mentioned in therein that the Almighty Allah does not send any believer to Hell, although He has promised Paradise to him and does not take out from Hell any disbeliever, although He has threatened to keep him in hellfire forever. Sinners of

monotheistic faith enter the fire and they come out of it and intercession is allowed for them.

In *Khisaal* it is narrated in the tradition of Amash from Imam Ja'far Sadiq (a.s.) as well.

Also, in the book of *Fadhailush Shia,* it is narrated from Imam Ja'far Sadiq (a.s.) that he said to his Shia: There are for you, your houses in Paradise and there are for you, your graves in Paradise. You are created for Paradise and your return will be to Paradise.

It is narrated through authentic chains of narrators from the Imam that: A person is friendly to you and he does not know what you say and does not know your beliefs as well and the Almighty Allah makes him enter Paradise. And a person is inimical to you and he does not know what you say and what you believe in and the Almighty Allah sends him to Hell.

Kulaini and Ayyashi have narrated from Ibne Abi Yafur that he said: I asked Imam Ja'far Sadiq (a.s.): I interact with people and I am much astonished with some, who do not have your Wilayat and have Wilayat for Abu Bakr and Umar; but they are trustworthy, truthful and loyal. And I am amazed of some, who have your Wilayat, but are not trustworthy, truthful and loyal. Imam (a.s.) sat up straight and turned to me in fury.

Then he said: There is no religion for one, who worships Allah with the Wilayat of such a tyrant imam, whose imamate is not approved by Allah. And there is no fury for one, who worships the Almighty Allah with the Wilayat of a just Imam who is appointed by the Almighty Allah. I asked: Is there no religion for them and no chastisement for these? He said: Yes, have you not heard the statement of the Almighty Allah that:

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ

"Allah is the guardian of those who believe. He brings them out of the darkness into the light." (Surah Baqarah 2:257)

It is so, because they adopted the Wilayat of every just Imam, who is appointed by Allah.

And He said:

وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ

"And (as to) those who disbelieve, their guardians are Shaitans who take them out of the light into the darkness." (Surah Baqarah 2:257)

Imam (a.s.) said: That is they adopted the Wilayat of every tyrant, who is not appointed by the Almighty Allah. Thus, as a result of their Wilayat, they came out from the light of Islam to the darkness of disbelief.

And the Almighty Allah made Hellfire definite for them along with the disbelievers. Thus, they are the inmates of Hell and they will remain in it forever.

Moreover, Kulaini has narrated through correct chains of narrators from Imam Muhammad Baqir (a.s.) that the Almighty Allah said:

I will chastise every subject in Islam that follows a tyrant Imam, who is not appointed by Allah, even though those people may be righteous and pious in their deeds; and I forgive every person in Islam, who is having faith in the just Imam appointed by Allah, although he may oppress his self and is a wicked man.

Also, it is narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that indeed the Almighty Allah is not ashamed of chastising those, who believe in an imam not appointed by Allah, although they may be righteous in their deeds. And indeed, the Almighty Allah is ashamed of chastising the people, who believe in an Imam appointed by Allah, although they may be unrighteous in their deeds and oppressors.

It is narrated through authentic chains of narrators from Imam (a.s.) in *Uyun Akhbaar Reza (a.s.)* that the Messenger of Allah (s.a.w.s.) said: On Judgment Day, we will be entrusted to take the accounts of our Shia. From them whoever is having a sin between him and God, we will judge and the Almighty Allah will approve our decision. And one, whose sin is between him and the people; we will ask them to forgive and they will forgive for our sake. And one, whose sin is between him and us we are worthier to forgive it.

Also, it is narrated from the Imam that the Messenger of Allah (s.a.w.s.) said to Imam Ali (a.s.): Give glad tidings to your Shia that I am their intercessor at a time when nothing is of any use, except my intercession.

It is narrated in *Majalis* of Shaykh Mufeed and Shaykh Tusi has also narrated from the Messenger of Allah (s.a.w.s.) that: Never give up the love of us Ahle Bayt; because one, who meets the Almighty Allah and is devoted to us, he will enter Paradise through our intercession. By the one, in whose control my life is; no good deeds of any servant benefit him, except through recognition of our right.

Shaykh Tusi in *Majalis* has narrated from Imam Ali Naqi (a.s.) that the Messenger of Allah (s.a.w.s.) said: O Ali, the Almighty Allah has forgiven you, your Shia and the friends of your Shia.

Also, it is narrated from Imam Ali Reza (a.s.) that the Messenger of Allah (s.a.w.s.) said: The Almighty Allah says: Admit into Paradise one, who has faith in Me, in my Prophet and My Wali, whatever his deeds may be.

It is mentioned in *Majalis* from Imam Muhammad Baqir (a.s.) that: The fire does not consume one, who believes in the true religion.

Also, it is narrated from Imam Muhammad Baqir (a.s.) that no man has believed in Imamate of the Imam, but that he is saved from the fire. The narrator asked: Even if he is among

those who sin too much? Imam (a.s.) said: If it is like this, the Almighty Allah will involve him in trials through physical illnesses. And if this issue is not the penalty of his sins, his sustenance will be straitened. If that is also not the penalty of his sins, He will make him suffer the throes of death, so that when he comes in Qiyamat, he will not have any sin in his account and he will enter Paradise.

Kulaini has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that believers are of two kinds: First is one, who has fulfilled all the conditions of the Almighty Allah and has performed all the acts of faith, as the Almighty Allah said:

رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ

"Of the believers are men who are true to the covenant, which they made with Allah." (Surah Ahzab 33:23)

And in hereafter, he intercedes for other and is not needful of the intercession of others.

The second is that believer, whose feet shake; and who has committed sins. Thus, he is like a weak grass, which grows up, sometimes it is slanted and sometimes straight. It bends in whichever direction the wild blows. He is the one, whom the conditions of the world and the condition of the hereafter affect and he is needful of intercession, but his end is good.

Ayyashi has narrated from Imam Ja'far Sadiq (a.s.) that he said: What prevents you from testifying that one, who dies on the religion of Shia is from the folks of Paradise? Indeed the Almighty Allah says: It is incumbent on Me to deliver the believers.

Shaykh Mufeed has narrated from Imam Ja'far Sadiq (a.s.) in *Majalis* that one day the Messenger of Allah (s.a.w.s.) was mounted during a journey. Suddenly he alighted and performed five prostrations. When he mounted again, some companions asked the reason for it. He said: Jibraeel came down and

conveyed the good news that Ali would reside in Paradise; so I prostrated to thank Allah; and when I arose, Jibraeel said: Fatima will also be in Paradise. I again I prostrated to thank Allah; and when I arose, Jibraeel said: Hasan and Husain are the best of the youths of Paradise. I again I prostrated to thank Allah.

When I arose, Jibraeel said: One, who is devoted to them will also be in Paradise. I again I prostrated to thank Allah; and when I arose, Jibraeel said: One who is friendly to those who are devoted to them will also remain in Paradise. I again I prostrated to thank Allah.

In *Basharatul Mustafa,* it is narrated from Huzaifah bin Mansur that he said: I was with Imam Ja'far Sadiq (a.s.), when a person entered and said: May I be sacrificed on you, I have a brother, who is not deficient in your love and respect, but he imbibes wine. Imam (a.s.) said: This is a serious matter that one of our followers should be in this condition, but I will inform you of one, who is worse than this: he is one, who instigates enmity to us. One, who is the most degraded of believers, although there is no degradation in believers; even his intercession is valid for two hundred persons.

If the inhabitants of seven heavens, seven earths and the seven seas intercede in favor of a Nasibi, their intercession will not be accepted. Your brother that you mentioned, will not leave the world, till he does not repent or the Almighty Allah will involve him in some illness, so that it may be an expiation of his sins; that when he meets Allah, there will be no sin in his account.

Indeed, our Shia are on the right path and in goodness. My respected father often said: Love the lover of Aale Muhammad (a.s.), even though he may be a sinner and be inimical to the enemy of Aale Muhammad (a.s.), even though he may fast the days and stand the nights in prayer.

Also, it is narrated from Imam Muhammad Baqir (a.s.) that the Almighty Allah will raise my Shia from their graves along with each sin and defect that they had; and their faces will be

luminous like full moon. They will be at peace and all their defects will be concealed. They will be bestowed security. All would be terrified, but they will not be apprehensive. All the people will be aggrieved, but they will not be so. And they will be gathered while being mounted on she camels, whose sides will be of gleaming gold and they will be excellent and well behaved without training. Their necks will be of red rubies and softer than silk, only due to the excellence that our Shia have with the Almighty Allah.

According to another report, they will be dressed in garments as white as milk; there will be wearing shoes of gold, whose straps will be of pearls and they will be glittering. Those she camels will be of effulgence; their litters will be of gold, inlaid with pearls and rubies. All would be wearing a royal crown and coronets. and they will say: There is no god, except Allah, Muhammad is the Messenger of Allah and Ali is the Wali of Allah.

Shaykh Kishi has narrated in *Rijal* from Ubaidullah bin Zurarah that he said: I came to Imam Ja'far Sadiq (a.s.) and asked: May I be sacrificed on you, a person who likes Bani Umayyah; would be raised with them? Imam (a.s.) replied: Yes. I said: A person is devoted to you, would he be raised with you? He replied: Yes. I asked: Even though he may be a fornicator and a thief? Imam (a.s.) gestured with his head: Yes.

Moreover, it is narrated from Amr bin Ilyas that he said: I came to Abu Bakr Hadhrami, when he was in his last moments. He said: It is not a time, when a person should lie. I testify for Ja'far bin Muhammad that I heard from Imam (a.s.) that he said: Hellfire does not touch one, who believes in our Wilayat at the time of his death. According to another report, he said: I have heard from Imam (a.s.) that he said: No one enters Hell, except…

Traditions of this purport are in excess, but many other traditions are opposed to them that prove that believers would

also be subject to chastisement as some of them were mentioned before.

Ibne Babawayh and Shaykh Tusi have narrated through correct and authentic chains of narrators from Jabir that Imam Muhammad Baqir (a.s.) said: O Jibraeel, one, who claims to be a Shia, can he remain content to just claim love to us Ahle Bayt. By Allah, he is not our Shia, except one, who abstains from the disobedience of Allah and who obeys Him.

O Jabir, our Shia, in the past were not distinguished, except through piety, humility, sincerity and excess of remembering Allah, and excess of prayer and fast and doing a good turn to the parents and neighbors, beggars, poor, debtors and helping the orphans; and truthfulness; and recitation of Quran; and restraint from speaking, except for uttering a good word; and as a result of being trustworthy in his tribe and in all things.

Jabir said: O son of Allah's Messenger (s.a.w.s.), I don't see any of the Shia having these qualities. Imam (a.s.) said: O Jabir, do not go to the path of falsehood; is it sufficient only to say that I am devoted to Ali and regard him as Imam? If he says that I am devoted to Messenger of Allah (s.a.w.s.); although the Messenger of Allah (s.a.w.s.) is superior and better than Ali (a.s.); but he does not performing the acts of the Messenger of Allah (s.a.w.s.) and does not act according to his Sunnah, that love will not benefit him.

So, fear Allah, and act to obtain the rewards stored with Allah. There in no relationship between Allah and any person. In the view of Allah, the most favorite and the most honorable is one, who is more pious for Allah and more obedient to Him. By Allah, no one can gain proximity to the court of Allah, except through His obedience. We have no power to save you from Hell and we have no argument on Allah as well. One, who is obedient to Allah is our friend and one, who is disobedient to Allah is our enemy. None can achieve our Wilayat, except through piety and good deeds.

It is narrated from Imam Ja'far Sadiq (a.s.) in *Khisaal* that No one is Shia Ja'fariya, except one, whose stomach and private parts are free of the unlawful and whose effort in obedience is severe; who makes his deed sincere for his Creator and is hopeful for His rewards and is fearful of His chastisement. If you see such people, these are Shia Ja'fariya.

Shaykh Mufeed has narrated in *Irshad* and Shaykh Tusi has narrated in *Majalis* that: On a certain evening, Ali (a.s.) was departing from the mosque. The surroundings were bright due to moonlight. He saw behind him, a group of people walking towards him. He enquired as to who they were? They said: "We are your Shias." Ali (a.s.) looked at their faces carefully and said. "Why is it that your faces do not exhibit any sign of you being a Shia?"

"Master, what are the signs of a Shia?"

"Their faces are pale due to excessive worship and the fear of Allah, their backs are bent due to prolonged prayers, too much fasting causes their abdomen to touch their backbones, their lips become dry by repeating endless invocations, and their hearts are filled with the fear of Allah."

It is narrated from Imam Muhammad Baqir (a.s.) that our Shia is not, except one, who obeys Allah.

Ibne Idris has narrated from *Sarair* from Imam Ja'far Sadiq (a.s.) that he is not our Shia, who verbally claims to be a Shia and opposes us in acts and tradition.

But our Shia is one, who supports us verbally and sincerely and who follows our tradition and who acts in accordance to our acts; and these are our Shia.

In *Al-Kafi*, it is narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) in the interpretation of the verse:

وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا

"And whoever is granted wisdom, he indeed is given a great good." (Surah Baqarah 2:269)

Imam (a.s.) said: Wisdom is recognition of the Imam and abstaining from those greater sins, for whom there is threat of hellfire.

Also, it is narrated through good chains of narrators from Muhammad bin Hakam that he said: I asked Imam Musa Kazim (a.s.): Do greater sins take one out of the pale of faith? Imam (a.s.) replied: Yes, the sins lesser than greater sins, also take one out of the pale of faith.

The Messenger of Allah (s.a.w.s.) said: When the fornicator fornicates, he is not a believer and when a thief steals, he is not a believer at that time.

Also, it is narrated through correct chains of narrators from Abdullah bin Sinan that he said: I asked: Imam Ja'far Sadiq (a.s.): A person commits a greater sin, and after that he dies. Does that sin expel him from the pale of Islam? And if they punish him, his chastisement will be everlasting like the chastisement of polytheists and idolaters or is there is some limit to it?

Imam (a.s.) said: One, who has committed a greater sin and he considers it to be lawful, that sin makes one leave the pale of Islam; and they punish him with the severest chastisement; and if that person confesses that the sin I committed is unlawful, and he dies in that condition, it makes him leave the pale of faith and does not expel him from the pale of Islam. His chastisement is also lighter than the punishment of the first person.

Moreover, it is narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (s.a.w.s.) said: There are three qualities; such that if they are found in a person, he is a hypocrite, even though may fast and pray and claim Islam; that is one, who when he is entrusted with something, he betrays the trust; and when he speaks, he lies; and when he promises, he breaks it.

We should know that there are excessive traditions on the subject of qualities of a Shia and qualities of a believer; in the same way, a large number of traditions are recorded with regard to sins, which expel man from Islam and there are many exigencies in those ambiguities and differences. Including that the people having carnalities should not become arrogant due to the reports; on the contrary, they should always keep between fear and hope, as this is the great sign of faith.

Having too much hope leads one to arrogance and being safe from the chastisement of Allah and it is from the greater sins. And having excessive fear, leads one to despair of divine mercy and this is also from the greater sins; that is why the leaders of religion, who are physicians of the souls and hearts, they have given you the medicine of both. If you are stricken with the malady of pride, you may cure your illness by the verses of fear. And if you are too much hopeful from what your Lord has said:

مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ﴿٦﴾

"What has beguiled you from your Lord, the Gracious one," (Surah Infitar 82:6)

He should also contemplate on those verses and traditions consisting of threats, warnings and severe consequences. If you rely on the intercession of the Messenger of Allah (s.a.w.s.) and the Holy Imams (a.s.), who are intercessors of Judgment Day, thus, contemplate that if only this had been a guarantee, why those personages remained fearful of divine chastisement day and night? And why they should have sighed with heavy hearts and shed tears through the eyes of sorrow.

Moreover, intercession is a branch of faith and faith is a branch of certainty and certainty is rarer than red Sulphur.

Moreover, how do you know that a defective faith will not be destroyed through instigations of Satan? Obedience and

worship of Allah, is that boundary, which is appointed to protect the faiths from instigations of Satan.

Essence of religious beliefs is placed in the casket of your heart. Do not leave obligatory duties; the greater sins are locked in these caskets and locks. Performing the recommended deeds, putting on the best behavior, abstaining from despicable acts, keeping away from bad moral behavior; all these are the defenders of that casket and the thief of faith, that is the Shaitan is waiting in ambush for you; if he finds a crack, he will convey himself into the chest, and try his best to take away the gems of faith.

So much so, that he will make them invalid through doubts, but you expel one by one all the defenders, that there is no need of them. You open the lock and restraints. That the intercession of the intercessors is sufficient for me. You are sleeping in the sleep of ignorance and are intoxicated with temporal pleasures. You have accommodated the doubts of Shaitan in your chest and you have driven away from yourself the angels of mercy, who are defenders of faith. Those thieves of faith and certainty, are day and night busy in creating satanic doubts and at the time of death, the corresponding Satans are also their partners.

When you wake up from the sleep of ignorance, intoxication and carelessness after wasting all the capital of faith and good deeds. When the path is closed for you. Severe and terrible angels are posted at your head and no matter how much you say it will be of no use:

رَبِّ ارْجِعُونِ ﴿٩٩﴾ لَعَلِّي أَعْمَلُ صَالِحًا

"My Lord, send me back; Haply I may do good." (Surah Mominoon 23:100)

When all intercessors have become your enemies. When your unlawful desires are destroyed and gone; and except for the deception of falsehood and everlasting loss, you have not earned anything else.

We seek the refuge of Allah from this and it is a manifest loss.

Thus, how do you know that after committing all the sins, this defective faith will remain with you? Imam Ja'far Sadiq (a.s.) said: The Almighty Allah has described the circumstances of some righteous and prominent persons of religion that they beseech in the court of the Almighty Allah:

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا

"Our Lord! make not our hearts to deviate after Thou hast guided us aright." (Surah Aale Imran 3:8)

Imam (a.s.) said: They said thus, because they knew that there are some hearts, which become inclined to falsehood after being guided.

Also, there are verses and traditions, which prove that believers and Shia do not enter Hell, so how he can he be proud of them? Though the believer, Shia and Mohib have many meanings. As it will be explained after this, if Allah wills.

How do you know what Shia and believer imply in these traditions? And whether those meanings are relevant to you or not?

Moreover, grief, suffering and loss in the hereafter is based only on chastisement and evil consequences; on the contrary, deprivation from grace and unlimited lofty ranks and being kept away from proximity of Allah is sufficient for everlasting grief. Grazing like animals in the pastures of Paradise is not sufficient for preparation of obedience and abstaining from prohibited things, if fear overcomes you. Thus, if the fear is such that it becomes a cause for your performing of good and it keeps you away from prohibited; it is better than all conditions.

If that fear is such that with relation to Allah and His grace, it is a cause of evil thoughts and makes a person lazy from supplication and acts, it is a greater sin. If you are involved in

this condition, it is necessary that you should contemplate on verses of grace and traditions of hope. On the contrary, in the throes of death and near to that occasion the dominance of hope on fear is better.

Section Nineteen: Faith and Islam; disbelief and apostasy – explanation of their rules

We should know that there is dispute in the meaning and components of faith and it is famous among scholastic theologians that the literary meaning of faith is to testify and believe. They have disputed regarding its value in Islamic law and in this regard, the gist of the issue is that faith is either from the acts of the heart or it is only from the external acts or from both. The first issue is to confess only through the heart.

It is the religion of the Ashaira faith and a large group of Shia Imamiyah and also Khwaja Naseer in *Fazul,* have believed in this; but they dispute regarding the meaning of testimony. Our scholars say that it is knowledge. Ashaira say that you have to make your heart firm on this, which is learnt through the information of an informer and it is an earned matter, which is proved and obtained through the condition of the one, who testifies; that is why the reward is also related to it.

As opposed to knowledge and divine recognition; these are also obtained with endeavor and effort. For example, the destined matters; some have clarified testimony means that you intentionally associate yourself to truth from your informer. Thus, if that unintentional knowledge awakens in your heart, it will not be testified, even though it is divine cognition and the invalidity of this statement is clear.

Those who believe in this, it would be necessary for them to accept most disbelievers, having apparent knowledge about the Messenger of Allah (s.a.w.s.), as believers; but this is opposed to consensus and large number of verses.

As the Almighty Allah has said, regarding the disbelievers:

فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَٰذَا سِحْرٌ مُبِينٌ ﴿١٣﴾

"So when Our clear signs came to them, they said: This is clear enchantment." (Surah Naml 27:13)

Then He said:

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا

"And they denied them unjustly and proudly while their soul had been convinced of them." (Surah Naml 27:14)

He also said: When there came to them a Book from Allah verifying what they have, they disbelieved.

Thus, it is necessary that the testimony should be sincere or conditional along with denial, without Taqayyah and need, as is conditional that he should not commit any act, which should cause him to disbelieve; like dropping the Quran in impurities and acts like this as is known. Or they say that testimony denotes that they should become certain and deem it to be their faith and have the intention to declare it, except in case of need. If it is something else, that is mere external act, thus it is only uttering of the testimonies verbally.

And this is the religion of Karamatians from Ahle Sunnat. It is their statement that one, who recites the testimonies is a believer, even though he may deny in his heart and the proof of the invalidity of this religion is the consensus of Imamiyah and the statement of the Almighty Allah that:

قَالَتِ الْأَعْرَابُ آمَنَّا ۖ قُلْ لَمْ تُؤْمِنُوا وَلَٰكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ

"The dwellers of the desert say: We believe. Say: You do not believe, but say, We submit; and faith has not yet entered into your hearts." (Surah Hujurat 49:14)

Or it denotes all the acts of the organs, including the obligatory and recommended acts. This is the religion of the

Khawarij. And Qadi Abdul Jabbar and some Mutazila have also believed in this. Or that it implies all physical acts, like the obligatory acts and abstaining from unlawful acts and this is the religion of Ali Jubai, Abu Hashim and most Mutazila of Basra.

If it is the third case, that is the act of both heart and body; thus, either it denotes beliefs and worship acts and all obedience of the body and this is the view of all tradition scholars and some people from Ahle Sunnat. Many traditions of Shia and Sunni support this view and same is concluded from some verses also, which are revealed about the qualities of believers. They say that faith is testimony by heart, confession by tongue and acting with physical body.

A large number of traditions are mentioned in this regard and Shaykh Mufeed has also accepted this. Or it is having faith by heart and confession by heart; and this is the religion of Khwaja Naseer in *Tajreed*. Thus, in this regard there are seven different religious views: three are views that the Imamiyah scholars have accepted. And some verses and traditional reports prove the first view and some prove the sixth view and some prove the seventh view. Some verses and traditional reports prove other views as well. Between all of these, due to some reasons, they can be have one of the following reasons:

First reason: We should accept that faith in the religious terminology denotes a number of things. First: True beliefs along with abstaining from greater sins and fulfillment of obligatory duties; whose abandonment is included in greater sins. For example, prayer, fast, Zakat, Hajj, Jihad and their like, and this matter is proved from many authentic and correct traditions.

Second reason: True beliefs, along with fulfillment of all obligatory duties and abstaining from all sins; and this matter also becomes apparent from some traditions.

Third reason: Certainty in true beliefs to the level of perfection, along with fulfillment of all obligatory duties and acting on prophetic practices; and abstaining from sins and detestable acts.

Fourth reason: Only necessary fundamentals of belief along with not denying them or along with confessing to them, in the condition of absence of Taqayyah, as was mentioned before.

Most traditions prove the first statement as is narrated from Imam Ali Reza (a.s.) that those who commit greater sins are neither believers nor disbelievers; on the contrary, they are needful of intercession and they are Muslims. It is mentioned in many traditions that one, who omits the Prayer is a disbeliever; one, who refuses to pay Zakat is a disbeliever; one, who leaves the Hajj is a disbeliever; the fornicator is not a believer at the time of committing fornication; the drinker of wine is not a believer at the time of drinking wine; the thief is not a believer at the time of committing the theft.

And one, who commits fornication or theft; at the time of committing that act, the spirit of faith separates from him and when he is free from it, or he repents, it comes back to him. The fruit derived from that faith is degradation and chastisement in the world and the hereafter, because one, who abstains from greater sins, his smaller sins are forgiven according to the declaration of Quran.

The second meaning of faith is the true beliefs, along with performance of all obligatory acts and abstaining from all prohibited acts as is mentioned in traditional reports about these people losing faith, who commit other than the greater sins or who leave non-obligatory acts from the duties; and the fruit of this faith is being joined to the proximate ones and being raised with the truthful ones. Or being addition to divine rewards or lofty heights.

The third meaning of faith is certainty of the true beliefs to the level of perfection and performance of obligatory and optional acts and abstaining from all prohibited and detestable acts; and to be described with good qualities and to purify oneself from base moral behavior. As the verses of Surah Mominoon are there regarding qualities of the believer. And this

faith is exclusive for the prophets and successors as is mentioned in many traditions from Amirul Momineen (a.s.) and the Holy Imams (a.s.) in the interpretation of believer and disbelievers and in the interpretation of the statement of the Almighty Allah:

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٠٦﴾

"And most of them do not believe in Allah without associating others (with Him)." (Surah Yusuf 12:106)

Many traditions are recorded that all are divine calamities; on the contrary, to rely on anyone other than the Almighty Allah is also included in this polytheism; even to rely on the number of the units (rakat) of prayer as a result of changing the ring from one finger to another. The fruit of this faith are those revealed for prophets and successors, like the ranks of perfection and proximity of the Mighty and Sublime and great intercession; and inspirations of the Almighty Allah and those rank, to understand which, the intellect fails.

The fourth meaning of faith is only the true beliefs; without acts absolutely; and the fruit obtained from it is security of life, wealth and honor in the world. That is getting killed and being deprived of property and being secure from degradation and insult; except that some act should be committed by him, which makes him eligible for execution, stoning to death or disciplining.

The fruit of the hereafter is that all his acts would be correct collectively, even though they might not reach to the level of acceptance, they will at least save him from chastisement even though he might not become eligible for divine reward or he may become eligible for some reward, but does not become eligible for lofty ranks. He will not remain in Hell forever.

On the contrary, according to one view, he will definitely not enter Hell, although chastisement may visit him in Barzakh and on Judgment Day, on the basis of difference of views, but he

will not remain in Hell forever and will become eligible for forgiveness and intercession.

Most Imamiyah scholastic theologians define faith as such: either apparent behavior or conditional to absence of denial from the aspect of enmity as was learnt under the quoting of statements; and in any case, it is conditional to it that he should not commit any act, which is a cause of apostasy, as was mentioned.

And what is opposed to this faith is denial; it includes all the sects of followers of false religion, like the disbelievers, polytheists, the hypocrites, Ahle Sunnat and all Shia sects: like Zaidiyyah, Fathiyya, Waqifiya, Kaisaniya, Nawusiyyah and all other than Shia Ithna Ashari; because they will remain in Hell forever, as was mentioned before.

Fifthly: That he should verbally mention the dual formula of faith and apparently he should not deny any issue, which is from the necessary principles of Islam and he should not commit any act, which may cause disrespect to the religion of Islam, although he may not harbor belief in such things; even if he does not believe in the Holy Imams (a.s.), but he should not express it.

The fruit of this faith according to well known view is that his life and property will remain secure; it would be possible to marry with him; he will be eligible to inherit from Muslims; all apparent laws of Muslims will apply to him; on the basis of well known view; but he does not have any share of the hereafter and none of his acts is acceptable; he is like all disbelievers; on the contrary, he is worse than some disbelievers and the hypocrites are also included in this faith. Thus, with this reason, it is possible to reconcile all verses and traditions and in every instance one of the meanings will be implied in accordance to it.

The second reason is that faith should apply the actual fundamentals of beliefs; but it should be conditional to acts and due to this, it is possible to reconcile between some verses and traditions, but without merging, it is of no use according to the first reason.

The third reason is that the faith should be only the actual beliefs and such issues mentioned in traditions that on entry of acts some conditions of acts and leaving of the prohibited and moral acts are proved. They should consist of the perfection of faith. There are many levels of perfection of faith and verses and different traditional reports are based on those levels. Most Imamiyah scholars have reconciled the verses and traditional reports with this reason, although this reason is closer to the first reason, but to rely on the first reason is more appropriate.

The fourth reason is that we should say that faith is the actual religious beliefs and faith is progressive and is perfected through acts and obedience till it reaches to the level of certainty. There are many levels of certainty as well and from the levels of faith and certainty, every level from levels of faith and certainty is having many necessary requirements and many evidences from acts and worship deeds.

As a person is present at home. A boy comes and tells him that a lion is heading in this direction and he will enter this house, although he would be fearful to some extent, he will not believe in him at all. If after him another person comes and conveys the same information, his belief and fear will increase and as much information reaches him and as their contexts become apparent, his fear goes on increasing and he becomes engrossed in trying to ward it off. Till he sees the lion from a distance. At that time he jumps up and starts running.

On the contrary, he throws himself from high storey. In the same way, are the levels of having faith in divine reward and punishment. As much his faith is perfect, as much his eagerness increases to those things, which are rewarding and his fear increases for that, which causes divine chastisement.

Thus, it is proved that the evidences and effects of faith are acts, as it is narrated from Imam Ja’far Sadiq (a.s.) that the Messenger of Allah (s.a.w.s.) said: Faith is not corrected through decking ourselves according to selfish desires. Faith is what is pure in the heart and the acts should testify for it and should

witness its receipt in the heart. We should know that just as the life of a person is from the heart the spiritual and religious life is also from the heart. And as the sight and hearing of man is from actual eyes and ears, in the same way, the spiritual sight and hearing of man is from the eyes and ears of the heart. And one, who does not have the spirit of faith is dead, on the contrary, he is worse than dead. As the Almighty Allah has mentioned regarding the disbelievers:

أَمْوَاتٌ غَيْرُ أَحْيَاءٍ

"Dead (are they), not living." (Surah Nahl 16:21)

And He said about them:

صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾

"Deaf, dumb (and) blind, so they do not understand." (Surah Baqarah 2:171)

And He said:

فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَٰكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٦﴾

"For surely it is not the eyes that are blind, but blind are the hearts, which are in the breasts." (Surah Hajj 22:46)

And it is only, because life is an issue, which should be aim of knowledge and power and effects should be related to it. The apparent life is the aim of the perceptive sciences, which are of use to him in this short temporal life. And life obtained through knowledge and divine recognition is everlasting; its effects are ideal and lead to divine recognition and divine proximity. They open up the eyes and ears of the heart. Divine inspirations reach into the corners of his soul. He sees everything through the light of Allah.

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِلْمُتَوَسِّمِينَ ﴿٧٥﴾

"Surely in this are signs for those who examine." (Surah Hijr 15:75)

This body is like a house having many openings: powers, signs and when the lamp of faith is alight in the heart, its light issues from all the openings; and as much bright that lamp is, as much its light will emit from the doors and openings. We should know that the heart is said to imply two things: one is the conical form that is present in the left side of the human body and second is the speaking human soul.

We should know that the life of the body of man is as a result of animal spirit. And the animal spirit is a subtle vapor composed of blood and sourced in the heart. It rises up from the heart to the brain and from there spreads to all the organs through veins. And the speaking soul, since its perfections and capabilities are dependent on the development of the body, that is why in spite of the fact it should before being associated with the ethereal world, associate with this body and establish relations with what is the reason of the life of the body and aim of the compound perceptions; that is the animal spirit and since its source is the heart, as compared to other organs, it is more connected to the heart.

That is why in most verses and traditional reports, the self is described as the heart and dependence of the well being of the body to the heart is also in this same meaning. And the quality obtained by the soul from the sciences, spreads to all the parts of that body. And as much it is perfect in the quality of the self, as much is its effect on the body. Its power is mostly seen in the organs of the body.

Like for example the spring, through which streams flow; as much water collects in the spring, as much the streams remain full and through the conical heart many streams issue forth into the body. And from the spiritual heart also there are innumerable streams flowing on intellects and power. The actual distributor

and one, who bestows physical and spiritual sustenance distributes according to the eligibility and need of everyone and both these springs are continuously flowing from the unlimited seas of grace.

However, the servant is required to act according to the divine good sense and remove from those streams what prevents the flow. And to remove the dirt of the corrupted matter created in the body so that it keeps away the slush and filths of satanic doubts and selfish desires from those streams. So that both the physical and spiritual springs of life flow according to the divine plan.

As is narrated from the Messenger of Allah (s.a.w.s.) that man is a lump of flesh; when it is healthy, the whole body is in health; and when it is ill, the whole body is sick. And it is the heart of man.

According to another report, he said: When the heart is pure, the whole body is pure and when the heart is filthy, the whole body is also filthy.

Moreover, it is narrated from Imam Muhammad Baqir (a.s.) that hearts are of three types: One heart is surrendered and nothing can remain in it; it is the heart of the disbeliever. Another heart is one, visited by both: good and evil; and the stronger of the two dominates the heart. One more heart is wide. In it a lamp is alight from the divine lights emitting a light forever and its light never fades; this is the heart of a believer.

It is narrated from Imam Ja’far Sadiq (a.s.) that the heart of man to the body is like an Imam. Don’t you see in all creatures that all physical organs are controlled by the heart? They inform the people about their conditions and whatever the heart intends, they accept its command. In the same way, the Imam is like heart of the universe and it is necessary that he should also be obeyed like that.

Imam Zainul Abideen (a.s.) said: The servant is having four eyes: two eyes are situated in the head, through which he sees

the issues of the world; there are two eyes in the heart, through whom he sees the issues of the hereafter. Thus, whoever's well being the Almighty Allah intends, He makes both eyes of his heart seeing, through which he learns about unseen matters and becomes aware of his defects. If a person is unfortunate and having a bad fate, the eyes of his heart go blind.

Imam Ja'far Sadiq (a.s.) said: The heart is having two ears; one ear is having the spirit of faith and good deeds and in the other ear Shaitan blows evils and doubts. Thus, man becomes inclined to the one that dominates.

Imam Ja'far Sadiq (a.s.) said: My respected father used to say: Nothing corrupts the heart, like sin. Indeed a heart commits a sin; as long as the sin dominates it and makes it surrender, nothing stays in it.

Also, it is narrated from the Imam that the Almighty Allah revealed to Prophet Musa (a.s.): Do not forgo My remembrance in any condition; as abandoning My remembrance causes the hardening of the heart.

It is narrated from Amirul Momineen (a.s.) that the tears of the eyes do not go dry, except due to the hardening of the heart and the hardening of the heart does not occur, except through the excess of sins.

There are many traditions in this regard and this treatise does not have scope to mention them all. Thus, it is concluded from this research that the real faith is an ideal matter and is related to conscience. It is having different levels and some good deeds are related to each of the levels; and these are effects of faith and testimonies of its presence. Due to this, it is possible to reconcile between all verses and traditions. On this juncture, it is necessary to mention a few more points:

First Point: Can Faith Increase or Decrease?

There is dispute regarding the issue whether faith can increase or decrease? Most theologians say that faith is worship, by believing in the beliefs of faith and it cannot increase or decrease. Some regard this dispute to be secondary to faith and they say that those who regard acts to be a part of faith; it is obvious that according to their religion, due to excessive and deficiency of their acts, their faith also increases and decreases.

Those who regard faith to be absolute; they say that it cannot increase or decrease. They explain away the verses and traditions, which prove increase or decrease of faith; that increase implies perfection of faith and decrease implies decrease of its perfection. According to that investigation, which was mentioned previously, it is possible that in actual certainty also, there should be increase or decrease, as the Almighty Allah mentioned in the story of Prophet Ibrahim (a.s.) that he asked the Almighty Allah:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ۖ قَالَ أَوَلَمْ تُؤْمِنْ ۖ قَالَ بَلَىٰ وَلَٰكِنْ لِيَطْمَئِنَّ قَلْبِي

"And when Ibrahim said: My Lord! show me how Thou gives life to the dead, He said: What! and do you not believe? He said: Yes, but that my heart may be at ease." (Surah Baqarah 2:260)

Then He said:

وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا

"And those who believe may increase in faith." (Surah Muddaththir 74:31)

There many evidences of this kind in verses of Quran and traditions. Moreover, it is proved that our faith and certainty is

not like the certainty of the Messenger of Allah (s.a.w.s.) and the Holy Imams (a.s.). Amirul Momineen (a.s.) said: If the curtains are lifted, my certainty will not increase. It is obvious that this matter is exclusive for His Eminence and those, who are like him.

It is narrated from Imam Ja'far Sadiq (a.s.) that one day the Messenger of Allah (s.a.w.s.) was offering the Morning Prayer in the Masjid. He glanced at a young man, known as Haritha bin Malik, whose head was drooping due to lack of sleep, his color had turned pale and body was extremely weak; he had sunken eyes. The Prophet asked him what was wrong and he replied: "I awoke with certainty."

The Prophet said: "People claim something, for which there is some reality, sign and testimony. So what is the reality of your certainty?"

He replied: "It is that it always keeps me distraught and sad; keeps me awake during the nights, makes me fast on hot days and has turned me away from worldly affairs and made me detest all that is there in the world and my certainty has reached to such a level as if I can see the throne of the Almighty erected for accounting on Judgment Day and all creatures are being gathered. As if I am standing amidst them and as if I can see the people of Paradise deriving pleasure from the blessings of Paradise seated on sofas, speaking to each other reclining comfortably. As if I can see the folks of Hell being punished there and crying out for help. As if I can hear the sound of the burping of Hell."

The Holy Prophet (s.a.w.s.) said: "This is a man, whose heart the Almighty Allah has illuminated with the light of Faith." Then he told him: "Retain this attitude." He said: "O Messenger of Allah (s.a.w.s.), pray that Allah grants me martyrdom." The Prophet prayed for him and after some days he was dispatched to Jihad in the company of Ja'far Tayyar and was martyred there after nine persons.

There are many verses and traditional reports proving this.

Second Point: Elements of sincere faith

Khwaja Naseer has stated in *Risala Qawaidul Aqaid*: In view of Shia, there are three principles of faith: (1) Testimony of oneness of God. (2) Testimony of justice in His acts. (3) Testimony of prophethood of the prophets and after that testimony of Imamate of the infallible Imams (a.s.). It is clear from this statement that in necessary fundamentals of Islam, the testimony is not reliable in faith.

Though it is the consensus of the scholars that denial of necessary fundamentals of religion leads to infidelity; except that it should be considered included in prophethood, as its denial leads one to the denial of prophethood.

As causing insult to holy Kaaba and the Holy Quran and their like is also considered as infidelity due to this. And the fact is that it is necessary to have faith in what is from the necessary fundamentals of Islam and its denial is infidelity, except that there should be someone, who is a fresh convert to Islam and not aware of the necessary fundamentals of Islam.

Shahid Thani (q.s.) said: Divine recognitions, from which faith is obtained are five basic fundamentals:

First root is recognition of the Almighty Allah; though it is proved that the Almighty Allah is existent; He is eternal and is the Necessary Being (*Wajibul Wujood biz Zaat)*. His existence is the demand of His eternal existence, without His becoming needful of a cause and also that his qualities of perfection should testify to His positive qualities and regard Him pure of all what is not befitting His greatness and majesty. From the qualities of creatures and possibilities. They have disputed regarding the number of Divine Qualities of Perfection (*Sifaat Kamaaliya ilaahi*).

Khwaja Naseer has said in *Tajreed* that there are eight qualities: (1) Power (2) knowledge (3) life (4) intention (5) perceptions (6) speech (7) truthfulness (8) prominence. Some have omitted perception and truthfulness and replaced them by

being all-seeing and all-hearing. And instead of being prominent they have said survival. Allamah has in many of his theological books said that there is power, knowledge, life, intention, detestability, perception, being eternal, being everlasting, speech, truthfulness.

The second root is testimony to the justice and wisdom of God; justice is that He does not oppress and that matter, which is bad from the aspect of intellect, is not committed by Him. And in promise and those matters, which He has made obligatory on Himself, He does not go back on them. Wisdom is that He never commits any vain act. All His deeds are based on wisdom and exigency.

The third root is testimony to the prophethood of Prophet Muhammad (s.a.w.s.) and testimony of all what His Eminence has brought; in detail and their testimony should be with detail and what is known in brief, its testimony should also be in brief.

It is said that it is not unlikely that the things His Eminence has brought, their testimony should be sufficient briefly in investigation of faith and if the duty bound is capable on their detailed knowledge, the detailed knowledge of all those things that His Eminence has brought is obligatory; like the Shariats in order to act on them. As for what His Eminence has informed of, like circumstances of resurrection and hereafter; like the duties of worship acts, questioning of the grave, chastisement of grave; bodily resurrection, accounting, Siraat Bridge, Paradise and Hell, balance and scroll of deeds.

Also all the issues proved and known through widely related reports, which the Holy Prophet (s.a.w.s.) has informed about. Thus, it has come in investigation of faith, their testimony is reliable with their details. Some scholars have clarified that in investigation of faith, their testimony is interpretation in detail. Then he has said: Apparently their brief testimony should be sufficient in such a way that if the duty bound believes that all those things are true, which the Holy Prophet (s.a.w.s.) has informed of, in such a manner that when one of the parts of the

detail is proved for him; he should make a detailed investigation. In that case he would be a believer, even though he might not have become aware of the details of those parts.

This is supported by the fact that in the beginning of Islam most people were unaware of their details; on the contrary, they became aware of it gradually, although they testified to oneness of God and prophethood till they become aware of everything, they were considered as believers.

On the contrary, this is the condition of the majority of people in all periods of time; as is clear from the general circumstances. Thus, if initially, it is necessary to have detailed faith, then it would take out most believers beyond the pale of faith; something unlikely from the wisdom of the Almighty Allah.

Though their knowledge is among those things, which perfect the faith and sometimes their knowledge becomes obligatory, in order to preserve the laws of Shariah and to remove the doubts of misguiders and not inclusion in religion of those things, which are not included in religion; thus, this is the second reason of their being obligatory and not from the aspect that faith should be dependant on it.

Moreover, whether in actualization of faith, the infallibility and purity of the Holy Prophet (s.a.w.s.) and also since His Eminence is the seal of the prophets and there is no prophet after him, and other than him, the laws of prophethood; the investigation of its conditions is also reliable. Thus, it is known from the statements of some scholars that it is reliable, but not unlikely. That only a brief testimony should be sufficient.

The author says: Though the apparent meaning of this statement is that if in issuing the order of faith on some person the belief of five principles in detail, and all what the Holy Prophet (s.a.w.s.) has brought, its brief faith is sufficient. However, he should not be a denier in any of the necessary fundamentals of Islam; because a person, who is brought up among Muslims, it is not possible for him to remain unaware of

these issues: like prayer, fast of the month of Ramadhan and Hajj. And if there is someone, whose ignorance is possible, they do not declare him to be a disbeliever and if he refuses after he is informed of these things, he would be an apostate as will be explained after this.

Then he said: The fourth root, after the prophethood of Messenger of Allah (s.a.w.s.) is testimony of the twelve Imams. This is exclusive for Imamiyah sect and is from the necessary fundamentals of their religion, because the opponents regard Imamate to be of the secondary issues of religion and not from the primary issues and there is a condition that one should testify that these personages guide people to truth and in enjoining good and prohibiting evil, their obedience is incumbent on all; because this is the aim of their appointment as Imams.

But the testimony that these personages are pure of all smaller and greater sins and base traits; and also the testimony that these personalities are appointed by the declaration of the Almighty Allah and not by people and also that these personages are protectors and guides of the law of the Prophet and they are aware of everything, which is for the well being of Ummah; regarding their sustenance and hereafter; and also that their knowledge is not through their personal opinion.

On the contrary, it is a certainty that they have obtained it from one, who did not speak according to his personal desire; whatever he said was divine revelation and each Imam has obtained this knowledge from his preceding Imam along with the seven divine spirits, which they were having and some were intuitional sciences, which they received from the Almighty Allah.

Or from other aspects that they were causes for certainty of these personalities as is mentioned in traditions that they were divinely inspired. That an angel accompanies them and inspires divine sciences to them, which were needed and these sciences are engraved on their hearts; and no time and period is without those personages.

It is necessary for one of them to be present in every age, otherwise the earth will be destroyed along with its inhabitants; and also that with their end, the world will also end. That is; the earth cannot survive without them. From among the twelve Imams, the last Imam is Imam Mahdi (a.s.), who is alive and present, but he is in occultation. When the Almighty Allah will command, he will reappear.

And the matter that in proving the Imam, belief in all these issues is a condition or only belief in Imamate and their obedience being compulsory is sufficient. With regard to it the same reasons should be taken into account, which we have explained in the chapter of prophethood. On the contrary, the first statement should be preferred. That if one believes in their Imamate, it is as if belief in everything is obtained; especially if their infallibility has been proved through logical and textual reasonings and it is not unlikely that according to the second statement. Only this much can be regarded as sufficient that for faith, the belief of Imamate and obligatori-ness of obedience is sufficient as is clear from traditions that during the periods of the Holy Imams (a.s.) there were some persons among Shia, who did not believe in their infallibility.

So much so, they considered them to be among the righteous scholars as is clear from the book of *Rijal Kishi*, but in spite of this, the Holy Imams (a.s.) considered them as believers, on the contrary, they deemed their judgments reliable. Can such a person, who was born during the period of some Imam and who believed in all previous Imams till the Imam of his time; but he remained unaware of the Imams after his time; can he be called as a believer? Apparently this much is sufficient for him.

Thus, many traditions are mentioned regarding this in many books of tradition and science of tradition narrators (*Rijal*).

Yes, belief in all twelve Imams is incumbent for one, who came after all the Imams. Like the people living during the occultation of Imam Zamana (a.s.).

The author says: In the first issue, with regard to a common man, the view of Shaykh Zainuddin is not correct in my view and the issue that belief in Imamate and incumbency of obedience is sufficient for belief; it is also inappropriate and absurd; because there are many qualities of the Holy Imams (a.s.), whose belief is necessary for the Shia and the Imams have said truth according to the statement of the Almighty Allah and the Holy Prophet (s.a.w.s.).

If this is not so, how the Imamate of every Imam can be proved from the statement of the preceding Imam? Like denial of a necessary fundamental of faith, is like denial of the Holy Prophet (s.a.w.s.) and a person as a result of that goes out of the religion of Islam, in the same way, denial of a necessary fundamental of Imamiyah sect leads to the denial of Imamate and it takes one out of the religion of Shia.

Thus, it is mentioned in traditions that Imam (a.s.) said: One, who does not consider Mutah as lawful, is not our Shia. From such necessary fundamentals of Shia faith that the twelve Imams are infallible and there will be no Imams after him. And Imam Mahdi (a.s.) is alive and in occultation and will definitely appear one day and the world cannot be devoid of the Imam. Imam is the scholar of every knowledge, which the Ummah may be in need of.

Thus, denial of every such necessary fundamental of faith leads to the denial of Imamate, but some matters, which only scholars and traditionists are aware of and others have no knowledge of them, and do not reach to the limit of being necessary; do not take one outside the pale of religion. For example, Imam is a Muhaddath and the angel speaks to them. And during the night of power (*Shabe Qadr*) the angels and spirits descend on them and after death, their pure body is taken to the sky; and such other matters.

He also said that it is clear from traditions that there were some Shia during the time of the Holy Imams (a.s.), who did not believe in their infallibility; regarding this firstly it is possible

that at that time this was not considered a necessary fundamental of faith; and also if it is said that this command is regarding the people, on whose deviation is the consensus of companions; like Zurarah and Abu Basir. Most scholars have interpreted as such and have rejected their chains.

Even if this is regarded as right, since they were not infallible, they might have made a mistake; and after that they might have repented. And if it is said that this view is regarding some other people, then their faith and justice will be wrong; that is the non-Muslims.

Imams used to behave nicely with all kinds of people according to exigency, good and bad and what they said regarding the belief of the later Imams. In my view, it should be interpreted that when that person or regarding some of the Imams after him, he should have heard from the Imam of the time or it is learnt through correct chains of narrators; it is obligatory for him to believe in all the Imams; otherwise it is not necessary from him to believe in the future Imams; and the questioning of Fatima binte Asad in grave, regarding the Imamate of Amirul Momineen (a.s.) is also having the same order.

Then he says: The fifth root of the principles of faith is that he should have faith in physical resurrection. There is consensus of all Muslims on this matter and it is from the necessary fundamentals of faith, but the philosophers deny it and they believe in spiritual resurrection. Thus, after some investigation, which was mentioned above, he says: The chastisement of the grave etc. and whatever is there regarding resurrection regarding whom there are verbal evidences; that is traditions; are present.

For example, accounting, Siraat Bridge, Balance of Justice, opening of the scroll of deeds. The everlasting chastisement of the disbeliever in Hell and the presence of the believer in Paradise forever. Without any doubt, the brief testimony of all these things is necessary as there is consensus of the whole

Ummah on this and widely related traditions are recorded about them.

That is why, denial of them will take one out of the pale of faith, but to believe in them in detail; like how the accounting will be conducted; what kind of Siraat Bridge is? And whether Mizan is really a Balance or it is in fact justice; regarding whom innumerable traditions are present. Apparently it is not necessary; that not being aware of their details is not a hurdle in faith; and in the same way, to know that the Hell is on the earth and Paradise is on the heavens and many such things.

Third Point: Meaning of Islam

There is dispute regarding the meaning of Islam. Some believe that Islam and faith means one and the same thing. Some say that Islam means confession to the dual testimony of faith along with belief; and not denying any of the necessary fundamentals of faith. This Islam can be beneficial in the world only and it is of no use in the hereafter; till the time that he does not have faith in all the belief of the religion of the Imamiyah; the most important of them being the belief in the twelve Imams.

Some say that the meaning of Islam is mere verbal expression of the dual testimony of faith, although they might not believe in it. Thus, even the hypocrites are included in this and the apparent rules of Islam will apply to them also on the meanings and most meanings of faith and Islam are implied, which were mentioned previously.

So much so that the highest rank of faith, even for that the word of Islam is used. That is the meaning of Islam is being obedience in all commands and prohibitions and same are their consequences as was mentioned in the meaning of faith, but when Islam is compared to faith, the implication will be same for both the meanings, which we have mentioned here.

Fourth Point: Is certainty of divine recognition necessary?

There is dispute whether for faith, certainty of divine recognition is necessary or only a strong conjecture is sufficient. And there is dispute also whether faith should be obtained through proof and evidence or it is lawful through emulation (*Taqlid*). It is known from the apparent statement of the Allamah and other scholars that faith should be obtained through proof and evidence; on the contrary, some have claimed consensus and brought verses, in which it is prohibited to follow conjecture. It is clear that if the branches of faith are not included in this, the roots of religion are definitely included. Also in a large number of traditions, Taqlid is condemned.

Also, the Almighty Allah says:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا

"The believers are only those who believe in Allah and His Apostle then they doubt not." (Surah Hujurat 49:15)

Khwaja Nasiruddin Tusi is content in his book of *Fusul* that only a conjectural testimony is sufficient in faith. And those who believe in sufficiency of conjecture and Taqlid, they bring the argument that in the beginning of Islam, proofs and reasonings were not presented for those who embraced faith, on the contrary, for their Islam, only this much was sufficient that they should express Islam and recite the dual testimony of faith.

Also, it necessitates that most weak and ordinary Muslims should be considered as disbelievers, because they do not have perfect certainty and with a slightest doubt their beliefs and Islam is shaken. It is not unlikely that this group is also of the deprived and they may be included among the folks of the heights and those who hope for the command of Allah. Some say that it is not necessary for all people to have cognition of religious beliefs with details and that also through reasonings of

logical doubts, by proving the faith one should have the power to remove the objections of disbelievers and adversaries.

Yes, the Wajib Kifai is definitely there, that there should be a group of scholars, who remove from Islam the objections of disbelievers and opponents, but for ordinary creatures this much faith is sufficient that they should have awareness of their faith with brief proofs. Thus, the Almighty Allah says in the Holy Quran regarding His existence and oneness and the rest of the roots of religion in this way.

It is narrated that the Messenger of Allah (s.a.w.s.) asked a Bedouin: How did you recognize God? He replied: When we see the droppings of camel on a road, we know that a camel has passed by, and when we see human footprints, we understand that a man has passed from there; can such huge sky along with its luminous stars and such a vast earth, along with its plains and mountains, not testify that their maker the Almighty Allah is present?

The Messenger of Allah (s.a.w.s.) said to the audience: It is necessary for you to have a faith like that of this Bedouin. Thus, it is a very strong view. One, who considers the Islam of the early period and the first Muslims, he would know that one, who was offered Islam, he was only made to confess the principles of belief; and in order to make him believe in prophethood, he was shown miracles. Then the rules of worship and obedience were taught to him. After that gradually, the habit of worship and after that his faith was perfected through hearing the verses and he reached to the level of knowledge of certainty. In that period, they were not presented with conditions, which may lead to doubts.

Thus, even today we see that some pious and righteous Muslims, who did not fall in the dispute of apparent sciences; their certainty and faith is very perfect. As opposed to some scholars, whose life passed in research of doubts and deeds of ordinary obedient believers are more effective than their deeds. Their expertise gradually increased in those sciences, signs and

requirements of knowledge; like fear of God and truthfulness etc.

According to verses of Quran, things which result in perfect faith, real cognition and original knowledge are displayed from them less. Thus, it is learnt that in fact it is not the real knowledge; on the contrary, there is another way to gain it. We have in some of our lengthy books, written with detail about this; but in this treatise, there is no scope to go into further details.

Fifth Point: Disbelief after Faith

Can a person become a disbeliever, after he has acquired perfect faith or not? There is dispute regarding this. Many theologians from Ahle Sunnat and Shia are of the view that it is possible for him to lose his faith. On the contrary, it has happened and the apparent meaning of many verses, prove this. Thus, the Almighty Allah says:

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ ازْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ

"Surely, those who disbelieve after their believing, then increase in unbelief, their repentance shall not be accepted." (Surah Aale Imran 3:90)

On another occasion, He says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تُطِيعُوا فَرِيقًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كَافِرِينَ ﴿١٠٠﴾

"O you who believe! if you obey a party from among those who have been given the Book, they will turn you back as unbelievers after you have believed." (Surah Aale Imran 3:100)

At another place, He says:

إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى ۙ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ ﴿٢٥﴾

“Surely (as for) those who return on their backs after that guidance has become manifest to them, the Shaitan has made it a light matter to them; and He gives them respite.” (Surah Muhammad 47:25)

Once more, He says:

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾

“O you who believe! whoever from among you turns back from his religion, then Allah will bring a people, He shall love them and they shall love Him, lowly before the believers, mighty against the unbelievers, they shall strive hard in Allah’s way and shall not fear the censure of any censurer; this is Allah’s grace, He gives it to whom He pleases, and Allah is Ample-giving, Knowing.” (Surah Maidah 5:54)

There are many other verses of this type.

Sayyid Murtada Alamul Huda and some other Shia theologians say that in their view, they cannot lose real faith; and what is mentioned about apostatizing of some people, it seems that they did not initially have full faith or that they had hypocritical faith. Or their faith was just conjectural and did not reach to the level of certainty. And the verses that prove this possibility of becoming disbeliever after faith is proved; its

meaning is explained that the faith of such people was verbal and not real and sincere.

The special laws framed in Shariat for apostate are for such a one, who has committed apparent apostasy. It does not prove that he become an apostate in essence. Sometimes it so happens that actually a person is a disbeliever, or as per face value the law of faith was applied to him; and after display of disbelief, they declare him as apostate; while it is possible that he might be a believer and is on his faith in view of Allah; but since he did not pay good respect to Islamic law, that is why the legislator declared him to be an apostate; so that laws and divine sanctities should remain safe and no one should dare to do that.

Researchers and modern scholars have from the side of Sayyid Murtada have explained as thus, and it is very unlikely and apparently meaning of verses and traditions due to these logical justifications and unlikely doubts there is no chance to interpret them. If someone remains content on conjecture in obtaining faith; there is no doubt that its decline is very much possible.

If in obtaining faith, we deem certainty to be a condition, then it is possible that the certainty obtained through logical proofs and rational laws, keeping in view those strong doubts and conjectures, to drive away whom it is not capable, should decline; as opposed to this by appearance of doubt or by conjecture of its opposite. Some scholars have said on behalf of the Sayyid that if we accept that decline of real certainty is not possible, it is possible that decline of faith should have been due to such acts, which make one a disbeliever.

For example, to prostrate to the idols or to consider the divine sanctities trivial. Its reply is that we cannot accept such acts by a person having faith; whether it is possible in itself; but it is definitely impossible from him.

Thus, if these acts are committed by him, it is a proof that he was not having faith, and he is false in his claim. The fact is that if he had gained perfect certainty, which is exclusive for the

proximate ones of God, and had reached to certain truth (*Haqqul Yaqeen*), decline of this certainty is impossible and incidence of such acts is also impossible from him.

If it is only through absence of justification, there is possibility of a contradiction due to the reasoning established on him; then the doubt of that decline and the incidence of those acts; both are possible; as is the statement of the Almighty Allah:

فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ

"Then there is (for you) a resting-place and a depository." (Surah Anaam 6:98)

In the interpretation of this verse, it is mentioned in many traditions that faith is of two kinds: one is stable and permanent; that even though mountains may move from their place, but there is no decline in it; the second type is given as a loan and a gift; if the Almighty Allah wants, He completes it; and if He wants, He can take it back.

Kulaini has narrated through correct chains of narrators from Husain bin Naeem that he said: I asked Imam Ja'far Sadiq (a.s.): Sir, why is a person a believer in the view of Allah, and his faith is proved to Allah; then the Almighty Allah transfers him from faith to infidelity? He replied: Allah, the Mighty and the High is just; He does not summon His servants, but to faith and not to infidelity. He does not bring anyone to disbelief. Thus, one, who believed in Allah, the faith is proved for him in view of Allah. Then Allah does not allow him to move from that faith to disbelief.

The narrator says: Then I asked: There is a disbeliever and his disbelief is proved to Allah, does Allah bring him from that disbelief to faith? He replied: The Almighty Allah created all human beings on one nature, in such a condition when they neither know how to get faith on Shariat nor to deny Shariat, the Almighty Allah sends His prophets to call them to believe in

Him. At that time, the Almighty Allah guides whoever He likes, and does not guide whoever He does not like.

The author says: It implies nature. That it was having the capability for both: Islam and disbelief; and the conclusion of the reply is that the Almighty Allah has created all the people on a nature, which is worthy of Islam; whether there be difference in their worthiness and capability, but by sending the prophets and by sending proofs and evidences, the proof was exhausted; that is why on Judgment Day, no excuse will remain for anyone.

No one was compelled to disbelieve; neither by his birth nor due to lack of guidance; but some of them are eligible for special guidance from Almighty Allah and it this, which support his faith; and some due to their bad choice, evil deeds and morals, do not become eligible for those guidances and they become disbelievers; even then, they are not forced to disbelieve.

Thus, this is the meaning of the matter between two matters; to which, we had hinted, at the beginning of this treatise. And it is possible that the last two sentences of the tradition may imply that some have obtained guidance from that general guidance and some did not. According to the view of scholastic theologians, this meaning is more appropriate and the first meaning is more compatible with traditions.

Also, it is narrated through correct chains of narrators from Imam Muhammad Baqir or Imam Ja’far Sadiq (a.s.) that the Almighty Allah has created a special creation for faith, from whom the faith will never decline and has created a special creation for disbelief; such that disbelief will never leave them. And He has created a creation between them: to some He has given faith, if He likes, He may complete this bounty on them and if He likes, He may take it back.

It is narrated through good chains of narrators from Imam Ja’far Sadiq (a.s.) that he said: There is a person, who is a believer in the morning and a disbeliever in the evening and he is a believer in the evening and a disbeliever in the morning. And

there are some people to whom faith is given as a loan. It is taken away from them after sometime and the name of those people is *Maadeen.*

It is also narrated from Isa Qummi that he said: I was in the company of Imam Ja'far Sadiq (a.s.) and Imam Musa Kazim (a.s.) was a child at that time; he was playing with a lamb. I approached him and asked: Do you not see what your respected father does with us? Sometimes he asks us to perform an act and sometimes he restrains us from it. First he told us to be friendly to Abul Khattab; now, he tells us to curse him and be aloof from him.

Imam Musa Kazim (a.s.) said, while he was just a child: The Almighty Allah has created a creation for faith and faith will never separate from them; and He has created a creation for disbelief and disbelief will never leave them. There is a creation between them, which is given faith as a loan; they are called as *Maadeen*. As long as the Almighty Allah likes, He keeps it with them and whenever He likes, He takes it back.

Thus, Abul Khattab was from this group; that faith was given to him by way of a loan. Isa says: When I met Imam Ja'far Sadiq (a.s.) again, I mentioned this conversation with him. He said: That young lad is the source of knowledge of prophethood and the knowledge of Prophet is given to him in inheritance.

Through another chains of narrators, it is narrated from Imam Ja'far Sadiq (a.s.) that he said: The Almighty Allah appointed prophets on prophethood and they can never apostatize and He has given faith to some believers; they also can never apostatize; and to some it is given as a loan; if they continue to beseech the Almighty Allah with humility, faith will remain with them and they will remain on faith till their last.

There is another traditional report narrated through authentic chains of narrators that Imam (a.s.) said: Much regret and despair will be there for one, who does not gain from something, which he has seen and known; and who does not act in accordance to his knowledge and does not value religion as he

should have done; and does not become aware of its profit and loss?

Someone asked: How can we know that those who claim Shiaism will get salvation? He replied: One, whose acts in accordance to his word; it is evidence of his deliverance. And one, whose deed is not in accordance to his word; his faith is given to him on loan; it is given as a trust to him.

In another tradition, he said: The Almighty Allah created the faith of believers wrapped in the heart; when Allah likes, He shows that concealed gift and grows the tree of faith. He sends the rain of wisdom on it, and sows the seed of knowledge in it. Thus, the sower of that seed and the grower of that crop is the Almighty Allah Himself.

It is mentioned in another report that the heart of man is restless between his chest and throat; till faith is bound up with it. Then it gets rest and stabilizes from shaking. Thus, the Almighty Allah says:

وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ قَلْبَهُ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١﴾

“And whoever believes in Allah, He guides aright his heart.” (Surah Taghabun 64:11)

And in the reading of Ahle Bayt (a.s.), it is as follows:

That is: He gets faith and the Almighty Allah gives relief to his heart from doubts and misgivings.

The author says: This point is mentioned in many traditions and supplications. It is stated that we should seek refuge from decline of faith with deviating mischiefs. The fact is that if faith reaches to the level of perfect certainty and the certain truth (*Haqqul Yaqeen*), then its decline is generally impossible, but his reaching this stage is very rare and is exclusive for honorable prophets, the great successors and perfect believers, as is proved from traditions mentioned above; but it is very rare to reach faith to that limit and its observance is

quite difficult for common people; rather it is like an impossible duty.

Thus, apparently it is sufficient that for the faith of most of the people as much conjecture, as may satisfy their self, is sufficient. There is no doubt that it is possible for going away of such a faith. And there are many grades of faith, as was learnt previously. Thus, in some stages, it is possible that it might go away with a little doubt. On the contrary, it is changed with doubt and denial. This is known as borrowed faith and it belongs to the *Maadeen*.

In some stages, its decline is impossible. Neither does it decline from reason nor from beliefs or acts. In some, decline from reason and act is possible; it does not decline from beliefs. Like those disbelievers, who were certain of the veracity of the Messenger of Allah (s.a.w.s.), but they denied due to the invalid worldly vested interests; like Abu Jahl and his group. And like the hypocrites from the companions; who has on day of Ghadeer and on many other occasions, heard clear cut declaration on the caliphate of Amirul Momineen (a.s.); but they became deniers for the love of the world. Thus, there is no doubt that in instance of perfect certainty absence of apparent denial is a necessary condition for faith.

Thus, the Almighty Allah says regarding some disbelievers that they denied, although their hearts were certain of it. Thus, it is possible that the loss of faith and apostatizing of man can be due to apparent denial; or due to committing of such an act, whose doer is deemed as a disbeliever by Shariat. For example: prostrating to an idol or slaying a prophet or an Imam; or to throw the Quran in a dirty place in a disgraceful manner; or to insult the Kaaba or commit similar acts.

Sixth Point: Denial and Apostasy

Explanation of denial and apostasy (may Allah give us refuge) so that their meanings should become clear.

As most theologians say, denial means lack of faith in such a person who should have been a believer. Since the meanings of faith and Islam and their consequences have been explained, as opposed to it, there is a denial and its result is not the result of its opposing faith.

Thus, according to most well known view, having faith in the actual Shia Imamiyah beliefs is Faith; and its result is non-entry into Hell. Lack of any of these beliefs is denial, whether it is by way of doubt or opposed to it; it is a doubt in beliefs. Or that in fact, the thought of those beliefs has not passed in his mind, as was mentioned previously that the condition of belief in five principles is that there should be no denial of any of the necessary fundamentals of faith; rather of any necessary fundamentals true Shia Imamiyah faith; and an act that causes expulsion from religion should not have been committed.

Like insulting the Holy Quran or Kaaba, or prostrating to an idol, or wearing a crucifix or a *Zunnar*[1] that display signs of denial, such acts also lead to disbelief and the person goes beyond the pale of faith. And if these matters are after confession of the dual testimony of faith and after expression of Islam, the rule of apostasy will apply to him.

Thus, Shaykh Shaheed (r.a.) and other scholars have said: An apostate is one, who breaks up his Islam or himself announces his expulsion from Islam or through expression of a religion, whose follower is called as a denier; for example: Christians, Jews, Magians and idolaters; or he denies a necessary fundamental of faith. Or he does something opposed to the necessary fundamental of faith; or an act that clearly proves disbelief.

For example, he prostrates to the Sun or an idol; or he intentionally puts the Holy Quran in impurity or insults the holy Kaaba. Thus, regarding apostasy, it is well known among

[1] A Christian or a Jew’s girdle, distinguishing him from a Muslim.

scholars that an apostate is of two kinds: One is the natural apostate and the other is the communal apostate.

The natural apostate is one, who is born in Islam and he was conceived in the condition of Islam; that when he was conceived, his parents were Muslim. For such an apostate, the legal ruling is that if he repents, his repentance is not acceptable and his execution is necessary; his wife will separate from him and since the time of his apostasy she will observe the waiting period (*Iddah*) of death and his wealth will be distributed among the heirs and there is no dispute among scholars regarding the two kinds of apostasy.

But there is dispute, whether in view of Allah, his repentance is acceptable or not. Most scholars believe that his repentance is acceptable because there is no doubt that he was indeed duty bound by Islam. If we say that his repentance is not valid, then the duty of repenting will be an impossible duty for him; therefore, when his apostasy is for example not known to anyone; or it is known, but he has no power to execute him; in that case the matter of his repentance will be between him and Allah and the repentance will be accepted and his transactions and worship acts will be valid; but his property and wife will not be returned to him, although he can remarry his wife after the waiting period. In view of some, he can demand the wife in the waiting period only; but this matter is not without doubt.

Some scholars say that inspite of the matter of his repentance being between him and God, his repentance will not be acceptable and he will remain in Hell forever. And it is such an impossible matter that he has made incumbent on himself.

The communal apostate is one, who is born on disbelief and later embraced Islam and then after that again apostasied. The popular view is that such a man can be compelled for repentance. If he recants, apparently the matter of repentance is between him and God; the repentance will not be accepted and if does not repent, his execution is necessary.

There is dispute regarding the period of respite in repentance. In view of some, it is three days, as is proved from one traditional report; some say that there is no limit to it. He should be given respite till he re-embraces Islam; on the contrary, he should be compelled through threats; and if he still persists, he should be executed. These rules are for men.

If a woman apostatizes, she is given life imprisonment and she must not be executed, whether she is born from a Muslim. And at the time of every prayer, she is to be punished by lashes, so that she may accept Islam.

Ibne Junaid has differed with our scholars and he says that apostate is of one type only; whether he is natural or communal. He should be compelled to repent; if he repents, his repentance will be accepted; otherwise his killing is necessary. Most Ahle Sunnat scholars also are of the same view. It is not lacking in strength.

Details of the necessary fundamentals of Islam

It should be clear that Shia scholars briefly say denial of any of the necessary principles of the religion of Islam leads to infidelity, but they do not explain the necessary principles. In books of jurisprudence, it is mentioned separately on various occasions that this matter is from the necessary principles. Therefore, it is necessary that on this point, it should be explained to some extent.

It should be clear that necessary principles of faith is that, whose definition should be such that anyone, who accepts that faith, should be aware of it; but there can be some rare person, who has embraced it recently or he has been brought up in country far from Islamic countries and these rules did not reach there. For example, the obligatoriness of Daily Prayer and the number of units (Rakats) and the method of bowing and

prostrating in prayer and the *Takbeeratul Ahraam*[1], standing and reciting of chapters of Quran; although in some of these issues, according to apparent statement, he is generally concealing it.

Generally, it should be known that purity is necessary for Prayer and Ghusl Janabat, Ghusl Haiz and Ghusl Nifas are obligatory. According to apparent view, the coming out of urine, stools and intestinal gas invalidates ablution; and the bath for touching of the corpse and the funeral Prayer and burial of the dead is obligatory and briefly knowing that paying Zakat and fasting during Ramadhan are obligatory and it is known that there is Ihraam and halting in Arafat and Mashar.

Briefly, it should be known that in Hajj, there is sacrifice, tonsuring the head and stoning of Jamarat, in addition to knowing their obligatoriness and recommended-ness; it should be known according to the apparent view and briefly that Jihad is obligatory; that congregational prayer is having precedence on individual prayer. It should be known briefly that giving charity to the poor is preferable and one should be aware of the excellence of knowledge and scholars.

The excellence of speaking the truth, if there is no risk of harm and the bane of lying, if it is not beneficial. It should also be known that fornication and sodomy is unlawful and to kiss a woman or a boy with lust is unlawful. It should be known in accordance to the popular view that grape wine is unlawful and it is not like soft drinks. Their unlawfulness is not from the necessary fundamentals of Islam; as some Ahle Sunnat consider them lawful; but it is not unlikely that it should be a necessary fundamental of Shia religion.

It should be known briefly that it is unlawful to consume pork, carrion and blood; and it is unlawful to marry the mother, sister, daughter, niece, paternal and maternal aunts; and even the mother-in-law; and to marry two sisters at the same time. It

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[1] Saying: *Allaahu Akbar* = God is the Greatest

should be known that committing injustice and appropriating the property of others, in an illegal way, is unlawful.

It is unlawful to kill a Muslim in an illegal way. To talk with a Muslim in a shameful way is unlawful. To harass someone without reason, or to beat or punish someone is unlawful. To back bite about someone or to make allegations against someone is most probably unlawful.

That there is merit in obeying the parents and their disobedience is bad. On the contrary, it is necessary to fulfill the duty of *Sile Rahem* (joining of relations). It should be known what the rules of inheritance are and that the heirs of the dead are eligible to inherit the property of the deceased. It is necessary to fulfill the bequest of the dead. We should know that charity and good deeds on behalf of the deceased are beneficial for them. We should know that fasting carries great excellence and reward.

We should know that sexual intercourse becomes lawful through Nikah and divorce leads to separation. We should know that the body should be concealed from *Namehram* (unrelated person of the opposite sex) and to look at *Namehram* with lust is unlawful. Coition with animals is unlawful. It should be known that a transaction of sale, agreement of agency and mutual agreements enable legal transfer of property.

It should be known that flesh of lawful animals become lawful by Islamic slaughter. It should be known that stealing and robbery are unlawful in Islam. It should be known that the Holy Quran is truly a divine scripture; it is revealed from the Almighty Allah and it is a miracle of the Messenger of Allah (s.a.w.s.).

It should be known that love of Ahle Bayt (a.s.) is obligatory and one should have faith in their greatness. Thus, those who deny all this; like the Nawasib and Khawarij etc, are all deniers, because they deny one of the necessary principles of faith. In addition to this, many necessary principles of faith were mentioned in the beginning of this treatise.

There are many other issues, that are proved through widely related traditional reports and are definite in view of Muslims; specially the beliefs of Shia. It was mentioned previously that there are some issues, which in view of Shia Imamiyah are included among necessary principles of faith and in view of other Muslims they are not necessary; like belief in Imamate of the Twelve Imams and their greatness; on the contrary, according to popular view, belief in their infallibility and that their Imamate is declared by the Almighty Allah and declared by the Messenger of Allah (s.a.w.s.).

And that the number of Imams will not exceed twelve. The twelfth Imam is alive and present in the world. He will reappear one day and defeat all false religions. And that aloofness from the three enemies of Ahle Bayt (a.s.), Muawiyah, Yazid and other Caliphs, who were opponents of Ahle Bayt (a.s.) is obligatory, because they falsely claimed Caliphate. On the contrary, aloofness is obligatory from the Ismailiya and Zaidiyyah Caliphs also, because they made a false claim of Imamate.

Aloofness is necessary from those enemies of Ahle Bayt (a.s.), who harassed the Holy Imams (a.s.) along with apparent enmity, like: Talha, Zubair, Ayesha, Ibne Muljim, Ubaidullah Ibne Ziyad, Umar Ibne Saad and Sinan bin Anas, because their repentance till their last moments is not proved.

In other words, aloofness from all the enemies of Ahle Bayt (a.s.) is necessary; and good belief is necessary regarding their true friends, like Salman Farsi, Abuzar, Miqdad, Ammar Yasir etc. And to perform Mutah and Hajj Tamatto and to utter *Hayya Alaa Khairil Amal* and to wipe the feet in ablution and washing downwards in ablution, on the basis of apparent view, is necessary. That it is not allowed to pray with folded hands, saying Amen in Prayer, and saying *As-Salaatu Khairum minan naum*. To sit still after the second prostration is preferable.

Prostration of thanks is recommended after Prayer and after Prayer, it is recommended to recite the Ziyarat of the Messenger

of Allah (s.a.w.s.) and Imams (a.s.). Paying respect to the tombs of these honorable personages; on the contrary, according to popular view, to respect the tombs of all righteous ones, believers and their relatives and friends is obligatory.

Unlawfulness of dog meat, insects (crawling creatures) and predatory animals is proved on the basis of commonly accepted view.

Coition is unlawful with related (*Maharim*) females, even if the male organ is covered with silk.

It is unlawful to believe in absolute determination.

It is unlawful to believe in cancellation of worship acts. These are the issues that should be regarded as the necessary fundamentals of Islam. That is their appearance in Twelver religion should be such that one, who follows that religion, should know them well and their denial is like the denial of the Messenger of Allah (s.a.w.s.), although this is not clarified in the statements of most of the scholars, but it is proved from their arguments on infidelity of the denier of necessary fundamentals of faith.

It is mentioned in traditions that the Holy Imams (a.s.) have said that one, who does not believe in our Rajat and does not consider our Mutah lawful, is not from us.

There are many traditions regarding aloofness from their enemies and opponents. It is said that one, who is not aloof from them, is not our Shia, on the contrary, he is our enemy.

I have mentioned many traditions through Shia and Sunni channels regarding this in our book of *Nafhaatul Laahoot*; and mentioned more in *Biharul Anwar*.

Imam Ali Reza (a.s.) says in the treatise, which he wrote under the title of *Sharai Deen* for Mamun:

"In pure Islam, it suffices to confess that there is no god, but God, the One for Whom there exists no partner; the Only God; the One and Only; the Eternal; the Self-Existing; the Ever-

Lasting; the All-Knowing, for Whom there is no ignorance; the All-Powerful, for Whom there is no incapability; the All-Sufficient, for Whom there is no need; the All-Just, for Whom there is no wrong. He is the One, who created everything. There is nothing like Him. There is no one similar to Him. There is no one opposed to Him. There is no one equal to Him. He is the subject of all worship, supplications, desires and fears.

And that Muhammad is His Servant, Messenger, Trustee, and Appointee among His creatures. He is the Master of the Messengers, the Seal of the Prophets, and the noblest person of the Two Worlds. There are no Prophets after him and there will be no changes in his Islamic Laws.

And that everything, with which Muhammad bin Abdullah (the Prophet) came, is the evident Right. We believe in him as well as all the Messengers, Prophets, and Proofs of God that preceded him. We believe in his Truthful Book, in which it is stated, 'No falsehood can approach it from before or behind it: It is sent down by One Full of Wisdom, Worthy of all Praise.'

And that his Book supercedes all of the other Divine Books. It is correct form the beginning up to the end. We believe in all its verses whether they are decisive, allegorical, particular, general, promising, threatening, repealing, repealed, or express news. No creature can ever create its equivalent.

Moreover, the evidences for the believers after the Prophet (s.a.w.s.), the manager of the affairs of the Muslims, the spokesman of the Quran, the knower of its decrees is his brother, successor and trustee – Ali Ibne Abi Talib (s). His position relative to Muhammad (s) is the same as that of Harun's position relative to Musa (s). He is the Commander of the Faithful Believers, the Leader of the God-Fearing ones, the Leader of the lustrous ones, the best of the Trustees of the Prophet (s.a.w.s.) and the inheritor of the Knowledge of the Prophets (s) and the Messengers (s).

After him comes Hasan (a.s.) and Husain (a.s.) – the masters of the youth in Heaven. Then there is Ali Ibne Husain –

the adornment of the worshippers. Then there is Muhammad Ibne Ali (a.s.) – the analyzer of the knowledge of the prophets. Then there is Ja'far Ibne Muhammad Sadiq (a.s.) – the inheritor of the knowledge of the trustees. Then there is Musa Ibne Ja'far Kazim (a.s.). Then there is Ali Ibne Musa Reza (a.s.). Then there is Muhammad Ibne Ali (a.s.). Then there is Ali Ibne Muhammad (a.s.). Then there is Hasan Ibne Ali (a.s.). Then there is His Proof – the Riser; the Awaited One. May God's blessings be upon them all. I bear witness to their trusteeship and divine leadership. And the earth will never be left without the sublime God's proof for His creatures present. They are the reliable grip, the leaders towards guidance, and the proofs for the people of the world for as long as the earth and whatever is on it, lasts.

Anyone, who opposes them (the Imams) is deviant, misleading, and the deserter of the Truth and Guidance. The Imams (a.s.) are the interpreters of the Quran and the spokespersons of the Prophet (s.a.w.s.) with explanations. Whoever dies without acknowledging them has died as one, who died during the Age of Ignorance.

Piety, chastity, honesty, goodness, perseverance, diligence, returning what we are entrusted with to either the pious or wicked persons, extended prostration (to God), fasting in daytime, worshipping at nighttime, avoiding forbidden acts, patiently expecting the Relief, patience at times of calamities, and good companionship are all among the features of their religion.

The ritual ablution - as the Sublime God decreed in His Book - is washing the face and the hands from the elbows, and pouring water over the head and the feet once. What invalidates the ablution is defecating, urination, flatulence, sleeping or going into a state of major ritual impurity.

Whoever wipes over his slippers or shoes (in the ritual ablution) is opposing the Sublime God and His Messenger (s.a.w.s.), and abandons what is obligatory and His Book.

The ritual bathing (*Ghusl*) on Fridays is based on tradition. So is the ritual bathing on the two Eids (*Adha* and *Fitr*); upon entering Mecca or Medina; going on pilgrimage, entering the state of ritual consecration for the Hajj (*Ihram*), on the first night of the month of Ramadhan, the 17th night, the 19th night, the 21st night, the 23rd night of Ramadhan. All these are based on traditions. However, the ritual bathing for major ritual impurity is obligatory, so is the ritual bathing for menstruation.

The obligatory prayers include the noon prayer – that is four units, the afternoon prayer is four units, the evening prayer is three units, the night prayer is four units, and the Morning Prayer, two units. These are seventeen units of prayers. The recommendable prayers consist of thirty-four units. Eight units before the noon prayer, eight units before the afternoon prayer, four units after the evening prayer, two units after the night prayer, eight units for dawn, even and odd - three units (odd), for which the ending Salam is said after the second unit (making it even), and two units for the morning.

Prayers said that the onset of their established times are nobler. The reward for congregational prayers is twenty-four times that of individual prayers. Do not pray behind a sinful congregational prayer leader. Pray only behind congregational prayer leaders, who believe in Divine Leadership. Do not pray while you are wearing skins of dead animals or beasts.

It is not permitted to say ‘*As-salaamu alaina wa ala ibadillah as-saliheen’* in the first *Tashahud* of the prayer since saying so implies termination of the prayer and once you say that your prayer ends.

Shortening the prayers is valid, after you travel four farsakhs away from your home. When prayers are shortened on a journey, fasting should be broken. If not, the fasting is void and should be made up later when you are no longer on a journey. ’Qunut is obligatory in the following prayers - the morning prayer, the noon prayer, the afternoon prayer, the evening prayer and the night prayer.

There are five times of saying God is the Greatest (Takbir) required in funeral prayers. Whoever says it fewer times, has opposed the tradition. When the corpse is being put into the grave, they should deliver it slowly with its feet going in first.

It is a tradition to say 'Bismillaahir Rah'maanir Rahim' in a loud voice in all prayers. The obligatory alms-tax on each two-hundred Dirhams is five Dirhams. There is no alms-tax on less money. No alms-tax is required on property, unless one year passes. It is not proper to pay the alms-tax to non-Shiites. The one-tenth levy on wheat, barley, dates and raisins is obligatory when they amount to as much as five wasqs. Each wasq equals sixty 'saa' each of which equals four mudds (3 kilograms).

The alms-tax for fasting (Zakat al-Fitr) is obligatory on everybody, whether they are young or old; free or a slave; male or female. It is prescribed on wheat, barley, dates, and raisins. It is four times half a bushel. It is not permitted to be given to anyone, who is not from among our followers. The maximum period of menstruation is ten days, and the minimum period is three days. A semi-menstruant person should use cotton pads and perform the ritual bathing before she performs any prayers. The menstruant quits saying her prayers, and does not have to make up the prayers she misses during her period of menstruation. She quits fasting; however, she should make up for the days of fasting that she misses.

Fasting should be observed during the (Arabic) month of Ramadhan only when the new moon is seen, and should be stopped when the new moon (of the next month) is seen. It is invalid to offer the recommendable prayers in congregations as this would be an innovation (in religion). All innovations in religion result in our loss and we end up in the Fire. It is recommendable to fast during three days of every month - one day for each 10 days of the month: a Thursday from the first ten days, a Wednesday from the middle ten days, and a Thursday from the last ten days of the month. It is recommendable for one to fast during the month of Shaban. It is acceptable to make up the missed days of fasting of Ramadhan in different days.

The Hajj pilgrimage to the Holy House of God is obligatory upon one, who finds a way to do it. 'Way' in this regard stands for the needed funds and a way to go there - i.e. a means of transportation, and good health. Any forms of Hajj pilgrimage, except for that of Tamatto (major) Hajj pilgrimage are not allowed, except for the people of Mecca and those present there. It is also not allowed to opt for Hajj Ifraad or Hajj Al-Kiraan except for the people who live there. Entering the state of ritual consecration (or wearing Ihram) is not allowed before reaching the Meeqat. The Sublime God says, 'And complete the Hajj or Umrah in the service of God…' It is not allowed to offer for sacrifice a castrated sheep, because it is imperfect. It is also not acceptable to offer for sacrifice a sheep, whose testicles have been pressed between two rocks such that it has lost its libido.

Jihad (the Holy War) is obligatory only under the leadership of a just leader. Whoever gets killed for defending his wealth is considered a martyr. It is not allowed to kill any atheists or imposters during their concealment of faith, except for murderers or aggressors, who cause corruption; and only when you have no fear for the safety of yourself and your companions from the aftermath. The concealment of faith is obligatory when needed. There is no expiation for telling lies in order to fend off oppression from oneself as a part of concealment of faith.

Divorce is valid only when it is implemented according to Islamic laws that the Sublime God mentioned in His Book or according to the tradition of the Prophet (s.a.w.s.). Any other form of divorce is invalid, including the forms that oppose the Book. Similarly, any form of marriage that opposes the Book is invalid. It is not allowed for a man to marry more than four free women at the same time. It is not allowed for a husband who divorces his wife three times to marry her again, until after she marries someone else. The Commander of the Faithful (s) said, 'Stay away from women (i.e. do not try to marry them) who were divorced three times at once, for they are still married women.'

It is obligatory to send blessings upon the Prophet (s.a.w.s.) in every situation, including when sneezing, slaughtering animals, and so on.

It is obligatory to cherish the friends of the Sublime God and to hate and disavow the enemies of God, avoid them and their leaders.

It is obligatory to treat one's parents with kindness. In case the parents are polytheists, you may not obey them in disobedience to the Exalted the Honorable God. Neither should you do so by following others, as it is not allowed to obey any creatures by disobeying the Creator!

The legality of a fetus (of an eatable animal) is proven when the legality of (slaughtering of) its mother is proven.

And the two allowed things, for which the Sublime God has sent down decrees to you in His Book, and which God's Prophet (s.a.w.s.) has established as his traditions are temporary marriage and *Hajj*.

The laws of the obligatory acts are exactly as they have descended from the Sublime God in His Book. There should be no reduction in inheritance. No one inherits from one, except for one's parents and children. The only exception to this rule is for one's husband or wife. The possessor of share is more entitled (to inheritance) than him, who has no share; and there is no Asabah (discrimination) in God's religion.

An offering should be slaughtered for a newborn baby, whether male or female, on the seventh day after birth. On the same day, the baby's hair should be cut, his name should be chosen, and charity equal in weight to his cut hair should be given in either gold or silver. Circumcision is a commendable and obligatory act for boys and is an honorable deed for girls.

God the Blessed the Sublime said, 'On no soul doth God Place a burden greater than it can bear…' The people's deeds are created (by the Sublime God) as optional deeds, not compulsory ones. The Sublime God created destiny, not indeterminism. God

is the Creator of all things. Do not believe in fatalism or indeterminism. God, the Majestic, does not punish an innocent person instead of a sinful one. Likewise, He does not torment the children for the sins that their fathers have committed. God the Exalted says, '…No bearer of burdens can bear the burden of another…' He also says, 'That man can have nothing, but what he strives for...' God forgives, never treats (anyone) unjustly, never orders His servants to obey somebody that He knows would oppress them and lead them to deviation. He never chooses anyone to convey His Message whom He knows would disbelieve in Him and follow Satan.

Islam is something different from faith. Every faithful believer is a Muslim. However, every Muslim is not a faithful believer. A thief is faithless the moment he commits robbery and an adulterer is faithless the moment he is committing adultery. Individuals, who are subject to religious punishments, are neither believers nor atheists - they are Muslims. The Sublime God will not submit the faithful believers to Hell after He has promised them Paradise. Any atheist, who is submitted to Hell will not depart from the Fire, since he has been promised the Fire and an eternal stay in it. He will not forgive anyone, who associates partners with Him. However, He will forgive anyone else He wills for any other sins. Those who commit sins, but believe in the Unity of God will not remain in the Fire. They will be taken out of it. Intercession is permissible for them.

Nowadays is the time of concealment of faith since this land is only the land of Islam (and not the land of faith). It is neither the land of atheism nor is it the land of faith. It is obligatory to enjoin good and forbid evil when possible - that is when it would not threaten one's own life. Faith includes returning what we are entrusted with, and abstaining from all major forbidden acts. It includes acknowledgement by the heart, verbal declaration, and acting according to the major principles (of the religion).

Declaring that God is the Greatest is obligatory on the two Eids. It is obligatory to say God is the Greatest after all the

five prayers on Eid ul-Fitr starting from the evening prayer on the day before the Eid. It is obligatory to say God is the Greatest after ten prayers on Eid ul-Azha starting from the noon prayer on the day of the Eid. If one is at Mina, it is obligatory to say it after fifteen prayers.

A woman during the puerperal state should not abandon saying her prayers for more than eighteen days. She should offer prayers if she becomes clean before the end of this period. However, if these eighteen days pass and she does not get clean, she should perform the ritual bath (Ghusl), pray and act as the semi-menstruant does.

Belief in the agony of the grave, the angels Munkar and Nakeer, resurrection after death, the Scale, and the Bridge; all these are obligatory: The belief in the disavowal of those who oppressed (and still oppress) the Members of the Holy Household of Muhammad (s.a.w.s.) - especially those who tried to force them out (of their homes), oppressed them; and changed the traditions established by their Prophet (s.a.w.s.). It is obligatory to disavow those who breach their covenants (Nakiseen), the hypocrites, and the Kharijites, who dishonored the veil of the Household of God's Prophet (s.a.w.s.) by breaking their covenants with their Leader, having that lady (Ayesha) ride a camel, (and taking her to Basra); started to fight with the Commander of the Faithful (a.s.); killed the pious Shiites whom God may forgive.

It is also obligatory to disavow those who denounced the good companions and deported them, honored those who had abandoned God's Prophet (s.a.w.s.), distributed government funds among the rich and put the fools in charge of the Muslims' affairs such as Muawiyah and Amr Ibne Aas - who were both damned by God's Prophet (s.a.w.s.). It is also obligatory to disavow those of their friends who fought with the Commander of the Faithful (a.s.), killed the Helpers (Ansar), the Immigrants (Muhajireen), the noble ones and the good doers from the past.

It is also obligatory to disavow those who believe in the setting up of the council, and disavow Abu Musa Ashari, and those of his friends - those whose efforts have been wasted in this life, while they thought that they were acquiring good by their works. They are those who deny the Signs of their Lord…'

They disbelieved in the authority of the Commander of the Faithful (a.s.) and in this state they will meet their Lord! They disbelieved and they will meet God while not believing in his Divine Leadership. Thus, they have ruined their deeds. Then we will not set up any Scale of Deeds for them on the Resurrection Day for their deeds to be weighed! They will be the dogs residing in the Fire. It is also obligatory to disavow the first and the last one of those built-up idols who were the leaders into corruption and loss, the forerunners of oppression. It is also obligatory to disavow those, who ham-strung the she-camel of Salih - they were the oppressors of the first and the last, and of anyone, who is friends with them.

And the friendship with the Commander of the Faithful (a.s.) and with those, who followed the way of their Prophet (s.a.w.s.), and who did not change their way such as Salman Farsi, Abuzar Ghiffari, Miqdad bin Aswad, Ammar bin Yasir, Huzaifah Yamani, Abil Haitham Ibne Tayyihan, Sahl Ibne Hunaif, Ubadah bin Samit, Abu Ayyub Ansari, Khuzaimah bin Thabit Zul-Shahadatain, Abu Saeed Khudri and the like - may God be pleased with and have Mercy upon them - is obligatory. And the friendship with their followers, who have been guided along their path - may God be pleased with them - is obligatory.

And the forbiddance of alcohol - whether a little or a lot, the forbiddance of all intoxicating drinks - whether a little or a lot, the forbiddance of any small amount of whatever a lot of is intoxicating. Even if one is compelled to drink, he should not, since it will kill him. Canine beasts and all birds with claws are forbidden to eat. Eating spleen is forbidden, since it is like eating blood. The eating of all floating (dead) fish, eels, sheatfish, and scaleless fish is forbidden.

It is also obligatory to believe in (the necessity of) the abstinence from the forbidden deeds - which include killing what the Sublime God has forbidden; fornication; stealing; drinking alcohol; ingratitude to parents; fleeing from the battlefield; wrongful use of orphans' property; eating dead animal's meat; drinking blood; eating pork; or eating the meat of any animal that is slaughtered and consecrated in the name of someone (or something) other than God - except in states of utmost necessity.

Furthermore, it is furthermore obligatory to believe in the forbiddance of usury after getting to know about it, unlawful trade; gambling; cheating in weighing and measuring; false accusation of married women; sodomy; perjury; being despaired of receiving God's Comfort; feeling of security from God's unexpected plans; losing hope in God's Mercy; supporting oppressors and relying upon them; false swearing; not paying back other people's rights even though one is able to do so; deceit and arrogance; being wasteful or miserly; treachery; belittling the pilgrimage to the Kaaba; fighting with the Sublime God's friends; engaging in licentious acts; and finally (but not last) insistence on committing sins.

Ibne Babawayh has mentioned traditions of the same topic in the book of *Khisaal* through many chains of narrators from Amash that Imam Ja'far Sadiq (a.s.) said: These are the rules of religion for one, who holds on to them fast and the Almighty Allah has shown him the path of guidance.

After that he mentioned most issues according to Shia religion and also added: Prayer on unlawful leather is invalid, although it might have been tanned seventy times.

And in the beginning of Prayer, we should not recite: "Exalted be Your majesty O Lord!"

When the dead body of a lady is put in the grave, it should be entered from the side.

The grave should be shaped like quadrangle and not like a hump.

It is obligatory that one should love and believe in the friends of Allah; and aloofness from their enemies is obligatory, and those, who oppressed the descendants of the Prophet and insulted the sanctity of the companions of the Messenger of Allah (s.a.w.s.). Those, who usurped Fadak from Lady Fatima Zahra (s.a.) and deprived her from her inheritance; who torched her blessed house and laid the foundation of oppression on Ahle Bayt (a.s.); those, who distorted the practices of the Messenger of Allah (s.a.w.s.).

Aloofness is also obligatory from Talha, Zubair, Muawiyah and their followers; and from the Khawarij. Aloofness is obligatory from the killer of Amirul Momineen (a.s.) and other Holy Imams (a.s.), and those believers, whose love is necessary.

Imam (a.s.) included Jabir Ibne Abdullah Ansari and Abdullah bin Samit among them.

He also said: The transgressors are neither believers nor disbelievers and intercession is allowed for them. Intercession is also allowed for the *Mustazifeen* (weak faith), if Allah has liked their religion.

Among the greater sins, the foremost is polytheism.

Since these two traditions are having authentic chains of narrators in explanation of the true faith, and they were narrated from two infallible Imams, we have included them in this treatise.

Seventh Point: Is Emulation Sufficient?

Since most scholastic theologians do not regard emulation sufficient in spiritual cognition, and regard it as incumbent with proof to obtain the certainty of cognition. And there is dispute in the details of duty of cognition. Some say that the person is duty bound, when it is possible for him to obtain the knowledge of cognition. As it is necessary for being duty bound that he should

be capable of what he is made duty bound to and he should understand the difference between him and others.

Thus, before that condition, it is impossible for him to be duty bound, but he will become duty bound after that, whether he has reached the age of legal religious maturity or not; and it is possible that he may become duty bound a few years before legal religious maturity and it is possible that he may not be duty bound even after some years from the aspect that there are different ranks of understanding in people. Some jurists say that the detail present in duty of cognition, the same is the time of being duty bound to perform all worship acts. That is the beginning of the age of legal religious maturity.

Thus, after the investigation of age of legal religious maturity, it is first of all obligatory that before performing the acts he had obtained cognition. It is narrated from Shaykh Tusi (r.a.): If the boy is sane, he gains age of legal religious maturity and becomes duty bound since the age of ten. It is debated whether the boy is not answerable till he reaches the age of legal religious maturity; thus, it is necessary that he should not be duty bound for cognition before legal religious maturity.

Objection is applicable to the previous statement that how is it possible that a girl, in spite of weak intellect should become duty bound for cognition and the boy as compared to the girl is having more intelligence, how he should not become duty bound for divine cognition till the beginning of the sixteenth year. Then there is a dispute whether the duty bound, when he is engrossed in contemplation, since the five cognitions are theoretical, is he a disbeliever or a believer?

In view of Sayyid Murtada, he is definitely a disbeliever and Sayyid Zainuddin says that this is a difficult matter, because it necessitates labeling every person as a disbeliever in the beginning of the perfection of his intellect, which is the beginning time of the duty of cognition. And it is necessary that if he dies at that time, he should abide in Hell forever and this is unlikely from the vast mercy and justice of the Almighty Allah.

Rather in some cases, it necessitates injustice and can be called as a duty beyond the capability of the duty bound; as the person of such disbelief will be punished as a denier and we say that there is consensus of all on the denier, who is supposed to abide in Hell forever is a denier, who has adopted denial from the aspect of beliefs.

If someone says that when he is not from the inmates of Hell, he should be from the folks of Paradise, because there is no third choice; in that case the non-believer has become a person of Paradise and it is against consensus that a non-believer should enter Paradise. Its reply is that it is possible that his entry into Paradise is by divine grace, as in case of children. And the exclusivity of consensus is for those, who are duty bound to have faith. And a long passed that he did not obtain faith, although it was possible for him; in fact for such a person, the rule is that neither can he be labeled as a believer nor a disbeliever till there is in fact the period of his view and contemplation.

On the contrary, the rule of his parents' belief will apply to him; as for the children, because it is not yet proved that they are fully duty bound, so that they may leave the rule of children. Thus, he will remain in that same condition till the time a view and belief may be possible for him, which can take him to faith. [End of statement of Sayyid Zainuddin, Shaheed Thani.]

The author says: In view of the author, the fact is that the ranks of faith as was learnt before, are different and every person is duty bound only to a specific stage of faith. The Almighty Allah says:

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا

"And We do not lay on any soul a burden except to the extent of its ability." (Surah Mominoon 23:62)

Barqi, Ayyashi and Kulaini have narrated through authentic chains of narrators from Zurarah, Humran, Muhammad bin Muslim, Hamza and Tayyar that Imam Ja'far Sadiq (a.s.) said:

Write down our view and belief, as the Almighty Allah will question His servants from the same arguments, which He has given them, and to the extent that He has given them.

Thus, He sent the prophet to them and sent down the Book and mentioned the laws of commands and prohibitions in it. He commanded prayer and fasting. He said regarding the Prayer: If a person is asleep and the prayer lapses, there is no problem. He should fulfill that later. And regarding fast, He said: If you are unwell, do not fast, when you regain health, you should fulfill it. It is same in all things He has kept ease for the people and in every matter, there is love of God and His will. I don't say that He has left them free to do what they like. He guides some of them through special divine opportunities (*Taufeeqaat*) and leaves some of them to their devices.

On the basis of this, things they are made duty bound to, are less than their capacity; and He saved them from what were difficult, but people are not aware of this. In spite of such leniency, they opposed the Shariat. Thus, the Almighty Allah has said regarding Jihad: The weak, old and who cannot afford, and those who are sick; it is no problem if they do not join Jihad and there is no sin on them:

لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَىٰ وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ ۚ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٩١﴾

"It shall be no crime in the weak, nor in the sick, nor in those who do not find what they should spend (to stay behind), so long as they are sincere to Allah and His Apostle; there is no way (to blame) against the doers of good; and Allah is Forgiving, Merciful;" (Surah Taubah 9:91)

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ ﴿٩٢﴾

"Nor in those who when they came to you that you might carry them, you said: I cannot find that on which to carry you; they went back while their eyes overflowed with tears on account of grief for not finding what they should spend." (Surah Taubah 9:92)

Thus, the Almighty Allah has absolved all of them from the duty.

Barqi and other narrators have narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that he said: The Almighty Allah does not ask them, except what He has given and informed them.

Also, it is narrated from authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that he said: In the interpretation of this verse, it is not that the Almighty Allah should order the deviation of some people after He has guided them and explained to them what they have to do and the things to be avoided. The Holy Imam (a.s.) said: That is after that he should mention the issues earning the pleasure of Allah or what causes His anger. And the Almighty Allah said:

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾

"Then He inspired it to understand what is right and wrong for it;" (Surah Shams 91:8)

The Almighty Allah also said:

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾

"Surely We have shown him the way: he may be thankful or unthankful." (Surah Insan 76:3)

Then, He says in another place:

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ

"And as to Thamud, We showed them the right way, but they chose error above guidance." (Surah Fussilat 41:17)

It is mentioned in another tradition from the Holy Imam (a.s.) that: There is no one such that the truth is not made evident on him, whether he accepts it or does not.

It is narrated from Kulaini that people asked Imam (a.s.): Whose function is it to bestow cognition? He replied: It is the function of the Almighty Allah and there is no interference of people in it.

It is also narrated that Abdul Aala asked Imam (a.s.): Is a condition fixed for people, through which they might get cognition? He replied: No. Then he asked: Are they made duty bound to get cognition? He replied: No, it is incumbent on the Almighty Allah that He should make it clear to the people and the Almighty Allah does not make anyone duty bound, except to the extent of capability of every person and he does not make duty bound, except to what He has bestowed.

In another tradition, he says: There are six things a man is not given choice in: cognition and ignorance, divine pleasure and divine fury, sleep and wakefulness.

In another tradition, he says: There is no right of the Almighty Allah on the people that they should recognize, on the contrary, it is the right of the people that He should make them aware of Himself and after identification and cognition, it is incumbent on Allah to accept it.

Also, it was asked from the Imam: If a person is not having any knowledge, does he have any responsibility? He replied: No.

It is mentioned in another traditional report that he said: The people are not duty bound in the knowledge the Almighty Allah has concealed from them.

Ibne Babawayh and other scholars have narrated through correct chains of narrators from Imam (a.s.) that the Messenger of Allah (s.a.w.s.) said to him: Nine things are exempted from my Ummah: mistake, forgetfulness, compulsion, anxiety, not knowing the solution, what they are not capable of; jealousy, bad omens and tempting thoughts about the world's creation, as long as it is not verbally expressed.

There are many kinds of such traditions and there are extensive discussions and interpretations about them that I have mentioned in my other books. In brief, one should know that till the Almighty Allah does not inform man about one thing, He does not punish him for leaving it.

Thus, there are many kinds of exhaustion of proof: one is that for example, the parents of someone are Muslims and they have been brought up in Islamic atmosphere and the religion of truth has become established in his heart and his faith has become strong at the beginning of maturity. There are many types of this as well:

First type

It is that merely through his conjecture he has obtained conjectural emulation from his parents, relatives and teachers. It is not unlikely that this much should be sufficient for most people, as was mentioned previously.

Second Type

It is that during this period, he has continued to hear brief reasonings gradually and at the time of the beginning of maturity, conjectural knowledge, which is near to certain knowledge was obtained through reasonings. Thus, this first

method is sufficient. If both types of people mentioned above are in pursuit of certainty, by getting engrossed in obedience, worship and in obtaining sciences of truth, may with humility and sincerity ask the Merciful Lord for cognition.

In this way, day by day, faith will develop and strengthen, till in accordance to their cognition, they reach the lofty ranks of certainty and cognition. If they are deficient and lazy in these issues, even then they will be eligible for forgiveness of the Almighty Allah and intercession of the Holy Prophet (s.a.w.s.) and the Holy Imams (a.s.), upon the condition that any deviating mischief should not have turned them away from the path. (Refuge of Allah!). And they must have got deviated, because this is due to their own shortcomings, but those, who have grown up in the areas of opponents, if they really seek the truth, and leave aside prejudice, then as per the demand of:

الَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

"And (as for) those who strive hard for Us, We will most certainly guide them in Our ways." (Surah Ankabut 29:69)

Though the Almighty Allah will create for then a channel of guidance through His hidden graces and will guide them to the true path. If He does not do this, He will exempt them, as was mentioned before and if these people remain adamant on prejudice, do not pay heed to truth and remain on false religious beliefs, the fault lies with them; then they will not be excused.

Most of the time, it so happens: that facts don't reach some people to the stage of explanation. They are also included among the hopeful ones for divine grace. And that they should be more concerned about obtaining guidance and seek the true religion. Their hearts should be devoid of prejudice and selfish aims and truth should not have become apparent to them; without any doubt they will also be considered excused. Even though they might not get Paradise; they will not be cast into Hell as well. It was explained regarding the weak faith and those who are hopeful for divine mercy.

Thus, in brief, it is necessary to know that the Almighty Allah does not oppress any of His servants and does not chastise anyone, till He exhausts the argument on him. It is not necessary for every person to contemplate on their remaining special conditions and parts.

Section Twenty: Types of Sins – Repentance from Sins

There are two parts of this chapter.

Part One: Smaller and Greater Sins

We should know that it is well known among Shia and Ahle Sunnat scholar that sins are of two types. Shaykh Tusi and some other scholars say that all sins are greater, because they comprise opposing the commands and prohibitions of Almighty Allah. Smaller and greater are comparative terms, so all sins come under one section only. For example: kissing a stranger woman is smaller as compared to fornication and it is greater as compared to eyeing her with lust.

Same view is attributed to Shaykh Mufeed, Abu Salah, Ibne Barraj and Ibne Idris. However, it seems very unlikely and it is opposed to many verses and traditions. Thus, the Almighty Allah says:

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ

"If you shun the great sins, which you are forbidden, We will do away with your small sins." (Surah Nisa 4:31)

On another occasion, He says:

وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ

"And those who shun the great sins and indecencies." (Surah Shura 42:37)

Most scholars say that it means from smaller sins and it is mentioned in traditions that greater sins expel one from justice and if there is no insistence on smaller sins, it will not expel them from justice and it is not unlikely that it not being smaller denotes that the sin should not be regarded as trivial and disobedience of God must not be done, because disobedience of God is a very serious sin.

But it is definitely true that some sins are worse than others; and some seem to be smaller as compared to others; that is why

the fact is that sins are of two types: greater – after committing which, if a man does not repent, he is expelled from justice and becomes liable for divine chastisement; on the contrary, from some aspects, he goes out of the pale of faith, as was concluded before.

The second is smaller sins: If there is no insistence on them, a person is not expelled from justice.

In the instance of abstaining from greater sins denial of having committed the sin is easier than divine forgiveness and the Almighty Allah forgives through His grace and does not chastise them according to His promise. It is well known among scholars that insistence on smaller sins is itself a greater sin. There is dispute regarding insistence.

The Martyr says: One insistence is practical and one insistence is mandatory. Practical insistence is repeating regularly a kind of smaller sin, or to commit different types of smaller sins and not repenting. The meaning of mandatory insistence is that someone commits a smaller sin and after that he intends to commit it again, but if after smaller sin, neither the thought of repentance passes nor the thought of committing it again, apparently such a person cannot be called as insistent. Perhaps his good deeds, fast and prayer etc, may be the expiation of that sins.

Thus, it is mentioned in traditions in the same way, only. This was the statement of the Martyr. Some say that if after one smaller sin, there is intention of committing another smaller sin, it is also construed as insistence. Some are of the view that if after committing the smaller sin, the sinner does not seek forgiveness immediately, it is counted as insistence, but on this basis, no difference remains between greater and smaller sins.

Some are of the opinion that the meaning of insistence is committing many smaller sins, whether they are of one or different kinds. Some are of the view that committing each of the mentioned types is insistence. Some say that there is consensus that to commit many sins, whether of different types, in such a

way that committing is more than abstaining, and when one gets a chance, he repeats it without repenting for the previously committed sin; this makes difference in justice.

The author says: I think that after a smaller sin, only an intention to commit it again is not insistence. Insistence is only that he should repeatedly commit a sin, without repenting; or that he should commit many smaller sins in such a way that he is unheeding about religion and religious law; and during this period no regret for his sins is seen from him.

There are many views of scholars regarding the definition of greater sin and there are different traditions. Some say that those sins, regarding whom the Almighty Allah has promised chastisement in Quran, are greater. Some are of the view that a greater sin is one, regarding which the Shariat has fixed a penalty or has clearly mentioned chastisement for it. Some say that greater sin is that sin, whose doer is not having any regard of religion and faith. In view of some, greater sin is that on whose unlawfulness a definite proof is present. In view of some, greater sin is that regarding which the Holy Quran has mentioned a severe threat. Some Ahle Sunnat and Shia traditions say that greater sins are seven in number:

The Greater Sins are; (1) To associate others (attribute partners) to Allah. (2) Killing anyone, whose killing is prohibited by Shariat. (3) To accuse falsely a chaste woman of adultery. (4) Wrongfully acquiring the property of orphans. (5) Fornication (6) To flee (cowardly) from the battlefield. (7) To disobey parents.

In view of some thirteen more are included in it:

(1) Sodomy (2) Usury (3) Backbiting (4) False oath (5) drinking Wine (6) Regarding Kaaba as trivial (7) Stealing (8) Perjury (9) Violating the pledge made with the Imam (10) Reverting to disbelief after Hijrat (11) Despairing from divine mercy (12) To be fearless of divine chastisement (13) Sorcery.

Some scholars have added another fourteen sins to this list: (1) Consuming carrion (2) consuming blood (3) Pork (4) Consuming the flesh of an animal slaughtered without uttering the name of God, although there is no necessity (5) Accepting bribes (6) Gambling (7) Under weighing (8) Co-operating with oppressor in oppression (9) Denying the rights of others without need (10) Wasteful expenditure (11) Unlawful expenditure (12) Misappropriation (13) Playing instruments of music (14) Insistence on sins.

In the tradition of Imam Ali Reza (a.s.) almost the same sins are mentioned.

It is narrated that someone asked Ibne Abbas: Are greater sins seven in number? He replied: They are almost seven hundred.

What is concluded from reliable traditions is in either of the two:

Firstly: Sins threatened with Hell fire

Firstly, there are sins threatened with Hell fire in the Holy Quran, which produces fear of chastisement and leaving of obligatory acts, command of whose obligatory nature has come in the Holy Quran; like for example: Prayer, fasting, Hajj, Zakat.

Secondly: Sins threatened Severely

In widely narrated traditions, such a threat is mentioned regarding them that necessitates severe chastisement. Some have also included those sins, the doers of which are cursed in Quran. Some say that those sins are also included, which are promised a severe chastisement in authentic traditions, whether that tradition is widely related or not. The former statement is preferable and the latter is precautionary.

In the authentic tradition narrated by Amr bin Ubaid, the following issues are specially mentioned: The Imam said:

1) To attribute partners to Allah.

2) To despair from the mercy of Allah.

3) Not fearing the retribution of Allah.

4) To disobey ones parents.

5) To kill a believer.

6) To slander a believing man or a woman of adultery (or sodomy).

7) Usurpation of orphan’s property.

8) Retreat from Jihad (Holy war).

9) To take interest.

10) Magic

11) Adultery (fornication).

12) Taking a false oath.

13) Betrayal of trust, or to act unfaithfully.

14) Failure to pay Zakat.

15) To bear a false witness.

16) Concealing evidence.

17) Drinking of wine.

18) To willfully omit obligatory prayer.

19) Failure to perform any obligatory religious act.

20) Breaking an oath.

21) To break ties with relatives.

Thus, adding all those things, doers of which are threatened with chastisement or curse is mentioned; there are nearly seventy such sins.

The author says: My respected father compiled all of them in one of his writings and those issues, which were mentioned in authentic traditions and soothsaying: that is informing about Jinns etc, sodomy, omitting fasts of the month of Ramadhan without excuse, to delay Hajj without excuse, to take intoxicating drinks, to break the pledge of allegiance made to the Imam, to revert to wandering after Hijrat, and perhaps it denoted going into a town with no religious scholar present from whom one could inquire religious problems, attributing falsehood to Allah and Prophet, making allegations on the Imams, backbiting about someone or making false allegation against someone.

In view of some, it also includes omission of a recommended act, restricting water supply to people when they are in need of it, and to do something that will impel people to abuse ones parents and to cause loss to the heir in ones will.

Some have said that it is a great sin to regard the will and exigency of the Almighty Allah as detestable and to object to His will, pride, jealousy and bearing grudge against believers, committing oppression in the sanctuaries of Mecca and Medina, creating rumor that harms someone, cutting off an organ of a believer without any justification, consuming carrion and other impurities, cuckoldry, insistence on smaller sins, enjoining evil and prohibiting good, lying, violating a promise; on the basis of some views, misappropriation of truth or cursing or abusing a believer and abusing someone without any reason.

To excessively beat up the slave or a slave girl, to restrict water supply, to close up public roads, to leave ones dependants unsupported, usurpation, oppressing Muslims, using narcotics, regarding believers as lowly, spying on their defects, to criticize them without justification or to make allegations against them, to abuse them and to have negative opinion about them, to frighten them without justification, forsaking enjoining of good and forbidding of evil, cultivating the company of sinners, regarding sins as trivial, consuming the unlawful; but it is doubtful whether all of these are greater sins.

Unlawfulness of music is clear, but there is dispute whether it is a greater sin or not, and many traditions prove the unlawfulness of singing and listening to songs. It is mentioned in some traditional reports that it is a greater sin and the meaning of *Ghina* is to rotate the voice in the throat in such a manner that the hearer should experience pleasure or grief. It is well known that whether it is in Dua, in good remembrance or in Quran; there is no difference in it, but most scholars regard Huddi as lawful, which is sung by camel drivers to drive the camels fast.

Some scholars have regarded the Marsiya of Imam Husain (a.s.) also to be lawful and this view is not without strength, if it is by way of a *Nauha* (dirge) and some have considered as lawful, singing of women during wedding occasions if stranger men don't them. During *Matam,* it is lawful for women to recite *Nauha* if it does not contain false statements. In these issues, the justification of weeping is not without strength, because authentic traditions are narrated regarding them.

But Ibne Idris and some other scholars consider all of them unlawful, and omitting them is precautionary. Traditions recorded regarding a pleasant voice do not prove music lawful, because sometimes the element of a nice voice seems very good, even if repetition is not there.

In the same way, sometimes, the Holy Quran is recited in a way that apparently tones do not combine, but it is so effective that the listeners cry. There is no problem in it. There are many traditions that Quran should be recited in a nice and plaintive voice. It is possible that this justification is based on this only.

Traditions with preference and clarification for music are based on Taqayyah, because some Sunni scholars and Sufis claim that music is sanctioned by Quran; on the contrary, they think that it is recommended.

Among Shia scholars, none has disputed the unlawfulness of instruments of music, like drums, guitar and tambourine (*daff*) etc., but there is dispute in their being a greater sin, but those

who regard music as greater sin, in their view, these things are greater sins through the first method.

Some scholar regard beating tambourine (*Daff*) without stick to be lawful during weddings or circumcision and some say that it is basically unlawful and this is preferable. All kinds of gambling are unlawful. Some say that it is a greater sin; that is playing backgammon, chess, marbles etc, in which bets are laid, it is unlawful, but betting in fencing, spear fight, horseracing, camel race, elephant race, archery is lawful.

Different types of gambling, which are specially prohibited like chess, backgammon and dice; their learning, teaching and playing, even if there is no betting, even then it is all unlawful. Some scholars are of the view that games of chance are unlawful and this statement is not without strength. It is known from the apparent meaning of traditions that chess and backgammon are greater sins.

Yahya bin Saeed has written in *Jame* that it is not even lawful to look at backgammon and chess and to greet one, who plays these games, is also unlawful.

It is mentioned in authentic traditions that selling chess kits is unlawful and to use its money is unlawful and keeping it in ones possession is unlawful and infidelity. Playing it, is polytheism. To greet one, who is playing it, is a serious disobedience. One, who touches it, is as if he has touched pork. His prayer is not valid till he does not wash his hands and one, who glances at it, is such that he has glanced at the genitals of his mother. One, who watches its player or greets the player; both are same in sin.

If someone sits with an intention of playing, he has made his place in Hell and this will be a matter of regret for him in the life and hereafter. Thus, you must not at all adopt the company of a person, who is proud of this game, because it is such a gathering whose folks are every moment in expectation of divine fury.

If bets are laid in running, throwing stones and lifting heavy weights etc, or boat race and wrestling, polo, and other games, it is unlawful and if played without condition, there is dispute, but it is difficult to apply the command of unlawfulness, especially if the aim is physical exercise and to practice getting an upper hand over the opponent, especially many traditions are recorded regarding wrestling, which proves justification.

On the contrary, the being recommended of wrestling is clear in the tradition, in which it is mentioned that Imams Hasan and Husain (a.s.) wrestled in the presence of the Prophet and he encouraged both of them.

The Allamah has mentioned definitely that thimble games and asking whether my fist contains odd or even, is unlawful and polo, shooting, archery, aiming pellets, standing on one leg, staying under water whether bets are laid or not and wrestling, send pigeons far away with condition and running with betting, even if no bets are laid, doubt is expressed and it is lawful to domesticate pigeons for love and attachment, on the contrary, it is recommended and it is lawful for couriers.

But if the aim is to send with conditions or bets, then it is generally believed to be unlawful and without betting there is dispute. And its justification is not without strength. On the contrary, its omission is precautionary. There is dispute regarding flying pigeons for time pass. Most scholars regard it as detestable; some say that it is unlawful. It is in the instance when there is no unlawful act in it. If it is so that stealing the pigeons of others, or peeping in others' houses or throwing stones to break their utensils as is the custom nowadays, it would be without any doubt unlawful; and making animals fight, whether bets are laid or not; most scholar say that it is unlawful.

In view of some, it is definitely unlawful to have animal fights. The Allamah says: To praise such a person deserves condemnation. And condemnation of such a person deserves praise. It is without any dispute unlawful.

In the same way, it is unlawful to describe the beauty of a believer lady, whom one is acquainted with. In the same way, praising the elegance of boys, whether they are in plain clothes or decorated; whether they are familiar with them or not; whether it is needed in poetry or prose and it is lawful to praise the beauty of hostile women.

There is no dispute regarding unlawfulness of sorcery. Sorcery is performed through knots, blowing or speaking. Or through an act, which affects the body, mind or intellect of another person without the role of the sorcerer being revealed. Some have counted as sorcery using angels and Jinns to do some jobs. Or satans are summoned to know unseen matters. Or summoned to cure the insane or epileptic person, or to enter into the body of a woman or a boy; so that they may speak through their tongue. If someone claims knowing unseen matters, it will apparently be included in a kind of soothsaying.

The Martyrs has said that illusion and magic is also included in sorcery and there is no dispute that all kind of sorcery is unlawful and apparently they are greater sins; however, some scholars have regarded learning them as lawful, not with the aim of offense; but for defense and from some aspects it is a Kifai obligation in order to ward off the illusion of that sorcerer, who claims prophethood.

Difference between Sorcery and Miracle

Shaykh Bahauddin Amili said: When the Messenger of Allah (s.a.w.s.) opened his fingers and water flowed from them, there was no possibility of sorcery in them; if he had closed his fist the possibility of sorcery would have been possible.

The fact is that miracles of prophets are clearer than that the possibility of sorcery should exist in them. In case of sorcery, at the most what is possible is that some drops of water emerge; and not that thousands are able to quench their thirst. Or that a staff should be able to swallow seventy thousand rough ropes.

It is known that there is no prophet after the Messenger of Allah (s.a.w.s.) and the matter of Hazrat Sahibul Amr would be such that no one would have doubt in it. It has come in traditions regarding sorcery that: Open it and do not close it; most traditions are applied to it that sorcery must be exposed through Quran and Dua and not through magic.

One, who regards magic as lawful, his execution is obligatory. There is no dispute that soothsaying is unlawful. It is said that it is an act, through which Jinns comes under the control of man and they bring information and this is also like sorcery.

It is narrated from Imam Ja'far Sadiq (a.s.) that he said: One, who practices soothsaying, has become aloof from the religion of Muhammad.

There is no dispute that creating illusions is unlawful and illusion is that strange matter, which jugglers perform on roads through sleights of hand, which seem strange to the audience, because they are unaware of the true reason.

There is dispute regarding alchemy. Whether it is having truth or not; if in fact there is no truth in it, then it is waste of time and money. It is deceiving others and all this is without any dispute unlawful. If it had any truth, it would have been possible. And the stronger conjecture is that it is not known to anyone. Its knowledge might have been exclusive for prophets. Even if we suppose that someone is knowledgeable of it, it is difficult to judge that it is unlawful, but if it creates some mischiefs, it is unlawful.

Thus, Shaykh Shaheed has said: Abstaining from all such things is advised by precaution.

There is no doubt in the unlawfulness of physiognomy, which can be defined as the art of attributing the lineage of a person to someone based on the similarity of their appearance. Thus, it was mentioned before regarding Usamah that

physiognomists declared him to be the son of Zaid through the similarity of their feet.

Scholars have said that physiognomy is unlawful when it is believed to be true and an unlawful matter should be based on it. For example, when some lineage is proved on the basis of Shariat, but it is invalidated through physiognomy; or to make some Mahram into Namehram and Namehram into Mahram; and such kinds of matters, which leads to opposing the Shariat.

In the country of Arabs and non-Arabs there is another kind of physiognomy, through which a decision is taken, based on physical traits that such and such qualities would be good in so and so person or they will be bad? Or a person having such traits will be miserly. That so and so will be brave. Or that the age of so and so will be less or more etc.

There is consensus of all scholars that selling carrion, wine and pork is unlawful and also selling of intoxication things: like hemp or cannabis, and beer etc. Selling of wild dogs is unlawful, but hunting dogs and watchdog of shepherd and watchdog of orchard, farm watchdog can be bought and sold. It is well known that it is unlawful to sell urine and stool of animals, whose flesh is unlawful for consumption. There is dispute regarding the sale and purchase of urine and stool of animals, whose flesh is lawful; but it being lawful is more likely.

With regard to polluted oil, it is famous that it can be sold for lamps lighted under the open sky. Apparently there is an aspect of justification in lighting it in under the roof also. It may also be added to things like soap etc and may be used for oiling animals. It is commonly believed that using the fat taken from dead animals is not lawful. And it becomes clear from reliable traditional reports that to burn it in a lamp is lawful.

It is not unlikely that they can be used in such issues where ritual purification is not necessary. Along with other unlawful things their sale and purchase is also unlawful. Sale and purchase of items that the disbelievers worship or prostate to it,

like the idol, the crucifix, the picture of Isa and Lady Maryam is unlawful.

In the same way is the sale and purchase of musical instruments and instruments of gambling, but if the aim is to gain a lawful profit from it and if the buyer buys it in order to make profit from it keeping it in its original form it is lawful. Some have laid a condition that it is unlawful when it becomes worthless on breaking up. And if he is paid for it even after it is broken and it is not sold that the buyer will himself break it and make lawful profit, and his honesty is reliable; then selling it is lawful. Some say that as long as its form is not changed by breaking it up, it is not lawful to sell it.

Same is dispute regarding silver and gold utensils. It is also unlawful like other illegal things to sell weapons to the enemies of religion, when they are fighting Muslims or Shia. And some have declared them to be unlawful absolutely. In the same way, it is also unlawful to sell them to robbers and bandits, especially when they are causing harm to Muslims or Shia; and in view of some, it is completely unlawful. In the same way, it is well known among scholars that selling grapes is unlawful if the buyer purchases it for fermenting wine. That is at the time of selling, it should be mentioned as such or that he may just mention it.

Sale of wood is unlawful if the buyer uses it to make idols or instruments of gambling. If it is sold to one, who is in that same occupation, but at the time of purchases, he does not mention for what he is buying, it is generally believed that this sale is also detestable and in view of some scholars, it is unlawful. However, there are many traditions of justification.

There is also dispute in renting out a house, shop or boat when unlawful things may be stored in them or sold from them or may be transferred from one place to another. There is also dispute in sale of transmogrified animals like monkey and elephant etc. and in sale of wild beasts like lion, cheetah, but justification is more common. Especially regarding hunting

animals, like cheetah, falcon and eagle etc. also among the scholars there is lawfulness of sale of cat. Some have claimed consensus on this.

Sale of wild animal skins is commonly believed to be lawful; like the pelts of lion, cheetah etc. Ibne Barraj says: The cost of the cat must be given in charity, but it is known what his proof is. Ibne Junaid says: Sale proceeds of animals, whose flesh is unlawful, like transmogrified or wild beasts etc should not be used in paying for food and drinks; but its authority is also unknown.

Making three dimensional replicas of living objects is also unlawful. That is if there is light on one side its shadow should fall on the other side. Whether it is joined to the wall or separate and it is apparent from reliable traditions that it is unlawful to make three dimensional replicas of living objects. Thus, the pictures drawn on walls and floors are not unlawful.

Making three dimensional replicas of trees, flowers, grass and houses is not unlawful. Some scholars regard making replicas of living objects absolutely unlawful, and this statement is opposed to reliable traditions, although it is preferable. Selling of replicas of living objects is commonly believed to be unlawful.

To regard planets to be fully controlling the destiny, according to the view of most scholars it is unlawful. To regard them to exercise some influence; like the heat of the sun and the coolness of the moon; most scholars say that it is transgression and some regard it as effective and they say that Nature is running like this; that when such is a condition on the heavens such would be its effect on the earth; or that the Almighty Allah has deemed it to be a sign of this matter. Most say that it is not unlawful.

Shaheed Makki says that it is detestable. Most scholars say that to contemplate in astrology, to learn or teach it, all is unlawful. Thus, many traditions prove this. Ibne Tawus and some other scholars say that they are not unlawful if one does

not have faith in their effects. Whatever is clear from all reliable traditions is that positions of planets are signs of all phenomena and this science is only with the prophets and successors. And it is for them to inform about future events, along with other sciences this is also a science exclusive to them.

That is why and due to other exigencies others are prohibited to contemplate on this. That they must not regard them to be the cause behind accidents and that is why learning and teaching of this science is prohibited. The astrologer is like the soothsayer and the soothsayer is like a sorcerer and the sorcerer is like a disbeliever and the disbeliever will abide in Hell forever.

Imam Ja'far Sadiq (a.s.) told an astrologer: O man, burn your books of astrology.

But the good and evil effect of the planets is also proved from traditions; that some are lucky and some unlucky; and people are having deficient knowledge about them; and the Almighty Allah is powerful that through Dua, Sadaqah and mediation in His divine court; He may change their misfortune into luck and He changes their good fortune into bad luck, and on relying on ones defective conjecture, committing of sins, shortage of mediation and weak reliance.

That is why He has ordered that Sadaqah should be given to wards off calamities and to keep away fear, one must pray with sincerity and humility. He has prohibited observing good and bad omen, but allowed this observance for marriage and journey etc. He has forbidden some things when moon is in the Scorpio.

The author says: In my view, this is also not according to the terminology of astrologers. Its implication is that there should be no confrontation of stars in Scorpio. Thus, the Arabs were depending on this only. In addition to this, among the Arabs, there was no tradition of astrology or calendar. Otherwise the methods of holy Shariat, as is apparently known in transactions and worship acts, they are kept on apparent issues, which the nobles as well as the commoners all have to follow.

Today, most stars of Scorpio constellation have relocated to Sagittarius and the placement of the heavens and the knowledge of their quantity and form is popularly known that it is not unlawful. On the contrary, in view of some people, it is recommended, because through this the wonderful aspects of divine wisdom are known and the greatness of the Almighty Allah is known.

But the fact is that being very particular and busy about them is a waste of time, because all these are based on some conjectures, in which they become according to the movements of some planets. And in some cases they become helpless and say that it is from the difficult problems of this art and the different conclusions, which are fixed, are opposed to each other in many issues, without the Almighty Allah, who is their creator and without prophets and successors, who are given their knowledge through revelation and divine inspiration. Others are not aware of their real facts, but it is good to have some knowledge about it; which may facilitate identification of the direction of the Qibla and awareness of times of prayers.

The Martyr says: Divination, numerology and their like is unlawful, if it is believed that they are having a definite influence on real issues, because the knowledge of the unseen is exclusive for the being of the Almighty Allah. If he says or hears about good omen there is no problem; because it is narrated that the Holy Prophet (s.a.w.s.) used to like a good omen and regarded taking a bad omen as bad.

The author says: The advisable option is one must not refer to such persons and not testify to their statement, because many traditions prohibit consulting soothsayers and diviners. Diviners are those, who predict future events through their conjectures and calendars; and the saying that numerology was initiated by Prophet Daniyal, has no basis.

Ibne Idris, has in *Kitab Sarair* narrated from Hasheem in the book of Ibne Mahbub *Shaqtaul Mashayakh* that he said: I asked Imam Ja’far Sadiq (a.s.): There is a person in our island,

who informs that the stolen items are with so and so; and he informs about such hidden matters. Imam (a.s.) said: The Holy Prophet (s.a.w.s.) said: One, who consults a sorcerer, soothsayer or a liar, and believes in his statement, has indeed become a disbeliever and a denier of the blessed Book revealed through him.

Scholars have said that it is unlawful to adulterate goods; for example to sell milk adulterated with water and to act as an agent to deceive people is unlawful.

Some scholars have forbidden tattoos that ladies make on their bodies, but this is not without doubt. Most scholars say that men are forbidden to wear ladies clothes and to put on feminine ornaments and make up; like shaping the eyebrows; or wearing garments exclusive for ladies; wearing anklets and earrings.

In the same way, women are also forbidden to wear gents garments; but its certainty is not free off doubt; and it is better to avoid such garments exclusively used by disbelievers, because Imam Ja'far Sadiq (a.s.) said: Allah revealed to one of His prophets: Tell your people not to wear the dress of My enemies, and neither should they adopt the diet of My enemies and they should not adopt the appearance of My enemies; or they would also become My enemies like them.

Most scholars say that it is unlawful to take compensation for obligatory duties. For example: to bathe a corpse; to put on a shroud; to lead congregation prayer. Sayyid Murtada has declared that it is lawful to take compensation for them; and this view is not without strength. Such compensation is deemed as a recommended act.

In the same way, it is said that taking compensation of Adhan is unlawful, but the Sayyid regards it as lawful. The compensation of leading congregational prayer is also not unlawful. And it is commonly held that compensation of judging and arbitration is also not lawful; but in view of some scholars, it is lawful and they have declared it lawful that compensation should be given to the Muezzin, leader of congregation and

judge from Public Treasury. If there is some endowment for it, it should be given from that. It is well known that taking compensation for reciting the marriage contract, marriage proposals and reciting the formula of divorce is lawful.

In view of many scholars, it is not lawful to sell or buy the Holy Quran. If it is sold, the cost must be taken of only the paper and binding; and some have regarded that also detestable. The advisable option is that one must sell the binding and cover and gift the rest; because a lot of traditions are recorded in its unlawfulness.

Among them is a report of Samaa-a that he said: I heard from Imam Ja’far Sadiq (a.s.) that he said: Do not sell the Holy Quran, because its sale is unlawful. I asked: What is the rule concerning its purchase. He replied: Purchase the binding, paper and cover and do not purchase the pages the Quran is written on; otherwise it would become unlawful for you and the seller will be forbidden its cost.

It is narrated from the Imam in a true tradition that I like to purchase the Quran as compared to selling it. This tradition proves detestability. It is well known that it is detestable to take compensation for writing the Quran and in view of some it is unlawful to lay a condition of compensation and to write with intention of taking compensation. In traditions, prohibition is mentioned. It is advisable not to stipulate a condition before; he should accept whatever is given later on; or deem it to be the compensation of words not from Quran; for example, signs of verse, one-fifth, tenth and half etc; or he should include all of them and deem it to be the compensation.

Compensation of writing books of jurisprudence, traditions and other books is lawful and it is well known among scholars that to the extent it is obligatory to memorize from Quran, it is unlawful to take compensation for it and to take compensation for teaching more than that is detestable. If the condition is stipulated beforehand, it is more detestable. In view of some, to

take compensation after stipulating condition is unlawful. The best thing is not to stipulate a condition.

To take compensation for teaching necessary religious rules, roots of religion and practical laws is regarded unlawful by most scholars. And it is lawful to teach other legal sciences, Dua, medicine, crafts, etc.

The author says: To take compensation for definitely obligatory religious rules; it is not proved whether is lawful or unlawful; and it is generally believed that taking compensation for reciting Quran as gift for a dead or a living is lawful; but in some traditions where it is mentioned as unlawful and prohibited it is based on the fact that the condition was stipulated beforehand, because there is severe detestability in it and it is advisable that previously condition should not be stipulated.

It is unlawful to accept a bribe in matter of legal judgment, whether the judgment is in favor of the giver of the bribe or his opponent; on the contrary, it is among the greater sins.

It is narrated from Imam Muhammad Baqir (a.s.) that taking bribe legal cases is denial of Allah and the Messenger; and giving of bribes is also unlawful, except in case he knows that the judgment will not be unprejudiced and in his favor and the truth will be trespassed on; in that case, some have deemed it to be lawful.

It is unlawful to refer ones dispute to a tyrant ruler or a ruler, who is incapable of judgment, except in the case that one is unable for find a fair judge or is unable to make a fair judgment, because of dissimulation. Or that his judgment is not accepted. In that case, to refer a case to him is allowed, but the preferable option is not to take the case to them. It is mentioned in traditions that even if he delivers judgment in his favor, on truth, even then whatever compensation he takes, is unlawful.

Also, it is detestable to write the Holy Quran with gold water, or to write with anything other than ink. In view of some,

it is unlawful. Those who regard it as unlawful, in their view, it is unlawful to write ‘one-tenth’ etc with gold.

Thus, it is narrated from trustworthy chains from Samaa-a that he said: I asked Imam Ja’far Sadiq (a.s.): Sir, a man writes Quran with one-tenth of gold water. Imam (a.s.) replied: It is not a nice act. Samaa-a said: His livelihood depends on this. Imam (a.s.) said: If he leaves it for the Almighty Allah, He would appoint another channel of livelihood for him.

In another traditional report, it is narrated from Muhammad Ibne Warraq that he said: I asked Imam Ja’far Sadiq (a.s.) with regard to a Quran whose ‘one-tenth’ and ‘one-fifth’ was written in gold water and the last chapter was written with gold water. The Imam did not point out any defect in that, except that it was written with gold; and he said: I do not like a Quran written with gold. It is best to write it with ink, as was written before. That is how Amirul Momineen (a.s.) wrote and not what Uthman wrote.

This tradition shows that writing ‘one-tenth’ with gold or decorating the pages of Quran with gold is not absolutely bad. In view of Abu Salah, it is unlawful to decorate Quran with gold. It is commonly believed among scholars that it is unlawful to decorate Masjids with gold and in view of some, it is absolutely unlawful to make inscriptions on Masjid; but the basis of none of these views is known. To include the Masjid in a thoroughfare or in a house is unlawful. It is unlawful to take wet impurities inside the Masjid. Some regard taking dry impurities also, but it is not proved.

It is unlawful to help an oppressor in oppression; and co-operation in other issues is not unlawful. For example, in construction, cooking and in other lawful things; and in some traditions, basically their company and co-operating with them is forbidden when there is possibility that it may be construed as cooperating with the opponents of religion. The Almighty Allah says:

وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ

“And do not incline to those who are unjust, lest the fire touch you.” (Surah Hud 11:113)

Most scholars say that it is hearty inclination and some say that the oppressors implied in this are polytheists and some say that it denotes participating in their injustice and being satisfied with their acts; and to express likeness for them and not their company and opposition, which may be for removing the harm. It is mentioned in some traditional reports that it means friendship, well wishing and obedience.

Thus, one should be opposed to oppressors and unjust with regard to their injustice and transgression and not like their acts and deeds and the preferable option is that needless dissimulation or religious exigency, for example, guidance should be intended. Or to remove their harm from the believers or some necessary matter is to be solved through them; one should not cultivate their company.

It is famous among scholars that learning, teaching and memorizing abrogated books like Injeel, Taurat and Zabur is unlawful. In the same way, people of deviation and innovation, for example, books of Ahle Sunnat and opponents, and the philosophers, gnostics and heretics is unlawful; but if the intention is to refute them; or to take the words of truth from them, or it is an occasion of Taqayyah, there is no problem in it.

It is well known among scholars that it is allowed to buy commodities that rulers and kings collect as levies from public. If they give some gifts and endowments, it should be accepted, even though they might have taken them from public.

Most scholars say that if it is handed over to that person, in that case it is allowed. There is doubt that if the father of young children is duty bound to maintain them he can take from his property to the extent of maintenance and can take it from the property of grown up child, if he does not pay any maintenance. And if it is possible for him to claim through the court of law, in that case he should not take it without filing a claim.

Most scholars say that the wife can give in charity, food from the house of her husband without his permission if he has not forbidden it; but she must not do so to an extent that it causes loss to him. If someone gives some property to be distributed among religious poor persons, it is commonly believed that if he himself has that quality, he can keep a part of it.

Some have stipulated that he should not take more than the share of others. And it is known from some traditional reports that it is unlawful; but the preferable option is that he can take it in case of extreme needfulness and he can give it to his family members if he does not have the capability to maintain them.

It is well known among scholars that other than human beings, it is lawful to castrate other animals; and it is unlawful in view of some scholars.

In view of some scholars it is absolutely unlawful to use a sling and some say that if is for entertainment, it is unlawful.

Sale of Ivory and bones and making combs etc of them is lawful; and in view of some, it is detestable, but no cause is known for it. On the contrary, using its comb is recommended.

Great scholars have clarified that it is unlawful to relate fictional stories, like for example the Story of Amir Hamza, whose fiction is confirmed.

For example, traditional reports fabricated by Ahle Sunnat, in which mistakes of prophets are mentioned and transgression and sins are attributed to them. Or praise of tyrant caliphs is mentioned or there is mention of Sufi sect; or allegations are made against Shia scholars; or other useless stories regarding them; but if it is with intention of refuting them, or an occasion of dissimulation, and he is compelled to read or hear such stories, then there is no problem in it.

Thus, according to some commentaries, the verse of:

سَمَّاعُونَ لِلْكَذِبِ

"They are listeners of a lie." (Surah Maidah 5:42)

…proves this.

It is narrated from Abu Salah in *Al-Kafi* that lying is a sin and this is also included in lying that one should attend the gatherings of story-tellers at night, who narrate false battles or make imaginary additions to them.

Shaykh Yahya bin Saeed has written in the book of *Jame* that attending gatherings of story-tellers and incidents mixed with untruths is unlawful and attending gatherings of other stories is detestable as it is an obstacle in waking up in the last part of the night.

Ibne Babawayh has written in *The Shiite Creed* that story-tellers were mentioned in the gathering of Imam Ja'far Sadiq (a.s.); he said: May Allah curse them, they ridicule us. Then someone asked: Is it allowed to listen to the stories of story-tellers? He replied: No. And he said: One, who obeys a person, it is as if he worships him; thus, if the teller speaks from Allah, the hearer has worshipped Allah and if he tells from Satan, he has obeyed the Shaitan. Then someone asked: The Almighty Allah says:

وَالشُّعَرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢٤﴾

"And as to the poets, those who go astray follow them." (Surah Shoara 26:224)

What is the meaning of this? He replied: Poets denote story-tellers.

The best option is not to read even the incidents of the period of infidelity and ignorance, and tales of Persian kings, even if they are true; although in case of some religious exigency or profit there is no problem in it; because Almighty Allah says:

وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ مُهِينٌ ﴿٦﴾

"And of men is he who takes instead frivolous discourse to lead astray from Allah's path without knowledge, and to take it for a mockery; these shall have an abasing chastisement." (Surah Luqman 31:6)

Shaykh Tabarsi and other commentators have said that this verse was revealed about Nasr bin Harith. He traveled to Persia for trading and from there, brought the ancient stories of Persian kings, read them among Quraish and said: Muhammad informs you of Aad and Thamud, I will inform you of Rustom, Asfandiyar and great Persian kings. The Quraish were pleased by it and they did not listen to Quran. Kulaini has also narrated this.

Shaykh Tusi and Kulaini have narrated through good chains of narrators from Imam Ja'far Sadiq (a.s.) that Amirul Momineen (a.s.) saw a story teller, who related stories in the Masjid; he punished him with lashes and expelled him from the Masjid.

Shaykh Ibne Babawayh has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (s.a.w.s.) said: When you see someone narrating stories of the period of Ignorance on Fridays, you must hit at his head, even though it might be with pebbles.

It is allowed to recite couplets without falsehood and vain things; but it is detestable to read and hear it in excess, especially during the month of Ramadhan, Friday eve and Friday; and to recite them at night and in condition of Ihraam and in the holy sanctuary, even though the couplets may be true.

It is narrated that a stomach full of dirt and puss is better than a belly full of couplets. And it is narrated that one, who recites a line of a couplet, it will be his fortune that day. There is

a report from the Messenger of Allah (s.a.w.s.) that the couplet is from Satan, but it is also narrated from the Imam (a.s.) that he said: Indeed wisdom is a part of couplets.

Couplets are narrated from Amirul Momineen (a.s.), Imam Ali Reza (a.s.) and other the Holy Imams (a.s.); and most of the time these gentlemen used to bring their like and basis.

Many rewards are mentioned in traditions for praise and extolling of the Messenger of Allah (s.a.w.s.) and the Holy Imams (a.s.) and Marsiya of Imam Husain (a.s.).

No one disputes that couplets containing lewdness, condemnation of a believer, praise of a beautiful lady or a boy; are absolutely unlawful, but it is mentioned at the end of the tradition: If a person extols the beauty of his wife or slave girl in a couplet or other than that; it is not unlawful. Some say that although it is not unlawful, it is against chivalry, hence, it is against justice.

However, the condition of chivalry, which jurists have laid in justice, is not proved and in the couplets, in which there is exceeding praise, and there is doubt of lying; if it is possible to interpret it as metaphor or hyperbole, it is not unlawful. And if it is not so, in view of some, since it is included in lying, it is unlawful, because people would interpret it to be against facts and the basis of the couplets was not on that. The intention of the poet was also not this; on the contrary, his aim is creativity and it is not unlikely. If it is praise of some oppressor and encouragement for his tyranny, in that case it is not unlikely that it is unlawful.

Among the unlawful acts is jealousy, malice and enmity with the believers. Most scholars regard it as absolutely unlawful, but since they are concepts, till they are not known, their expression is sin.

The author says: This is my view as well. It is with regard to having negative perception of believers, that its expression is

unlawful. If it is really unlawful, it necessitates obstruction. It will be explained later on, if Allah wills.

Leaving the company and interaction with believers is a sin. Thus, it is clear from many traditions, but the apparent possibility regarding this is that abstaining should not be due to malice, because there can be many reasons for abstaining from meeting.

Among the unlawful things is backbiting the believers. Innumerable traditions have come down in its prohibition.

Peeping in the houses of Muslims and looking at their women through window or cracks, is unlawful. If such a person is forbidden and he does not fall in line and if a thing is thrown on him that he dies, his blood is lawful, but as far as possible he should be forbidden in a lenient way and such harsh steps must not be taken at the outset.

It is unlawful for men to wear silk; but at the time of fighting the infidels and at the time of such a battle when there is no other thing to wear and there is a risk in not wearing it; then there is no problem; and if it is not pure silk; on the contrary, it is mixed with cotton or wool, then it is allowed, but it should not be more than a tenth part or according to some a fifth part. It is better not to put it on the face. If a pillow or a carpet is made of it, there is no problem in it.

Wearing gold is unlawful for men; but gold and silk is allowed for children. In view of some, it is not allowed to administer them wine, intoxicants and narcotics.

No one has any dispute that it is unlawful to eat in gold and silver utensils. And it is commonly known that their use is absolutely unlawful. There is dispute in keeping them without using them. Use of silver partly, for example, handle of sword, ring or gilding the edge of a vessel with silver, is commonly believed to be lawful and most say that one should avoid the silver part. In view of some, it is lawful to decorate the cover of Quran or scabbard with silver as it has come in traditions. The

best thing is that the saddle and bridle should not be made of silver.

It is mentioned in authentic traditions that if the silver is gilded in such a way that it cannot be removed; in that case it is lawful. If it can be separated, one must not mount such a saddle.

There is dispute regarding small vessels, like antimony holder and perfume containers; and it is lawful to apply antimony with silver applicator.

There is dispute in decorating Masjids and holy places with gold and silver lanterns. In the same way, there is dispute in decorating walls and ceilings with them.

There is doubt in decorating the Hookah and making it accessories with gold and silver; but there is precaution in abstaining from it; especially when there is likelihood that it is unlawful.

It is not unlikely that the outlet of gold and silver may be of gold and if the lower part, which is put in the mouth; if it is not of gold or silver, it is preferable.

Legality of gilding mirror or caskets with gold or silver is doubtful; but abstaining from it is best.

It is not unlawful if an eatable is taken out from the silver or gold vessel into another utensil and eaten from it.

Gold and silver ornaments are lawful for ladies, but with regard to utensils, the order is same as for men.

It is unlawful for a man to look at a boy with lust; whether that boy is plain or dressed up. Apparently no one has any dispute with this; and it is unlawful to kiss him with lust.

The Messenger of Allah (s.a.w.s.) said: Beware of the simple and handsome boys of the rich, because their mischief in houses is more than that of girls.

And he said: One, who kisses a boy with lust, on Judgment Day, the Almighty Allah will put a bridle of fire on his mouth.

It is narrated that angels of the earth and the heavens curse one, who kisses a boy with lust and the angels of mercy and the angels of fury curse him. On Judgment Day, the Almighty Allah will award him a place in Hell and Hell would be his evil resort. Without the intention of lust and pleasure, a man can see the body of man, excluding the private parts; and woman may see the body of ladies, excluding the private parts.

It is unlawful for a man to glance at the private parts of another man. In the same way, it is unlawful for a woman to glance at the private parts of another woman. It is obligatory for men and women to conceal their private parts from Namehram matured person and also from a child who can discriminate between good and bad. Private parts of men imply the penis, testicles and anus. Private parts of women imply the vagina till the anus.

In view of some, the private parts of both men and women are from the navel till the knees. Some have said from navel till half the thigh; this last view is stronger. Some scholars say that infidel women are Namehram for Muslim ladies. A man is allowed to see the whole body of his maid slave and his wife. He may also glance at the private parts. The master may look at the body of his maid slave, if she is not married. A man can glance at the body of his related (Mahram) ladies; like mother and sister etc. and the vice versa is also allowed. Same is the rule for a Mahram, who has become a Mahram with relation of nursing. A Mahram is also allowed to touch the parts, which he is allowed to see, but it should not be with lust.

The author of *Jame* says: A man may see from Mahram woman her face, hands, chest, calves and shoulders, because the Almighty Allah made it lawful for a Mahram to see the ornaments and the parts of ornamentation are these only. And there is no dispute that except for face and hands, it is not lawful to see without need; whether it is with intention of lust or not. And there is also no dispute that it is not lawful to see their face and hands with lust. In view of some, to look without lust is

allowed, but there is detestability in it. Some are of the view that it is basically unlawful.

In view of some, one glance is lawful and the second glance is unlawful. The former statement is not without strength. Many verses and traditions prove that there is dispute whether a matured male slave is allowed to see his mistress or not? It is well known that it is unlawful. If he is castrated, penis cut or a eunuch, in view of some, it is lawful for them to glance at their mistress. This statement is not without strength. Some say that they are allowed to see other than the owner. Some regard it to be basically lawful, and this is the best option; though some traditional reports prove the two former views, especially on the first view; but some occasions are excepted.

Firstly

For example, a man is allowed to see the face and hands of a woman who he intends to marry and some say that he is also allowed to see the neck and hair. There is also a tradition regarding this. In the same way, a woman is allowed to see a man she wants to marry.

Secondly

A man is allowed to see the face, hands, hair and beauty of the slave girl he wants to purchase. There is dispute regarding seeing the whole body. Precaution demands that without transfer of ownership, it is not allowed.

Thirdly

It is well known that it is lawful to glance at the face, hands and hair of disbelievers, who are under protection of Muslims; but it should not be with lust. In view of some it is unlawful. However, the former statement is stronger.

Fourthly

It is well known that seeing the slave girl of another person without lust is allowed, as was customary in the ancient age when female slaves served in gatherings of males. Some regard it to be unlawful; but lawfulness is stronger.

Fifthly

It is allowed to look at young girls and very old ladies provided there is no lust in it. This statement is the most popular and strongest.

Sixthly

In times of need, the barber, surgeon, blood letter and physician may see the whole body and even the private parts and to give testimony.

No one has any dispute in not observing the veil from immature and innocent boy. There is dispute regarding veil from immature, who has reached the age of understanding. The best option is that his guardian should prohibit him from going before Namehram ladies. It is obligatory for ladies to conceal their whole body from him, except the face and hands.

It is well known among scholars that it is not allowed for a woman to look at Namehram man. Some regard the face and hands as exempted and this view is not unsupported; as during the time of the Messenger of Allah (s.a.w.s.), women attended gatherings of men, participated in prayer and went to the market for necessary matters and they were not forbidden.

There is dispute in hearing voice of stranger ladies. Some regard it as absolutely unlawful and some regard it as unlawful, as lust is present in it and there is risk of scandal. The best option is not to speak or listen more than needed.

It is better that a woman should greet from behind the door and greet in a harsh manner and not speak in a way that should seem that she is unhappy.

There is dispute in anal intercourse with the wife; some say that it is unlawful. Detestability is more famous.

Rubbing the male organ to effect ejaculation is unlawful. If a person plays with his hand or finger or with his wife or slave girls without intention of ejaculation, it is allowed; but it is not allowed with anything else. And there is dispute whether it is allowed to rub the male organ with any part of the female, except her genitals; it is well known that it is not unlawful.

No one has any dispute that sodomy is unlawful.

Scattering of money at the time of marriage is lawful and it is famous that its consumption is lawful, but if there is doubt whether the owner approves, then it is not allowed; and it is said that its picking up, except when there is clear permission to pick it from the master; or it is known through the context that it was thrown with the aim that it should be picked up.

Intercourse is unlawful with the woman when she is in Haiz or Nifas; and there is dispute regarding intercourse after stoppage of bleeding and before she performs the ritual bath (*Ghusl*).

The woman, who is in permanent marriage and is not a slave; in view of some scholars, it is unlawful to practice coitus interruptus with her; and some regard it as detestable. Some say that if one practices this, he will have to pay ten gold coins in blood money of the sperm to the woman.

No one has dispute against the illegality of intercourse with a woman, before she completes nine years of age.

It is unlawful to abstain from intercourse with a woman in permanent marriage for more than four months without any reason; and if it is with her permission, there is no problem in it.

It is unlawful for man to marry a Mahram woman, except cousins (maternal as well as paternal). Same is the rule for women. In the same way, marriage is not allowed with foster relatives when conditions are present for fostering. For example, foster mother, foster sister, foster daughter, foster maternal aunt (mother's sister) and foster niece and with a woman with whom one has copulated even once in her capacity as a wife or slave girl; the mother, grandmother (mother's mother) and great-grandmother, grandmother (father's mother) and great-grandmother of that woman becomes unlawful for him; and so on in the upper levels of lineage; and the daughter of his son, to all the lower levels of lineage.

For a woman becomes unlawful, the grandfather of the man who has intercourse with her to all higher levels of lineage and the sons and grandson to all lower levels of lineage.

If marriage was performed, but intercourse was not done, in that case this woman becomes unlawful for his father and sons; and the daughter of this woman does not become unlawful forever; because as long as this woman is in marriage, he cannot marry the daughter and when she leaves the marriage, he can marry the daughter.

There is dispute regarding marriage with the mother of that woman. The stronger and most commonly accepted view is that it is unlawful.

The slave girl of the son for the father and the slave girl of the father for the son is lawful if intercourse has not taken place.

Permanent or temporary marriage is unlawful with two sisters at the same time; whether they are half or full siblings. If one sister leaves the marriage, the other can be married after the revocable period of waiting and in case of irrevocable period of waiting, he can marry within that period; but not in case of temporary marriage; because a genuine tradition proves that it is unlawful and some scholars accept this.

It is well known among scholars that marriage is unlawful with the niece of the wife, till there is approval of the wife, and in view of some, it is absolutely lawful and in view of others, it is absolutely unlawful; but precaution is better. There are many other branches of this issue, as was mentioned above regarding lawful intercourse.

Fornication with another of these above women does not cause invalidation of marriage. For example, if a man fornicates with the daughter of his wife; his wife does not become unlawful for him.

There is dispute about such fornication before marriage. Most scholars are of the view that there is no prohibition and this is the prevalent view. Some say that it is not absolutely a cause for prohibition. This view is stronger. Some say that if fornication is committed with the aunt of the woman it does not lead to prohibition of marriage and in view of some it is a cause of prohibition.

If a person purchases a slave girl and touches her body or looks at that part of the body prohibited for strangers; in view of some, this slave girl becomes unlawful for the father and son of that man; some say that she becomes unlawful after kissing. The popular view is that she does not become unlawful; and such tradition is interpreted as detestability.

Most scholars are of the view that foster relations, for example, foster son, foster brother, foster sister are at par with blood relations in the above rules.

It is lawful to own two slave girls, who are sisters at the same time; but intercourse with both is unlawful. Intercourse with one renders intercourse with the other unlawful as long as she is in his ownership.

If a person marries a woman before expiry of the waiting period while he is aware of the waiting period that in such waiting period marriage with her is unlawful; in that case this woman becomes unlawful for him forever and she can never

become lawful for him. If he is not aware of the waiting period or he does not know that marriage is prohibited during the waiting period or he is unaware of both the things; and he penetrates after the waiting period, even then she becomes unlawful forever.

If he has not penetrated, the marriage becomes void and he can marry her again. In these laws of revocable waiting period, waiting period of death, waiting period of doubt, and permanent and temporary marriages; all are at par.

There is dispute regarding Istibra (quarantine) of a slave girl. The most dominant view is that this command is not applicable in this case.

Most scholars are of the view that if man marries an already married woman, like all the above laws there is the order of waiting; and many traditions and verses prove this. It is clear from some traditions that she does not become unlawful, but acting on the former rule is better.

If a person commits fornication with a married woman or a woman, who is in revocable waiting period; it is well known that she becomes unlawful forever; but there is some dispute in its evidence. Or irrevocable waiting period and waiting period of death does not lead to prohibition. If he fornicates a woman, who neither is married nor in revocable waiting period, she does not become unlawful forever and marriage is possible with her according to popular view. And some say that she does not become lawful as long as this man does not repent. It is mentioned in a traditional report that his repentance should be testing him and suggesting him to do that again. If he is not instigated by it, it will be known that his repentance was genuine. Most scholars interpret it to be recommended.

There is dispute regarding marriage with professional prostitutes. Most prevalent view is that it is detestable; and some say that it is unlawful; but abstaining from it is better. And if Allah forbid, the wife of a person commits fornication; it is well known that she does not become unlawful for him, even if she

repeats it; but in view of some scholars, if she repeats, she becomes unlawful for the husband.

If a person commits sodomy with a boy and a part of the male organ enters the anus, in that case the mother, sister and daughter of that boy becomes unlawful for that man, if this act was committed before marriage and if this act was committed after marriage, it is well known that they do not become unlawful. It is well known among scholars that this law is applicable to all levels of lineage, but this issue is not without doubt; in any case it cannot be applicable in the children of sister; and the popular view is that there is no difference between the active and the passive partner in this; whether he is matured to not; whether he is young or not; and it is well known that these relations do not become unlawful for the passive partner.

However, in view of some, the mother of the, sister and daughter of the active partner become unlawful on the passive partner, but there is no proof of this issue.

If a person marries during Ihraam and he is aware that it is unlawful in this condition, then according to well known view, this woman becomes unlawful for him forever and some say that she becomes unlawful even if he was unaware of the prohibition. In view of some, she becomes absolutely unlawful in case of awareness, whether he had penetrated or not; and if he was unaware, in case of penetration, she is unlawful.

A free man is allowed to have four permanent wives at one time and not more. He is also allowed to have two slave girls and two women; but not more than four. In Mutah and owning by the right hand, he can have as many as he likes.

A slave in a permanent marriage can have four slave girls and two free women; or one free woman and two slave girls. In Mutah as many as he likes and in case of owning by the right hand according to one view when he is the owner.

A woman divorced thrice does not become lawful till the matter of legalization does not occur; and neither does she

become lawful in divorce of the waiting period, because in that divorce of waiting period, she becomes unlawful forever.

A woman who has been accused of fornication (*Liaan*) by the husband becomes unlawful for him forever.

It is necessary to maintain equality among wives. That is one should sleep one night with each of the wives and one should not oppress them. He should provide regular maintenance to all of them.

The woman is supposed to obey the husband and she cannot leave the house without his permission.

There are many other laws related to marriage, but there is no scope in this book to mention them all.

Among other laws there are laws pertaining to Zihar; that is to say to the wife that she is like a mother to him etc. There are many laws of this as well.

There are sub clauses of the laws; including the laws of *Ilaat* for marriage. That is one should make a vow that he will not cohabit with the wife for four months or more; there are many rules pertaining to this as well.

Among other laws is the law of *Liaan*. That is to accuse the wife of adultery; or say that her children are not from his seed; and both approach the Hakim Shara and curse each other in case he or she is a liar so that the legal penalty does not become applicable. Or the denial of the child is proved. There are many laws of this as well. Thus, after the Laan is proved, the wife would become unlawful for him, forever.

There are rules and regulations on freeing the slave or his becoming free after the death of the owner. Also, there are laws of freeing the slave after paying a certain amount of money.

There are many laws governing the slave mother, who gives birth to a child from the master.

Same is the case of taking an oath, making a vow and making a covenant with Allah. It is unlawful to omit their fulfillment when the conditions are fulfilled.

There are many rules governing bequests and acting against them is prohibited. It is not lawful to oppose the will and cause loss to the heir.

There are many laws governing lost property and finding a lost property.

There are many laws governing roads, schools and inheritance. There are numerous laws concerning hunting, slaughter, unlawful slaughter, lawful meat and unlawful meat animals.

There is dispute regarding the unlawful parts of lawfully slaughtered animals:

First: Blood that flows at the time of the slaughter, but that blood that remains in the heart, liver and veins, is pure; but there is dispute in its lawfulness.

Second: Apparently there is no dispute in the illegality of spleen.

Third: There is no dispute regarding unlawfulness of eating the penis.

Fourth: Testicles: These are also unlawful without any dispute.

Fifth: Feces of the slaughtered animal; there is no dispute in it being unlawful.

Sixth: Urinary bladder:

Seventh: Gall bladder

Eighth: Womb

1. Blood
2. Excrement

3. and 4. Male and female genitals
4. Womb
5. Glands
6. Testicles
7. Pituitary gland, a ductless gland in the brain
8. The marrow in the spinal cord
9. The two wide (yellow) nerves on both sides of the spinal cord, (as an obligatory precaution).
10. Gall bladder
11. Spleen
12. Urinary bladder
13. Eye balls

As precaution, the wind pipe should also not be consumed.

If it is interpreted to be all veins, than the meat will have to be shredded and eaten as the Jews do.

Except for the first five there is dispute in all the rest. Some regard them as detestable; especially the veins of heart, and chambers of heart; most scholars say that they are detestable.

Ibne Babawayh says: In some traditional reports, instead of the word of genitals, the word of skin is mentioned; that is why some contemporary scholars regard the head and hooves to be unlawful as they are mostly cooked with skin, but through such a chainless tradition generally opposed to traditions and verses, it is difficult to apply the order of prohibition.

Though many traditions have come down in praise of head and hooves, without any condition and exception and it is possible that at that place skin implies genitals, because the word of skin is sometimes used in the meaning of shame; and it is mentioned in verses that on Judgment Day your ears, eyes and

your skin will testify. It is proved from reliable tradition that 'skins' in the verse imply the genitals.

Dried meat pieces are detestable and it is prohibited to eat them. Animals nourished on human feces; most believe that their meat is unlawful. Some say that if the stink of feces has pervaded the meat, it is unlawful. It becomes pure through Istibra (quarantine); that is some other feed is given to it. Its duration is as follows:

The camel is quarantined for forty day, cow for twenty, thirty or forty days according to different views. Sheep and goats are to be quarantined for seven, five and four days; water or land fowls are quarantined for three or five days. The fish is quarantined for twenty-four hours. The best option is that during this period they should be fed with clean feed.

It is popularly believed that the flesh of the animal and flesh of all its future generations becomes unlawful if a man has intercourse with it. It is obligatory that it should be slaughtered and burnt up, if that animal was otherwise lawful meat animal.

It is well known that the animal fed on milk of pig; its flesh and bones have not developed from that milk, then its flesh and milk is detestable. And it is recommended that it should be quarantined for seven days. If its meat and bones grow from that milk, its meat and milk is unlawful, and even that of its future generations.

Consuming dust and mud is unlawful, except the dust of the grave of Imam Husain (a.s.). It is lawful to the extent of seeking cure from it.

It is unlawful to drink boiled grape juice, but if two-third of it has evaporated or turned to vinegar; it is allowed.

There is dispute regarding unlawfulness of the syrup of resins and the prevalent view is that it is not unlawful as a large part of its juice had dried by the sun and it is not unlawful to eat food added with resins.

It should be known that using the property without permission of its owner is not lawful, except for two cases; one: eating from the houses of those regarding whom the Almighty Allah has said in Quran:

وَلَا عَلَىٰ أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ

"Nor is there blame on yourselves that you eat from your houses." (Surah Nur 24:61)

Some say: Our houses imply the houses of the children, because the children and their property belong to the father. Some have included the wives as well. Some say that the Almighty Allah has not mentioned them as it was obvious by the first method and it is not unlikely that the mention of self should have been as opposed to the lawfulness of the other son by way of exaggeration. And it is possible that something else that comes at home and it is not known whether it is ours, may be implied.

أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ

"Or your fathers' houses or your mothers' houses." (Surah Nur 24:61)

There is dispute whether like the father, the grandfather and the great grandfather are included in this or not.

أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ

"Or your brothers' houses, or your sisters' houses." (Surah Nur 24:61)

All the brothers and sisters are included in this whether they are paternal or maternal, whether full or half:

أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ

"Or your paternal uncles' houses, or your paternal aunts' houses, or your maternal uncles' houses, or your maternal aunts' houses." (Surah Nur 24:61)

This rule does not include the father or mother, or the uncle of the grandfather and maternal uncle (mother's brother).

أَوْ مَا مَلَكْتُمْ مَفَاتِحَهُ

"Or what you possess the keys of." (Surah Nur 24:61)

Some scholars say that houses denote the houses of his slave, because the property of the slave is the property of the master; or it implies the house of those, whose guardian this person is; for example the guardian of an immature child; he can take and spend from his property in accordance to the needs. Some say that it implies a property a person may find in his house and does not know that it belongs to him.

It is narrated from Imam Ja'far Sadiq (a.s.) that he said: It implies one, who is the attorney of someone and he guards his property and he can spend from that property.

أَوْ صَدِيقِكُمْ

"Or your friends' (houses)." (Surah Nur 24:61)

There is dispute regarding Siddiq. Some say that it implies friend and that he should be true in his friendship. And some say that it implies that friend, whose inner conscience is compatible with his conscience, like the apparent is compatible with each other.

It is narrated from Imam Ja'far Sadiq (a.s.) that he said: By Allah, it implies one, who goes to the house of his friend and eats whatever he likes there without the permission of the owner.

In another traditional report, it is mentioned that Imam (a.s.) asked a person: "Does one of you come to his brother in faith, puts his hand into his pocket and fulfills his need and that brother in faith does not stop him?" I replied: "I don't know of such a one among us." Imam (a.s.) said: "Then you are not true friends of each other."

Also, it is narrated from Imam (a.s.) that he said: Among the greatness and sanctity of a true friend is that they should have attachment, love and respect like ones brother, father and sons.

It is narrated from Ibne Abbas that Siddiq is friend more valuable than the parents, because when the inmates of Hell plead, they will not plead to the parents; on the contrary, they will say there is neither any intercessor for us nor any true friend. Then the Almighty Allah says:

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا

"It is no sin in you that you eat together or separately." (Surah Nur 24:61)

It should be known that the apparent meaning of the verse that a person can absolutely eat from the house of the above relations, but scholars explain it in such a way that if one does not have knowledge of the owner not being disagreeable, he can use it and if he has strong conjecture of the master of the owner not being disagreeable, in that case there is dispute among scholars.

Some have laid the condition that if he entered the house with permission of the owner, he may use. And some say that eating such things is allowed, which if not eaten, there is risk of harm; but both these conditions are absurd when they are investigated, because the basis of the command is there when the

permission of the owner is there. And they say that this is the apparent situation of those houses; that the owner of the house approves eating from it.

Thus, it is made as the replacement of clear permission. In that case, when the context of permission is clear; seeking of permission seems annoying. For example someone is presented food and he asks: Am I allowed to eat? And some say that the wealth of the world etc; everything belongs to God; and He is well aware of the exigencies of His servants. And this verse absolutely allows permission; so what is the problem when the Almighty Allah has allowed His servant such share in the property of his relatives and friends; whether the owner may prohibit; but he can use it.

Thus, it is mentioned in the book of *Jamiul Jawame* that it is narrated from the Holy Imams (a.s.) that there is no problem in eating from the house of the above mentioned relatives; whether it be by their approval; but without any wastage.

In *Majmaul Bayan,* it is written that from the houses of the above mentioned relatives the issue of eating without permission is like the case of a hungry person, who enters an orchard and as per his need eats the fruits. Or a traveler is very thirsty during a journey and he finds a herd of sheep; and he quenches his thirst with their milk. It is a kind of ease from the Almighty Allah for His servants. Some say that this verse proves that the wife from the house of the husband and the son from the house of the parents and the parents are allowed to eat from the house of the son.

Thus, if their maintenance is obligatory and its condition are present, then there is no need of permission; but if he spends more than needed, then permission is necessary; and when their maintenance is not obligatory and its conditions are present, then permission is not necessary; but if in condition that he is not aware of the permission of the master, then there is no problem to use without permission.

This view is very farfetched. If in case, the master is not agreeable there is absence of lawfulness and on knowing his approval consensus may also be proved; even then, there is no need to lay conditions in the verse. Otherwise condition should be laid in accordance to that estimation.

It is mentioned in the tradition narrated by Zurarah that a wife can eat from the house of her husband without his permission. And it is mentioned in a good traditional report that the wife can eat from the house of her husband and also give in charity from it; and a close friend can eat from the house of his friend and give in charity from it.

Based on this, some have reasoned that the persons mentioned in the verse, using their property will be lawful by the first method, when it is a thing lesser than eating. For example, sitting in their houses or praying on their floor; or to do Wudhu with their water. And not using their property more than this. Though it is clear from the first traditional report that it is lawful to take money from the pocket; but on the basis of this, report, it is difficult to create exclusivity in the generality of verses and traditions. It is clear from reliable traditions that people are allowed to drink water, make ablution, purify after urination from streams and canals without permission of the owner provided the owner does not have to suffer greater harm.

Thus, it is narrated that there are three things, in which the right of all human beings are same: Water, forest wood and grass; that is wood and grass in legal forest. In the same way, it is allowed to pray in the jungle; when the master does not have to suffer any serious loss from it. Same is the rule about doing Tayammum from the dust of the jungle.

Thus, it is narrated from the Messenger of Allah (s.a.w.s.) in widely related traditions that the Almighty Allah made the whole world as place of prostration for my Ummah; that is He has deemed it to be a place of prayer and has purified it.

The guardian of an orphan and manger of his estate may take the recompense of his job and as per need or without need;

he can definitely take it from the property. The preferable option is to take whichever is lesser of the two: similar recompense and need.

Secondly: It is well known among scholars that the fruit bearing trees on passage ways; or farms of musk melon or carrots; or field of wheat etc; it is allowed to eat from them.

So much so, Shaykh Tusi has claimed consensus on this and many traditions prove its validity. And according to a correct tradition, it is considered unlawful; but those who regard it lawful, they lay the condition that passing from there should not be with the intention of eating from it. And he should eat in such a way that other things of the owner are not spoilt. He must not take away anything from it. He should not be aware that the owner would dislike it. The better option is that till he does not find the contexts of the approval of the master, he should not eat from it. It is famous among scholars that the hunt, which is not for consumption or trade and is only for fun; it is unlawful.

It is unlawful to swear aloofness from Allah, the Messenger of Allah (s.a.w.s.) and the Holy Imams (a.s.). In view of some scholar it necessitates a penalty.

It is unlawful for a woman to slap her face, scratch the cheeks and tear at the hair in times of grief.

It is well known that it is unlawful for the wife to tear her clothes on death of her husband and the husband to tear his clothes on death of his wife; on the contrary, it is unlawful on death of other relatives as well.

In view of some, it is lawful to tear at the collar at the death of ones parents and it is mentioned in reliable traditions.

According to some traditional reports, it is lawful for the wife to tear her clothes on death of the husband. Some have deemed it to be absolutely lawful, but from some traditions apparent detestability is seen; thus, there is precaution in abstinence.

It is well known among scholars that it is lawful for a woman to tonsure her head without proper justification.

It is lawful for a physician to practice medicine, surgery and operations if there is no risk to the life of the patient; to put drop in eyes, to apply with applicator and to do surgery, provided it is with full precautions, it is lawful; but the non-physician is not allowed to do such things.

It is well known that a stranger man and woman cannot stay in a room without the presence of a third person. It is unlawful for stranger man and woman to shake hands; but it is allowed if there is a cloth in between; in that case also, the hand should not jerked unduly.

It is unlawful to sleep nude under the blanket with anyone other than ones wife or slave girl; whether both are men or women; whether they are Mahram or Namahram. The best option is that two men or two women, and man and woman, should not sleep in same blanket even if they are clothed. And even if they do sleep, they should put a layer of the blanket in between.

Ibne Babawayh has narrated from Imam Muhammad Baqir (a.s.) that the Messenger of Allah (s.a.w.s.) prohibited one man kissing another and sleeping of two men in a blanket, when there is no cloth between them.

It is narrated from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (s.a.w.s.) said: Two boys or two girls; or one boy and one girl after the age of ten, should be made to sleep in different beds. They are not supposed to sleep in same beds.

In another tradition, it is mentioned that their beds should be separate after the age of six.

Shaykh Yahya bin Saeed has written in the book of *Jame* that a Namahram is not allowed to kiss a girl when she reaches the age of six and to take her in the lap. It is better if this is observed from the age of five. Thus, same is mentioned in one traditional report.

It is mentioned in many traditions that kissing a girl or making her sit in the lap is not allowed after she reaches the age of six. Perhaps it is detestable between the ages of five and six.

It is necessary to take the permission of the owner before entering the house of strangers; and it is recommended to salute at the time of entering the house. Apparently responding to such a salutation is not obligatory.

Thus, the Almighty Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا

"O you who believe! Do not enter houses other than your own houses until you have asked permission and saluted their inmates." (Surah Nur 24:27)

Ahle Sunnat have narrated from the Messenger of Allah (s.a.w.s.) that in order to inform the owner, one must say: Glory be to Allah, Praise be to Allah or Allah is the greatest. Or he should be informed by clearing the throat. After that he should salute saying: Peace on you, can I come it? He should repeat this thrice. Thus, if he gets the permission, he should go in, otherwise he should return. Then he said: Saluting like this and taking permission is better for you. Perhaps you remember the divine laws:

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ ۚ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٢٩﴾

"It is no sin in you that you enter uninhabited houses wherein you have your necessaries; and Allah knows what you do openly and what you hide." (Surah Nur 24:29)

And if you don’t find anyone in the house you must not enter. If the owner says: Go away, or he says that permission is not given; you must go away.

There is no fear if you enter a house, which is not the residence of a particular person; like for example the guest house or inn, because it is for you to take rest. Or in a house, where merchandise is kept, as anyone is allowed access there.

وَاللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ﴿١٩﴾

“And Allah knows what you conceal and what you do openly.” (Surah Nahl 16:19)

It is not unlikely that it is allowed to enter the drawing rooms of most people, where contexts are found to enter without permission.

It is narrated through authentic chains of narrators from Imam Ja’far Sadiq (a.s.) that seeking of permission should be three times:

On the first time the owner hears, on the second time the owner considers whether to permit or not; and the third time he may permit or not. Thus, if permission is not given the third time also, one should return from there.

It is narrated through authentic chains of narrators from Imam (a.s.) that the Almighty Allah said:

حَتَّىٰ تَسْتَأْنِسُوا

“Until you have asked permission.” (Surah Nur 24:27)

‘Permission’ implies that he should first alert the owner by the sound of his footwear and then salute him.

It is narrated from Imam (a.s.) that he said: No permission is required to enter non-residential places; like public baths, guest houses and caravansaries.

Kulaini has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that he said: The Messenger of Allah (s.a.w.s.) has prohibited a man to approach a Namahram lady, except with her consent, as it is at her discretion.

It is narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that he said: When a person wants to enter the apartment of the father, he must take prior permission; and when the father enters the apartment of the son, he is not required permission.

It is mentioned in one traditional report that someone asked the Holy Imam (a.s.): Is a man supposed to take permission to enter the apartment of his father? He replied: Yes. When I go to my father I first seek his permission, because he might be with my mother in private and may not like it; although I was a child at that time.

It is better if one seeks permission along with salutation.

It is narrated through authentic chains of narrators from the Imam that he said: A person should not enter the house of his married sister or daughter without permission, when they are married.

It is mentioned in another tradition that a matured person should not enter the houses of his mother, sister and aunt and other Mahram ladies without permission and he must not go without salutation.

Firstly: Salutation is obedience of God. The Almighty Allah has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنْكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ ۚ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ۚ

ثَلَاثُ عَوْرَاتٍ لَكُمْ ۚ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ ۚ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَىٰ بَعْضٍ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾

"O you who believe! let those whom your right hands possess and those of you who have not attained to puberty ask permission of you three times; before the morning prayer, and when you put off your clothes at midday in summer, and after the prayer of the nightfall; these are three times of privacy for you; neither is it a sin for you nor for them besides these, some of you must go round about (waiting) upon others; thus, does Allah make clear to you the communications, and Allah is Knowing, Wise." (Surah Nur 24:58)

These are verses on this subject. Many important points can be derived from them, but most scholars have not paid attention to this; so much so some commentators consider them from the abrogated verses, although it is clear from reliable traditions that they are not abrogated. Some of their benefits are mentioned; that the Almighty Allah has commanded the slaves to approach their owners after seeking permission during these times. Here, the word of 'Mamalik' is used.

Some Ahle Sunnat commentators say that it denotes slave girls; but our traditions deny this and it is also opposed to the apparent meaning of the verse. Some day that it implies slaves. It is clear from the tradition of Zurarah also that it implies the slaves; and slave girls are not implied. Some say that both: male as well as female slaves are included in this.

Thus, it is clearly mentioned in the tradition of Fadhal bin Yasar; and it is possible that inclusion of slave girls may be by way of recommendation or due to dissimulation.

Secondly: This verse proves that slaves are also like Mahram children; the difference between them is of being free

and enslaved; it is a support to the view of those who say that slaves and eunuchs are Mahram.

Thirdly: To make children duty bound to seek permission, when they have not reached the age of responsibility; so what is the meaning of it? Some say that immature implies their guardians, that they should make them aware of it. And what he has said that there is no problem in it for you or them; this also supports it. Some say that it is by way of recommendation, but the former view is more apparent. Thus, in all cases, the implication is the child, who has sense of good and bad, private parts and other than private parts.

Fourthly: Scholars say that there is emphasis on these three times; because during these times, there is possibility that these places may be exposed. Thus, before Morning Prayer is a time when he sleeps and rises up; he takes off his bed clothes and puts on the day clothes. In the same way, is the afternoon time, when a person takes a nap. In the same way, in the evening, it is time to remove the day clothes and put on the night clothes; and it is time of privacy with the spouse. Some say that during those times people had intercourse and then prayed after Ghusl; that is why during those times it is prohibited to enter without permission.

Kulaini has narrated from Imam Ja'far Sadiq (a.s.) that when your servant reaches the age of maturity, he should seek permission in all three times of privacy, even though his quarters may be in your house and the Almighty Allah has permitted that he should not enter without permission in these times as these are the times of privacy and rest.

Fifthly:

طَوَّافُونَ عَلَيْكُمْ

"Some of you must go round about (waiting) upon others." (Surah Nur 24:58)

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾

"And when the children among you have attained to puberty, let them seek permission as those before them sought permission; thus, does Allah make clear to you His communications, and Allah is knowing, Wise." (Surah Nur 24:59)

This emphasis and explanation is by way of cause, because at that time no permission is needed; they need you and you need them. If they wait for permission, there will be a delay and the matter will become difficult.

Other necessary orders are salutation and replying to the salutation.

Firstly: The Almighty Allah says:

وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۗ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾

"And when you are greeted with a greeting, greet with a better (greeting) than it or return it; surely Allah takes account of all things." (Surah Nisa 4:86)

To explain the meaning of this verse, it is necessary to investigate the matter that Tahiya means only Salaam. Many commentators say that every kind of prayer and greeting comes in this ambit and in view of some, every good act is included in it. Thus, it is mentioned in the same way, in the *Tafsir* of Ali bin Ibrahim.

Some say that it implies, gift or reward. As one receives, same he should give in return or more than it, but this view is

very weak and it is proved through many traditions that it only implies Salaam or every kind of salutation, prayer and paying respect.

Thus, it is narrated from Amirul Momineen (a.s.) through authentic chains of narrators that if one of you sneezes, you should tell him: May Allah have mercy on you. And he should reply: May He forgive you and have mercy on you also.

Imam (a.s.) quoted the above verse, in order to illustrate this meaning.

Ibne Shahr Ashob has narrated that a slave girl of Imam Hasan (a.s.) presented a flower to him and in return emancipated her. When he was asked, he said: The Almighty Allah has taught us this only; and he recited the above verse to illustrate it and said: What can be better than this flower; except freeing her?

Kulaini has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that he said: Written Salaam should also be responded to like verbal Salaam.

Many traditions are recorded on this subject:

Secondly: In *Majmaul Bayan*, it is narrated from Ibne Abbas that a nice reply should there when the saluter is a believer.

Thus, when a Muslim greets, he should say: *As Salaamu A'laikum*. It should be responded with: *Wa a'laikumus Salaam wa Rah'matullaahi wa barakaatoh*.

This is the form of a nice reply to a Salaam and only for a Muslim. When a disbeliever salutes, one should say: Wa Alaikum. Some say that both instances are for Muslims.

It is mentioned in one report that a man came to the Messenger of Allah (s.a.w.s.) and said: Peace on you. His Eminence replied: And peace on you and the mercy of Allah. Then another person arrived and said: Peace on you. And His Eminence replied: And peace on you and the mercy of Allah and His blessings. Then a third person came and said: Peace on you

and the mercy of Allah and His blessings. His Eminence responded: Same to you. Companions asked: Your Eminence, you replied the first and the second with increase, but not the third? He replied: The third one did not leave any salutation for me, so I replied to him a like.

The conclusion is that basically Salaam is a greeting and it is obligatory to reply to it. Other words of the greeting are by way of precaution and one can use them, except for prayer times. Rules of greeting during prayers will be mentioned later, if Allah wills.

Some scholars say that if a person says: *Salaamun A'laikum* or *A'laikum Salaam*; it is correct and its reply is obligatory.

Allamah says: In case he says *A'laikum Salaam*; reply is not necessary, because it is not Salaam, it is reply of Salaam.

This view is supported by a tradition, which Ahle Sunnat have narrated that a person came to the Messenger of Allah (s.a.w.s.) and said: *A'laikumus Salaam* O Messenger of Allah (s.a.w.s.). He replied: *A'laikumus Salaam* is the greeting of the deceased; you should say: *Salaam A'laik* and you will be responded with *A'laikumus Salaam*.

There is dispute whether *Salaamun* or *Salaaman* or *As-Salaam* or *Salaami A'laika* or *Salaamullah A'laika* should be said. The apparent view of Ibne Idris is that no one is particular, which can be said to be obligatory. The command of the verse generally includes all of them and its being obligatory is more apparent.

Thirdly: There is dispute that when a number of people do Salaam, whether each of them are supposed to be replied individually or all together in one reply. It is mentioned in book of *Tadhkirah* that the apparent view of the Allamah is that if the doer of Salaam is one, *A'laikumus Salaam* must be said; and overlooking it if he says *A'laikumus Salaam* to all also, it is correct. When two persons meet each other on the way and both

salute each other the reply of Salaam is obligatory on both. So far was the statement of the Allamah.

It is the view of Ibne Idris and some other scholars that the reply of *Salaam A'laik* is sufficient and this is the strongest and most apparent view.

Thus, in the book of *Husniyah*, Ibrahim bin Hashim, has narrated from Imam Ja'far Sadiq (a.s.) that he said: If a Muslim salutes you, you should respond with *A'laikumus Salaam*; if a disbeliever says *Salaam,* you must respond with: *A'laik.*

Fourthly: In view of most scholars, nice reply is not obligatory; as is clear from the apparent meaning of the verse and traditions. Traditions stating that if the saluter is a believer, a nice reply is obligatory, are from Ahle Sunnat channels and not reliable.

Fifthly: Scholars have claimed consensus that reply of Salaam is Kifai obligation and not universal (*Aini*) obligation; thus, from reply, the duty of others is fulfilled, but the condition is that the giver of reply should be included among those who are saluted. If the saluter wanted to salute only one person, only he should reply. Reply of others will not fulfill his responsibility. When one goes to a group of people, it is detestable to salute only one of them; one should include all in Salaam.

There is dispute whether by the reply of a child, who has reached age of understanding, the duty of others is fulfilled or not. The best option is not to be content with it. And if the saluter is a child, who has not reached the age of understanding, replying to him is not obligatory. There is dispute whether it is obligatory to reply to the Salaam of a child. It seems to be obligatory from the apparent meaning of the verse.

Sixthly: It is famous among scholars that reply of the Salaam must be immediate; delay makes one a sinner. Some say that if one does not reply, an obligatory duty remains on him, like other obligatory duties, till he does not fulfill it.

Seventhly: Most scholars say that it is obligatory to make the saluter hear the reply of the Salaam, except during prayers. Reply of the Salaam should be loud enough for the saluter to hear, if he is not deaf. It is not unlikely that in case of his being deaf, it is obligatory to explain it to him by some action, which makes him fully aware that he has replied to his Salaam.

It is narrated through authentic chains of narrators from Imam Ja’far Sadiq (a.s.) that he said: When one of you salutes, he should do so in a loud voice, so that there remains no scope for complaining that I saluted, but did not receive any reply. It is possible that a soft answer may not be audible to the one, who has saluted; and the one, who is replying, should do so in a loud voice so that the one, who is saluting may not complain that he has not received the reply of the Salaam.

The Allamah says: If someone calls out from behind a wall or a curtain: *As Salaamu A’laikum*; or writes the Salaam in a letter, or sends it through someone verbally, in that case according to some Ahle Sunnat scholars, reply is obligatory. Then the Allamah mentions the preferable option that if the intended person hears the Salaam, the reply is obligatory and in other cases it is not obligatory. This view of the Allamah is strong.

After that he says: Nowadays, it is the habit of the people that they salute at the time of leaving a gathering or returning after a meeting; this is in fact a supplication and not a greeting and its reply is not obligatory, it is recommended.

The author says: It is learnt from the discourse of the Allamah that there is no proof for saluting at the time of leaving.

In the book of *Qurbul Asnad*, Humair has narrated from Imam Ja’far Sadiq (a.s.) that he said: When a person is leaving a gathering, he should say farewell to the members of the gathering by Salaam; thus, if after he leaves, people of gathering have a nice discussion, he will have a share in goodness; and if they discuss something bad, the sin will on them only and this person will not have any share in it.

It is narrated in the book of *Jamiul Usul* that the Messenger of Allah (s.a.w.s.) said: When one of you leaves a gathering, he should say farewell by Salaam to the members of the gathering.

It seems as if the Allamah has considered those traditions weak and like recent scholars, has not accorded any importance to them, but it is not unlikely to reason through those traditions for doing a recommended act and because of the generality of the verse, it can also be interpreted to be an obligation.

Eighthly: Some scholars say that it is unlawful for stranger men to greet ladies; because the voice of women should be concealed from stranger men. Most intellectuals and later scholars have refrained from expressing any opinion about it, as it was mentioned previously that it is not unlawful to hear the voice of a woman, without having any intention of lust, but it is detestable for the woman to reply to the Salaam.

Thus, Kulaini has narrated through good like correct chains of narrators from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (s.a.w.s.) used to salute ladies and replied. Amirul Momineen (a.s.) also saluted ladies, but he detested saluting young women, and remarked: It should not be that I like her voice, and thus, its sin as compared to the divine reward sought from Salaam should be more on me. Perhaps he did this to instruct others. Those who say that it is unlawful to Salute the strangers, on the basis of their statement, there is dispute that if someone salutes a stranger, whether the reply of the statement is obligatory or not. And if a stranger man salutes a woman, there is dispute whether the reply is obligatory or not. The dominant view is that in those cases, reply is obligatory.

Ninthly: There is dispute whether one should salute the Zimmi disbelievers first or not. Most scholars are of the view that one should not; and apparently the type of dispute is not clear and traditions are also mentioned in prohibition, but even if this problem is not social, having certainty about it being unlawful is difficult. In any case, restriction is necessary in it that it is unlawful without need or exigency.

Kulaini has narrated through correct chains of narrators from Abdur Rahman bin Hajjaj that he said: I asked Imam Musa Kazim (a.s.): Sir, if I have some work with a Christian doctor; should I do Salaam to him or not and should I supplicate for him or not? Imam (a.s.) replied: There is no problem, your supplication will not be of any use to him.

Also, a tradition of the same meaning is narrated through correct like good chains of narrators. Allamah says: One should not initiate Salaam to the Zimmi disbeliever and if a Zimmi disbeliever salutes; a disbeliever under protection of Muslims or if a stranger salutes, and later it is learnt that he is disbeliever, he should be replied with salute; that is one should say: May Allah guide you.

Or he should say: May God begin your day in health; or: May God give you a long life. And if it is necessary to reply, he should only say: *A'laik*. [End of the statement of the Allamah.]

It is narrated through correct chains of narrators from Imam Muhammad Baqir (a.s.) that the Messenger of Allah (s.a.w.s.) said: If a Muslim does Salaam to you, you should reply: *A'laikumus Salaam*. If a disbeliever greets, you should just say: *A'laik*.

It is narrated through trustworthy chains of narrators from Imam Ja'far Sadiq (a.s.) that Amirul Momineen (a.s.) said: If you initiate Salaam to the People of the Book, you should say: Tasleem. And if they initiate, you should reply: *A'laikum*.

In another traditional report, it is narrated through trustworthy chains of narrators from Imam Ja'far Sadiq (a.s.) that he said: When a Jew, Christian or idolater greets, and one, who is greeted is sitting; he should say: *A'laikum*.

It is mentioned in another correct like trustworthy tradition that you should say *A'laik.*

Thus, it is learnt from all these reliable traditions that one must not initiate in saluting disbelievers; and there are many traditions regarding this, but there is no problem at the time of

need and exigency. In reply to their Salaam one should say: *A'laik* or *Wa a'laik* or *Wa a'likum*; that is with the Arabic 'waw' (and) or without it.

Some Ahle Sunnat scholars do not regard it lawful to say it with the Arabic 'waw' (and); and in view of some, one can say the full Salaam also; some say that it is detestable and some are of the view that it is unlawful, but abstinence is best. There is dispute in the obligation of one form of Salaam; and the best option is not to abstain.

The explanation of other than the Salaam, which the Allamah has mentioned, according to the author he has not seen it in any book of traditions.

Kulaini has narrated from Imam Ali Reza (a.s.) that someone asked Imam Ja'far Sadiq (a.s.): How do we greet the Jews and Christians? He replied: You should say: May God give you more in your world.

In another tradition, it is narrated from Khalid Khallashi that he said: I asked Imam Ja'far Sadiq (a.s.): When I meet a Zimmi disbeliever, he definitely shakes hand with me. He replied: You should rub your hand on the wall or in the dust. I asked: What is the rule of shaking hand with a Nasibi? He replied: You should wash the hand.

It is narrated from Imam Muhammad Baqir (a.s.) in correct tradition that if one shakes hand with a Majusi, one should wash the hand and perform ablution.

It is mentioned in another tradition that if one shakes hand with Jews, Majus and Christians, one should do so with a cloth in between and if by chance one happens to shake hand without a cloth, one should wash the hand.

Most scholars have interpreted the command of washing when the hand is wet. If it is dry, it should be rubbed against mud and the last rule is based on precaution.

Tenthly: With regard to Salaam and initiating of Salaam, a lot of excellence and divine reward is mentioned; but in this treatise there is no scope to mention all of it.

It is narrated from Imam Ja'far Sadiq (a.s.) that one, who initiates Salaam is more excellent in obedience of Allah and the Messenger.

It is narrated from Amirul Momineen (a.s.) that there are seventy merits in Salaam: from which sixty-nine are for one, who initiates and one for the person who replies.

It is narrated from the Messenger of Allah (s.a.w.s.) that the greatest miser is one, who is miserly in Salaam.

In the same way, a large number of traditions are mentioned regarding expression in Salaam.

Thus, Ibne Babawayh has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (s.a.w.s.) said: Expression in Salaam means not to act miserly in doing Salaam to a Muslim.

It is narrated from Imam Ja'far Sadiq (a.s.) that he said: It is also humility that you should initiate Salaam to whoever you meet.

The Messenger of Allah (s.a.w.s.) said: When you meet each other, you must meet with Salaam and shaking of hands and when you disperse, disperse reciting *Istighfar*.

It is mentioned in another reliable tradition that among the rights of one Muslim over another is that when he meets him, he should salute him first.

Kulaini has narrated from Imam Ja'far Sadiq (a.s.) that Salman Farsi used to say: Fulfill the Salaam of God by expression. Without any doubt, the Salaam of God does not reach the oppressors; that is do not abstain from Salaam fearing oppression of oppressors.

In some traditions certain occasions of exception are also mentioned. Thus, it is narrated from Imam Ja'far Sadiq (a.s.) in

Qurbul Asnad that Amirul Momineen (a.s.) regarded it detestable to reply to Salaam during the sermon of the Imam.

Ibne Babawayh has narrated from Imam Ja'far Sadiq (a.s.) in his *Khisaal* that he said: Three kinds of persons must not be greeted with Salaam: one, who is accompanying a coffin; second one, who is walking to Friday Prayer; third: one, who is in the bathroom.

It is also narrated from Amirul Momineen (a.s.) that the Messenger of Allah (s.a.w.s.) has forbidden greeting with Salaam four types of persons: One: One, who is intoxicated; Two: One, who is drawing a picture; Three: One, who is playing backgammon; Four: One, who is gambling. Imam (a.s.) said: I add the fifth: One, who is playing chess.

It is also narrated from Imam Ja'far Sadiq (a.s.) and he narrates from his holy forefathers that six types of persons must not be greeted with Salaam: Majusi, Jews, Christians; one, who is in the toilet; one, who is seated on a table where wine is served; a poet, who in his poetry attributes wantonness to chaste ladies and those who abuse each other in jest, calling each other bastards.

It is narrated from Amirul Momineen (a.s.) that six types of persons must not be greeted with Salaam:, Jews, Christians, chess players, drunkards, guitar players, and those who indulge in abusing each other in jest.

Moreover, Imam Ja'far Sadiq (a.s.) has narrated from his respected father Imam Muhammad Baqir (a.s.) that he said: Do not greet with Salaam: Jews, Christians, fire worshippers, idolater, those who sit on a table, where wine is served, the chess players, backgammon players and the eunuch; and a poet who attributes loose morals to chaste ladies; and also those who are in prayers, because in that condition he cannot reply; as the Salaam is recommended and its reply is obligatory. You must not salute the usurer and one, who is in toilet or bathroom and one, who is an open sinner. Emphasis has come down regarding saluting the player of chess.

It is mentioned in some traditional reports that even reply to the Salaam of a wine drinker should not be given.

The narrators of these traditions are mostly Ahle Sunnat and they have narrated traditions through many channels on this subject. Some believe that if a person salutes in these circumstances; for example in bathroom, or during the sermon of an Imam, his reply is not obligatory; and it is possible that the prohibition saluting them may be interpreted to be actual detestability. Or may be interpreted in the sense that it will be less in reward; like the Akhund Mulla Ahmad (r.a.) has mentioned both possibilities. There is detestability in saluting in bathroom when the person does not have a cloth around his waist.

From some Holy Imams (a.s.) the occurrence of Salaam in bathroom is proved. It is commonly believed that it is not detestable to salute one, who is in a bathroom.

Different traditions are mentioned in this matter and it is not unlikely that the traditions of prohibition may have been based on dissimulation.

Author of *Kanzul Irfan* says: One, who is playing chess or backgammon or engrossed in music or singing; or busy in vain games of pigeon flying; or other sinful acts, he should not be saluted. I have not seen this verdict in any other book. It is likely that it is better to abstain from saluting on such occasion with the intention of Nahy Anil Munkar.

This author writes: In view of some Hanafi and Shafei the reply of the Salaam is exempted when a person is delivering a sermon or reciting the Quran; or he is sitting in the toilet; or is in the bathroom; but this is incorrect, because a duty is not cancelled due to involvement.

In my view, it is more likely that it is detestable to salute a person, who is praying as it is possible that the concentration of the worshipper may be disturbed; and by replying there may be

interruption of his obligatory act; moreover, this statement and reasoning; both are weak.

Eleventh: Explanation of Rules of Salaam

It is recommended to say Salaam in plural form: Like: Peace on all of you.

Thus, Kulaini has narrated from Imam Ja'far Sadiq (a.s.) through authentic chains of narrators that he said:

Three kinds of persons should be replied in plural: whether they might be solitary.

Firstly: When someone sneezes, he should be told: *Yarh'amokumullaah*.

Secondly: When someone is saluted, he should be told: Peace on you.

Thirdly, when he prays for someone, he should say: *Afaakumullaah*.

In all these three cases, if the addressee is single, the fact is taking into account the accompanying angels and recording angels he is eligible for the plural word.

The saluter should include them as well in Salaam and Dua. On the contrary, he should include all believers. The first view is clearer and it is known that the woman also in case of plural should be saluted with male plural form, as is clear from the statement of some scholars.

It is narrated through another chain from Imam (a.s.) that he said: There are ten rewards for one, who says: *As Salaamu A'laikum*; and there are twenty rewards for one, who says: *As Salaamu A'laikum wa Rah'matullaah*; and there are thirty rewards for one, who says: *As Salaamu A'laikum wa Rah'matullaahi wa barakaatoh.*

The saluter must not mention any more words, and leave the increase for the responder, but it is not allowed to mention more than the prescribed words in the reply also.

Thus, Kulaini has narrated through correct chains of narrators from Imam Muhammad Baqir (a.s.) that he said: Amirul Momineen (a.s.) passed by a group of people. He said: *As Salaamu A'laikum.* They said in reply: *Wa A'laikumus Salaam wa Rah'matullaah wa barakaatoh wa maghfiratan wa rizwanatan*. Imam (a.s.) said: Do not exceed for us the reply, which angels said in response our respected forefather, Prophet Ibrahim (a.s.). The angels had said: *Rahmatullaahi wa barakaatoh Alaikum Ahle Bayt.*

It is recommended that the mounted one should salute the pedestrian; the standing one should salute the one, who is seated; and the smaller group should salute the bigger group; the young should salute the elders; the horse rider should salute the camel rider; the mule rider should salute these two; one who enters a gathering should salute the members of the gathering. If it is vice versa also, it is allowed.

Thus, it is mentioned in many traditions that the Messenger of Allah (s.a.w.s.) used to salute children as well.

Twelfth: The Almighty Allah says:

فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنْفُسِكُمْ تَحِيَّةً مِنْ عِنْدِ اللَّهِ مُبَارَكَةً طَيِّبَةً

"So when you enter houses, greet your people with a salutation from Allah, blessed (and) goodly." (Surah Nur 24:61)

We should know that there is dispute regarding the interpretation of this verse:

Firstly: It implies saluting the occupants of the house as if they as dear as your life; self implies those who are as dear to us as our life as is mentioned in this verse:

وَلَا تَقْتُلُوا أَنْفُسَكُمْ

"And you do not kill one another." (Surah Nisa 4:29)

A greeting being from God is a hint at the excellence of Salaam: That is do not say according to the custom of people of Jahiliyya: *Saba al Khair* etc. On the contrary, you should say: *As Salaamu A'laik*; Allah has chosen this greeting for you and it is a means of blessings and pleasure.

Thus, it is narrated from Ali bin Ibrahim that when companions met the Messenger of Allah (s.a.w.s.) and greeted with: *Anatum Sabaahan* and *Anim Masaa-an*; the Almighty Allah revealed this verse:

فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنْفُسِكُمْ تَحِيَّةً مِنْ عِنْدِ اللَّهِ مُبَارَكَةً طَيِّبَةً

"So when you enter houses, greet your people with a salutation from Allah, blessed (and) goodly." (Surah Nur 24:61)

The Messenger of Allah (s.a.w.s.) said: The Almighty Allah has changed the method of greeting; and has taught a greeting, which is customary in Paradise; that is: *As Salaamu A'laikum.*

Secondly: It implies greeting the family members.

Ibne Babawayh has narrated in *Maaniul Akhbaar* from Imam Muhammad Baqir (a.s.) that he said: It implies greeting the family members, when they enter the house; and they should be replied. This is saluting the selves.

In *Majmaul Bayan* also, this point is narrated from Imam Ja'far Sadiq (a.s.).

Thirdly: It implies saluting Allah when no one is present in the house; one should say: *As Salaamu A'laina Wa a'laa I'baadillaahis' S'aalih'een.*[1]

Ali bin Ibrahim in his *Tafsir*, has explained it in the following way:

When a person enters a house; he should salute whoever is present there; and if no one is present, he should say: Peace on us from our Lord.

It is mentioned in some copies that if he does not find anyone, according to some scholars, he should say: *As Salaamu A'laikum wa Rah'matullaahi wa barakaatoh.* Intended by this should be the two recording angels (*Kiraaman Katibayn*); who are always present with him.

In *Khisaal,* it is narrated through authentic chains of narrators from Amirul Momineen (a.s.) that when one of you enters his house, he should greet his family members and say: *As Salaamo A'laika*. In reply you should say: *Hayyakallaahu bis Salaami was Ahallaka daarul Maqaam*[2].

It is narrated from the Messenger of Allah (s.a.w.s.) that he said: When you meet someone from my Ummah, you should greet him so that your lifespan may increase. When you enter your house, you should salute the family members, so that there is increase in the blessings of your house.

It is narrated from Ibne Abbas that the implication with this verse is that when you enter the Masjid, you should greet the people present there and the third reason is clearer and is supported by reliable traditions. Thus, one should not unduly interpret the meaning of 'selves'.

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[1] Peace upon us and on the righteous servants of Allah.
[2] May Allah keep you alive in security and make the Paradise lawful for you.

On the basis of this, it is not unlikely that only this should be implied: That salute your selves from Almighty Allah; that is say: Peace on us from our Lord, the Almighty Allah; as is clear from the traditional reports of Imam Muhammad Baqir (a.s.).

Thirteenth: From the Imamiyah scholars, no one has any dispute that if a worshipper is saluted, it is obligatory on him to respond in the same words.

There is dispute that if he responds in same words, is the prayer rendered invalid or not. Some say that it absolutely invalidates prayer. In view of some, it does not invalidate absolutely. Some say that if after Salaam and before the reply, he has recited something else, in that case the prayer is invalid; otherwise not.

Some have explained its details in other forms as well, which we have mentioned in *Biharul Anwar* and it is difficult to rule it to be invalid. The recommended option is that one should repeat the prayer if he did not absolutely respond to the Salaam.

Salaam should be replied as soon as one is greeted and delay is allowed only to the extent that it should not be considered that he has not replied. If one is greeted, when one is reciting a sentence; he should respond immediately after completing that sentence.

Fourteenth: It is well known among scholars that when a person is praying and another greets with the words: As *Salaamu A'laikum*; it is obligatory that the reply should be verbatim; and replying *A'laikumus Salaam* is not allowed.

Ibne Idris says: From the words of Salaam, any words can be used to reply, but according to well known view it is preferable and precautionary; and if instead of *A'laikum*, *A'laik* is said, there is doubt whether the reply was complete or not.

If the saluter says: *A'laikumus Salaam*, it is not obligatory to reply. In view of some, if there is intention of Dua from the reply, and he is also deserving of Dua, then reply is necessary.

Allamah (r.a.) has doubt in this matter, but there is dispute in case of reply; whether it is obligatory or recommended. Its being obligatory is not without strength. In case of it being obligatory, whether saying: *Salaamu A'laikum* is exclusive or replying in the like manner is also allowed? It is known through correct traditions that reply in the like manner is better, if it's opposite is also present and the view of choice of both is also not without strength.

Fifteenth: Apart from Salaam, if other greetings like: *Inam Sabaahan* or *Sabbahkumullaahu bil Khair* etc and other such prayer is said, there is dispute among scholars, whether its reply is obligatory or not. The dominant view is that he should reply in the like manner or with better words or with the use of the word of Salaam, because the verse is general.

The same is clear from other traditions also. And if Salaam is said in its reply, it is better that the greeter should reply this Salaam and that is why in saying salaam there is lesser defect than Salaam without replying, although there is more obedience of the Sunnah in this. And if the same words are said to one, who is praying, there will be more chance of doubt in it. Especially, when they are mentioned in Persian or said in a stretched manner. That is to say: Salaam a'laik or something like it.

Ibne Idris and the Muhaqqiq (r.a.) say that replying is not allowed. The Muhaqqiq says: If one says Dua in the instance of his being eligible for Dua or intends Dua from Salaam and not Salaam, in my view it is not prohibited.

The Allamah says: If the person says: *Salaam A'laikum,* the reply should be in the same words and *A'laikumus Salaam* must not be said as it is in contravention of the command of the Quran.

Someone asked Imam Ja'far Sadiq (a.s.): What should one do if one is greeted during prayers? He replied: He should say: *Salaam A'laikum* and not *A'laikumus Salaam,* because when Ammar the companion said Salaam to the Messenger of Allah (s.a.w.s.), he replied in the same way.

The Allamah says: When, except for the word of Salaam, one is saluted with some other word of greeting, he must respond with the same words and keeping in mind the universality of the verse, he can also say: *Salaamu A'laikum*, and if he does not say the word of greeting, saying the word of Dua in reply is allowed, if he is deserving of Dua and the intention is of Dua and not as reply to Salaam, and in that case it would be obligatory.

This problem is very difficult and the reply of Salaam with intention of Dua is not without strength; and if it is with intention of Dua, he say a word of Arabic greeting it is not unlikely that it should be lawful. One, who is involved in such circumstances, it is precautionary for him to repeat the prayer, whether he has replied or not.

Sixteenth: If someone is saluted during prayers, he is supposed to reply in a loud voice, so that as far as possible the doer of Salaam hears it.

From the statement of the Muhaqqiq it is apparently clear that it is not obligatory to make him hear it. He should just say it as he would have done if he were not praying. Or he should make a gesture so that the saluter knows that he has replied. Traditions proving that it is not obligatory to make him hear the reply are perhaps based on dissimulation.

Thus, the Martyr has said: Same is well known among Ahle Sunnat and from the aspect of dissimulation it is that reply is not absolutely obligatory.

The Allamah has said in *Tadhkirah* that if there is risk of harm, he should observe dissimulation and reply in mind, so that he may gain the reward of replying and also be safe from the harm of enemies.

Seventeenth: There is dispute that when this person is in prayer and the other person replies, whether it is recommended for him to reply for it or it is unlawful. Some say that it is recommended, because the order of the verse is unconditional. In view of some, it is lawful with the intention of Dua. Or it is

unlawful as was mentioned before. It is not unlikely that leaving the reply is better.

We have prolonged this matter a great deal, because a person often has to face these situations and many scholars have not paid attention to it.

Some commentators say that this blessed verse is having possibility of the meaning of gift. Therefore, it is best to mention some rules regarding it.

We should know that it is well known among scholars that if a person gives something to another, to give in its lieu is not obligatory.

It is narrated from Shaykh Tusi that gift absolutely demands that a like of it should be returned.

Abu Salah Halabi believes that if one having a lesser rank gifts something to a person of higher stature, it demands that he should be recompensed with a better gift; and he should at least give a like of it; and till he does not, it is not lawful to spend from it. Both these views are unlikely and rare. Its detail is that when someone gives something, he lays the condition that its recompense be given or not given. Or he leaves it without condition.

Thus, when there is no condition the giver's gift would be lawful. Along with the choice of invalidating the exchange and when recompense is a condition, acting on this condition is necessary and in instance of like recompense, he will have to give that stipulated thing and if the acceptor of gift gives a conditional thing to the giver, it will be obligatory for him to accept it. This contract cannot be invalidated, but there is dispute whether the giver is under obligation to accept it or not.

Apparently it is not necessary: he can accept it or reject it. If the giver of gift always gives the recompense and when there is absolute condition of return; and nothing in particular is mentioned. Thus, any amount etc. if accepted mutually; only that much is necessary. If they are not mutually agreeable, it is

apparent that it is necessary for the taker of gift to return the gift or to pay its cost.

There is dispute whether the cost should be according to its original or actual value if he likes to continue the endowment. There is also dispute whether the taker of the gift is obligated to fulfill the condition or has choice to either accept or return the same thing. This problem is having many further branches.

It is well known among scholars that it is unlawful to face Qibla or keep ones back to Qibla when one is defecating or urinating. In view of some scholars it is detestable.

It is unlawful for a ritually impure person (*Junub*) to touch verses of Quran or names of God; and in that condition it is also unlawful for him to touch the names of the Holy Imams (a.s.).

Also, it is unlawful for him to read the Surahs, in which there is obligatory prostration (*Wajib Sajdah*) in that condition. On the contrary, to read portions from them is unlawful.

It is absolutely unlawful for him to enter Masjidul Haraam and Masjid of the Holy Prophet (s.a.w.s.) in that condition. He is also not allowed to stay or to leave anything in other Masjids as well. It is better that he should not visit tombs of the Messenger of Allah (s.a.w.s.) and other Holy Imams (a.s.) in this condition. There is dispute whether it is allowed for him to touch the text of Quran or not; it is precautionary that he should not touch the text of the Holy Quran and holy names.

It is unlawful to beat or torture the wife or slave without any fault or without any dishonesty. To punish them more than need is also not allowed. Some scholars say that a child or slave should not be given more than ten lashes. However, most scholars regard it as detestable. It is mentioned in a traditional report that the lawful extent of their punishment is five or six lashes. It is mentioned in another traditional report that in beating a child to discipline him, three lashes is the limit.

It is mentioned in correct traditions that the slaves must not be punished with legal punishment as long as you don’t see the

crime deserving of it; otherwise the penalty for the beater is nothing, except that the slave should be emancipated.

Its being obligatory is proved from the statement of Shaykh Tusi. It is mentioned in another genuine tradition that a person can punish his bachelor slave with a maximum of ten lashes.

Shaykh Yahya bin Saeed has written in *Jame* that the statement of a child regarding a gift and regarding permission to enter the house is sufficient.

Among the prohibited acts is hunting in the holy sanctuary in the pilgrim garb (*Ihraam*) or without it. And in condition of pilgrim garb (*Ihraam*) other than the holy sanctuary hunting in the wilderness is also prohibited.

Every impure thing is unlawful, whether it is originally impure or it has become polluted by an impurity. Or a compound, in which something unlawful is mixed, it is unlawful.

To come to the rescue of the oppressed and to remove oppression from him to the extent of ones capability is obligatory; and if one does not have the capacity of warding off, it is unlawful to be present there at that time.

To narrate a fictional dream or quote from someone else is also not lawful. To listen to those, who are not willing to divulge, is unlawful.

It is mentioned in some traditional reports that if woman sits at a place and she goes away from there; as long as that place remains warm, it is unlawful for a man to sit there; and he can sit there after it has cooled. According to some it is detestable.

In the book of *Kafi*, Abu Salah Halabi has included the following things as unlawful; that is all the acts, which are immoral (bad) are unlawful:

For example: To instigate a person to an evil act or to dissuade him from some good deed; to participate in bad deeds, without regarding them as bad. To praise one, who deserves condemnation; to condemn one, who deserves praise whether

this praise may be in prose or poetry; using instruments of vain pastimes and gambling things; to make idols or crucifixes; to make prohibited drinks and their accessories; to manufacture unlawful medicines; to manufacture poison; to keep in captivity wild beasts or poisonous animals; to castrate animals and to slaughter animals not sanctioned by Shariah.

Also, to torture animals in a way prohibited in Shariah; to forcibly extract labor from them more than what is allowed in Shariah; to make ladies ornaments for men; to make tattoos on faces of women; to decorate the Masjid or the Quran with gold; to make worship houses for deviated groups like Christians, Jews and fire worshippers etc.

Also, to use a sling or bow; to gather anti-social elements for committing sinful acts; to cooperate with evil-doers; to support practically or verbally; or to advise the forceful occupants of countries and territories; to compile and write things of infidelity and deviation and to write that which casts aspersion on the reasonings or beliefs or believers. If it is for objection and refutation there is no problem; to make effort in acts, which are bad according to reason or religious texts; to participate in sinful gatherings and rave parties etc.

To deliver a wrong verdict or to give a verdict in a matter one does not have any knowledge about.

To memorize or make others memorize unlawful matters.

To make an intention of committing an evil act and to despise obligatory things.

To sell things, whose unlawfulness is proved or to take recompense for making them or teaching them. To learn or memorize them or to accord respect to them or to preserve them.

To other help others in that matter practically or verbally or take some payment for it; all this is unlawful. And in the same way, accepting payment for teaching religious knowledge, for teaching method of worship and giving of verdict; teaching Quran recitation; leading Friday Prayer or congregation Prayer

or reciting Adhan or Iqamah; giving of funeral bath; or shrouding, burial and reciting the funeral prayer. To take payment for all these is unlawful.

In the same way, it is unlawful to accept payment for making Jihad against infidels, enjoining of good and forbidding of evil, encouragement of worship acts; etc.

Sodomy is unlawful as are its prefaces, like embrace and kiss etc; and even to sleep with that person in the same blanket.

It is unlawful to have intercourse with animals.

Masturbation is unlawful.

All the prefaces leading to fornication: looking with lust, embracing, kissing, talking, being alone, to lie together; all these are unlawful.

Sexual intercourse is also unlawful with the wife when she is in menses or post natal bleeding.

Sexual intercourse is also unlawful with the wife if she is having Istihaaza bleeding.

Sexual intercourse is also unlawful with the wife if a person has done Zihar with her by saying to her: Your back is like the back of mother; till the penalty is not paid.

If a man has intercourse with a woman thinking that she is unmarried, then till she is not quarantined, intercourse with that man is unlawful.

Sexual intercourse is unlawful in the pilgrim garb (*Ihraam*) till one comes out of it and in the same way, with a person who is fasting, till one does not end his fast.

After purchasing the slave girl, till she does not do quarantine (*Istibra*) it is unlawful to have intercourse with her.

In case of purchasing a pregnant slave maid; it is unlawful to have intercourse with her till she is free of the pregnancy.

For one, who makes allegation of adultery on his wife when she is deaf and dumb, she would become unlawful for him from the time he makes the allegation.

After that he has discussed the problems of lineage, nursing and unlawfulness of narcotics and has also mentioned some detestable acts. Since we have already mentioned them above, we do not mention them again. The problems discussed in this regard are according to the well known view and some are opposed to it, but since Abu Salah Halabi has, as compared to other scholars, investigated these issues more, to act on his view is most probably the better option and is nearer to precaution. That is why we have quoted his statement here.

The taboos that we have discussed here, all this is part of total divine laws; their detail and commentary is not possible in multiple volumes also. For example, regarding prayer, in spite of the fact that the complete investigation was done and a thousand obligatory acts are mentioned and leaving each obligatory act is unlawful. Then if it invalidates the prayer, it is a greater sin.

Scholars have mentioned around three thousand recommended acts of prayer along with prefaces and conditions, and then the performance of each obligatory act is itself obligatory and leaving it, is unlawful. From denial of every recommended act that it is obligatory is innovation and unlawful.

In the same way, is fasting, Zakat, Itikaf, Hajj; there are thousands of rules with regard to each of them; and denial of each of them is a Taboo.

In the same way, other rules regarding different circumstances of man, for example to enter the house or regarding behavior with the family members; many obligations are there upon him; like providing maintenance to parents, according respect to them and not to speak to them in a loud voice and say ugh to them. If they abuse, we should bear it with patience and we must not confront them.

In the same way, it is the duty of father to provide food and clothes to the children and not to harm them; and also not to harass them, which might lead to their disobedience and to train and educate them in the best way; to make them habitual to perform obligatory acts and to avoid the unlawful acts; to teach them the rules etiquettes and fulfill the needs of their upbringing in the best way. In addition to this, there are many rules regarding these issues.

With regard to the wife, it is ordered to provide her maintenance and not to force her to difficult tasks; and to be patient on her harshness and not to cause her undue harassment; also to sleep with her every fourth night and at least to have intercourse with her once in four months. Such other rules, which are mentioned in books of traditions and if one is having multiple wives, he should be fair with them in distribution and other issues.

If one is having slaves, one should not take heavy labor from them and conduct with them with kindness and not allow them to remain hungry or unclothed. There are many such laws.

One should fulfill the rights of servants, retainers and neighbors. If one of them is hungry, he should feed him and not to deny them the necessities of life (*Maoon*). For example: bread, yeast, salt and water etc. and if they are in need of carpet or utensils etc. one should not deny them. Maoon implies these kinds of things.

The Almighty Allah says:

فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾
الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾ وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾

"So woe to the praying ones, who are unmindful of their prayers; who do (good) to be seen, and withhold the necessaries of life." (Surah Maoon 107:4-7)

It is narrated from Imam Ja'far Sadiq (a.s.) that he said: Maoon is a loan you give to another, and it is a good turn you do with others; and the necessaries of life you lend to the neighbor is also included in Maoon; and it is equivalent to Zakat. The narrator says: I said: We have a neighbor; when we lend something he returned it broken or spoilt; so is there any problem if we abstain from giving it to him? Imam (a.s.) replied: If this is the case, then there is no problem if you don't give.

In addition, there are some rights of animals a person keeps in his house. It is obligatory to give them fodder and water; and a burden beyond their capacity should not be loaded on them and they must not be beaten up unjustifiably.

It is mentioned in a traditional report that the Almighty Allah chastised a woman, as she had starved a cat to death.

In the same way, there are numerous rights of the family members and most of them are obligatory as well. We have been content to mention only some of them. In the same way, are the rules of conduct while going out; and with friends and enemies, disbelievers and Muslims, acquaintances and strangers; in attending gatherings and walking on the roads, regarding which traditions are mentioned in the Book of Ishrat.

That is the rights of doing a good turn to relatives, companions, friends and rights of brothers in faith; rights of one Muslim over others; rules of conduct with Zimmi disbelievers; condemnation of behaving with malice and jealousy with Muslims; prohibition of tale telling; picking faults or of exposing the defect of others.

To make allegations or think ill of someone; to be bigoted against someone; whether it be with an ordinary member of public, with a citizen or one residing in the locality or society; to display arrogance or show off in speech, behavior or dressing; to be hateful of someone without any reason; to do something foolish.

Or to abuse anyone; to make lewd comments; to beat up anyone unjustifiably; to behave harshly and to do injustice or treason; to boast having committed vain things; to instigate others to disobedience; to issue a verdict without knowledge; to help oppressors or to approve their acts and to openly commit unlawful acts. And many such kinds of issues are mentioned, on which severe chastisement and threat of punishment is recorded.

For example the obligation of enjoining good and forbidding evil: and to love for Allah and hate for Allah and to be furious in the way of Allah; to be lenient with someone with regard to an issue of God; to force ones family members and children to divine obedience.

There are rules of conduct with Zimmi disbelievers and observation of their security and not breaking the oaths given to them. To observe dissimulation with opponents or tyrant rulers in circumstances where there is risk of death; dissimulation is unlawful in killing; to cut off a physical part or blind or to commit a similar act; there is dispute in lawfulness of dissimulation. And that on the occasion of dissimulation, it is lawful to give a false testimony, but in case when there is risk of someone getting killed and for removing oppression and harm of a tyrant from oneself or another believer, it is lawful to take a false oath; but in those two instances as far as possible, one should observe Toria[1].

For example, a property of a believer is there with another believer; and the oppressor intends to seize it by force; one can say in Toria, that his property is not with him and the intention must be to say: His property, which can be given to you, is not there with me. In dissimulation it is also allowed to utter words of disbelief, as Ammar Yasir had done and the Almighty Allah mentioned the excuse of the dissimulation of Ammar. In the same way, dissimulation is lawful in abusing the Holy Prophet (s.a.w.s.) and the Holy Imams (a.s.).

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[1] Saying one thing, but implying another.

But it is clear from some traditions that dissimulation is not lawful in declaring immunity from them. In some traditions, the justification of this is mentioned. The conclusion of reconciling the traditions is that one should not practice dissimulation in abusing and one should accept being killed as the respected father of Ammar did. One should pray to the Almighty Allah to keep oneself safe from such calamity, but he can also resort to dissimulation, as Ammar did.

It is mentioned in some traditional reports that dissimulation is not lawful in drinking wine and other intoxicants, but its lawfulness is well known among scholars; and they have explained away traditions that do not mention it as lawful.

Scholars have allowed drinking of medicines containing unlawful material; but some traditions of unlawfulness are also mentioned, especially regarding wine. Thus, it is extremely difficult.

A lie, in which there is a great exigency, by way of dissimulation, is lawful; but as far as possible, it should be in the form of Toria and should be Shariah sanctioned. For example, one is busy at home in important work and some people come to meet him, which will disturb his work; he sends information to them that he is not present, but the intention is that he is not there in a particular place.

It is mentioned in traditions of Ahle Sunnat and Shia that on Judgment Day, every falsehood will be questioned; but three kinds of lies will not be interrogated: one is that in times to battle he says something that reveals his intention and the opponent should conclude something else; second: a person, who wants to effect reconciliation between two persons, and he says on behalf of one something that he has not said. Thirdly: One, who promises his family members something under exigency and he does not fulfill it.

As lying is justified under exigency, in the same way, truth, which creates mischief among the believers, is not lawful.

With regard to breaking of promise, it is well known among scholars that it is detestable; but if it is a condition made necessary in some contract or transaction, it is necessary to fulfill it. It is proved from many traditions and verses of Quran that breaking of promise is not lawful, unless Insha Allah was said at the time of promise, or some evil will be created by fulfillment of promise.

We have mentioned further details of these laws in *Sharh Kafi* and *Biharul Anwar*.

Among the obligatory acts is adopting aloofness from Sufis etc. and to keep away from them and to avoid according respect to them.

It is not possible to mention all unlawful acts in this treatise. We have learnt that there are numerous laws for man in every circumstance: verbally as well as practically; whether he is at home or outdoors. There are different rules of interaction with every class of people: for example there are different rules of conduct with the wife, children, slaves and servants; they are different for Muslims and non-Muslims. There are different rules with the righteous and different for dealing with sinners and anti-social elements. There are different rules of conducting with oppressors.

One should not think that obligation is only for prayer, fast, Hajj and Zakat and prohibition is not restricted only to adultery, sodomy and wine. No, rather one should always beware and must observe his circumstances all the time. He should ponder on each of his act and word. He should avoid what he finds to be against divine law. If he unintentionally commits a mistake, he should make up for it and seek forgiveness from God. The above mentioned issues are only a part of the divine laws, some of which we have explained.

Especially the Chapter of Social interaction is so vast that there are different rules for every class and people of every age. Transactions, exchanges and every kind of relations; some of them being obligatory, some unlawful, some recommended,

some detestable, some lawful; thus, it is obligatory to be aware of them and to act on them. One should have knowledge of rules applicable in every situation and then act according to it.

Thus, Amirul Momineen (a.s.) said: O traders, you should first learn the rules of business; and then undertake trading. Indeed, the trader is a sinner and the place of the sinner is in Hell, except for one, who acts on truth; one, who gives the right and takes the right; because there are many kinds of sale and purchase: some of them being lawful, some detestable, some lawful and some recommended; regarding each, there are many rules. If someone regards a lawful as unlawful and unlawful as lawful, he is deserving of divine chastisement. One, who regards unlawful as lawful, due to ignorance will also be involved in chastisement. He will have the right of others on him.

In the same way, there are numerous rules of the lawful and prohibited in issues of hiring, loans, mortgage, arbitration, trusts, lease and partnerships. Similarly, there are different rules of marriage, divorce, nursing, allegation of adultery, Zihar and *Ilaat*[1] and matters related to sex, opposing whom leads one to fall in sins. Also, there are rules and regulations governing the ownership of male and female slaves etc. and their emancipation, gradual freedom-buying and management.

There are laws related to hunting and lawful and unlawful slaughtered animals, as well as foods and drinks, which are necessary for man every moment.

There are laws of inheritance, as the Almighty Allah distributed the property of the deceased among his heirs with justice; it should be acted upon. One, who opposes them will be a sinner and will be indebted to the Almighty Allah and the rights of people with injustice and the burden of wrongful appropriation in it will remain on him; and he will be guilty of creating innovation in religion. Thus, Ibne Khattab through his personal conjecture and malice to religion, created innovations

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[1] Vow not to cohabit with the wife for four months or more.

like *Awl*[1] in inheritance and shares of male and female heirs; and till Judgment Day he corrupted the religion of Muslims.

In the same way, there are laws of Shariah for inheritance, retaliation, blood monies, legal punishments; archery and horse race; this shows that all books of jurisprudence and tradition are filled with divine laws of the lawful and the prohibited and rules and Sharai duties are there in large numbers; which are beyond computation. It is impossible to mention them in this treatise.

By writing this much, it was aimed to hint only at some of them so that the seekers of truth should know that it is not easy to obey the laws of God. On the contrary, to obey the Almighty Allah and to tread the path of business is extremely difficult. Without divine help one does not get this honor. Man is always helpless that he should turn to Him in repentance and helplessness; he should not be proud of his defective acts. The Almighty Allah says: When Satanic thoughts occur to the pious, they turn to Allah and become aware and then they become owners of insight.

The prophets and successors are emphasized more to act on these laws. It is their duty to teach them to the people and implement those laws among them. One, who opposes, should be punished in the legal way. In absence of those personages, those responsible for most of them are scholars and narrators of traditions, because they are protectors of faith and representatives of the Holy Imams (a.s.). It is obligatory for everyone to cooperate with them in implementing these laws, and to refer to them in every matter and to obey their commands.

Thus, it is mentioned in reliable traditions that one, who rejects their command, has rejected our command and rejecting our command is equivalent to attributing a partner to Allah.

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[1] Reducing the shares of all heirs.

Part Two: Necessity of Repentance and its conditions; Sins to be repented for

There are many sub topics of this chapter:

Topic One: Obligatory nature of repentance

We should know that no one has any dispute about repenting from sins. There is only dispute in the fact whether it is necessary for all sins or sins, which do not take a person beyond the pale of Islam. That is, what the Almighty Allah does not overlook, because it was mentioned previously that in the instance of abstaining from greater sins, the Almighty Allah overlooks the minor sins. And whether they should also repent from sins, which take one out of the pale of Islam or not?

Most scholars say that repenting from them is not necessary; but the better option is that man should always feel remorse for his sins and always pray for forgiveness. He should also ponder on the circumstances of those, who are proximate to God; that how they wept and repented for years for having committed the least detestable act or leaving the better option. And then their repentance was accepted.

He should also know that the result of sin is not only in the hereafter; on the contrary, sin darkens the heart of a person and keeps him away from the honor of proximity with court of God, and deprives him from becoming worthy of divine graces. It does not allow him to achieve divine sense (*Taufeeq*) and gives Shaitan the chance to dominate man. It makes him dare to commit other greater sins. And also to consider any sin paltry tantamount to insistence on sin and insistence on smaller sin is itself a greater sin.

Worldly calamities often befall man due to sins. Thus, the Almighty Allah says:

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ ﴿٣٠﴾

"And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He pardons most (of your faults)." (Surah Shura 42:30)

Imam Ja'far Sadiq (a.s.) said: Fear the sins and do not regard them as paltry; as they will not be forgiven. Someone asked: Which are they? He replied: It is that a person commits a sin and says how nice it would have been if other than this, I had no other sin on me?

It is narrated from Imam Muhammad Baqir (a.s.) that he said: Insistence on sin is that a person commits a sin, but does not repent for it.

It is narrated from Imam Ja'far Sadiq (a.s.) that he said: Nothing corrupts the heart of man, except that he commits a sin and the sin affects his heart; till it blinds the heart and truth cannot stay there; and he should turn away from God and be engrossed in the temporal world.

He also said: No vein is restless and no stumble occurs, and there is no headache, and no illness befalls, except as a result of the sin, which a person has committed and the sins the Almighty Allah forgives, are more.

He also said: Sin deprives one from sustenance and it is due to sins that a person is deprived of the Midnight Prayer.

He said: The Almighty Allah does not take back any bounty, except because of sin.

It is narrated from Imam Muhammad Baqir (a.s.) that he said: There is a white dot and effulgence of faith in the heart of every believer. When he commits a sin, blackness appears on the white spot and covers it up entirely. If he repents, that blackness disappears, but if he does not, and continues to sin more, the

blackness becomes permanent, till the whiteness of effulgence of faith is covered up completely. When a person goes on committing sins and reaches that stage, then goodness does not approach.

There is dispute among scholars whether when a person has repented from a sin, should he continue to repent for it or the first repentance is sufficient.

Khwaja Naseerudin Tusi and the Allamah says: It is obligatory to continue repentance forever; because remorse for a bad deed and leaving the bad intention is always obligatory, but there is some doubt in this matter; because it is clear from traditions and verses that the seeker of repentance is freed of chastisement on the first Taubah.

Also, it is not known whether remorse and leaving the intention of sin will remain there forever or not; and the intention of sin is definitely evil, but till the sin is not committed, the intention of sin is forgiven, as will be mentioned later. Leaving of remorse is also same; because both of them do not mostly separate from each other. Even if we suppose that he gets some punishment, even then acting on it, will be a part of Taubah, but eligibility of chastisement for the first sin is not proved and even these two gentlemen will agree.

Topic Two: Selective Taubah

There is dispute among theologians whether selective Taubah - to repent for one sin and not to repent for other sins - will cover all the sins or not. Or that he should repent for all sins? Allamah Naseeruddin Tusi and some other scholars say that repentance is valid only if it is sought for all sins.

According to Allamah Hilli and some other scholars; repentance for some is sufficient for forgiveness of all sins. That is they regard selective Taubah valid.

The author says: The second view is correct, because if it is not so, it necessitates that an infidel, who has recently embraced Islam and has repented from infidelity; but did not repent from other sins like lying etc. his repentance will not be accepted and if his repentance is not accepted, he will remain eligible to remain in Hell forever.

Also, there is dispute whether Taubah is correct for a stipulated time: for example he says at the time of Taubah that he will not commit that sin for a year.

The fact is that such a Taubah is invalid, because there is condition for Taubah that he should not commit that sins his whole lifetime again.

There is also dispute in the matter whether collective repentance for all sins is sufficient or at the time of repentance each sin should be mentioned separately. The stronger view is that collective repentance is sufficient, especially when one does not remember all the sins in detail.

Topic Three: Meaning of Taubah and its conditions

Some scholars say that at the time of Taubah one should have an intention that this is act is a sin and it is prohibited and I repent for having committed it; and not because one regards it to be harmful or painful.

For example, if he repents from drinking wine, because it is harmful, it will not be Taubah. On the contrary, when it is known that it is a sin, he should repent from it immediately.

Most scholars are of the view that the condition of Taubah is not having intention of committing it again.

That is, he should be determined firmly not to commit that act again, but in view of some, there is no condition as remorse necessitates this intention. Thus, it is narrated in traditions that remorse is sufficient for Taubah.

Some scholars say that Taubah is valid in three ways:

Firstly: To regard sin as being harmful to oneself.

Secondly: He should know that sin is a barrier between him and the Almighty.

Thirdly: To think it is a mortal poison for one, who commits it.

When one is aware of these things and one becomes certain of them, another condition will develop automatically, through which one will be aggrieved of having displeased the beloved: that is the Almighty Allah. First, he will feel remorse for sins. Thus, that remorse is known as regret and feeling sorry.

After that a third condition develops; through which he will automatically have intention of three things: One is that he should leave the sin he had committed; secondly: with regard to the future, he will not do that again all his life; thirdly: With regard to the past, he will be of the view that he should make up for it somehow.

For example, if one has omitted some worship act, he should fulfill it. Or if he is under some debt; he should repay it. Thus, these three things: that is knowledge of harmfulness of sin, regret for having committed it and intention of these issues is achieved in sequence. On some occasions, all three of them are collectively called as Taubah; and most of the time, only regret is called Taubah.

They regard cognition of these matters to be a preface of Taubah and the aim, which is created in a matter, is called as its result. In some instances they interpret the compound of regret and aim to be Taubah.

Since Taubah is included among worship acts, the conditions of worship should be observed in it. Thus, the first and the best condition of worship is sincerity: that is why Taubah should only be for the Almighty Allah. There should not be the slightest interference of show off in it, because desire of the hereafter and aim of escaping of Hell is opposed to sincerity.

In this instance also, it is observed that the aim of Taubah should not be achievement of Paradise or deliverance from Hell. A repentance having this intention is incorrect.

But this view is invalid; and there are many evidences for its invalidity. One understands the meaning of intention, knows that with regard to most creatures, the highest level of intention is this only; that he should have one aim from both the issues.

On the contrary, to lay a condition among general public without these two issues is beyond human capacity and in *Al-Kafi* it is narrated from Imam Ja'far Sadiq (a.s.) that one, who abstains from wine even for other than Allah; the Almighty Allah will bestow him with the cool and sealed wine of Paradise. It is possible that the Almighty Allah has reserved this kindness for abstaining from wine, although there is no real Taubah in this instance.

Topic Four: Types of sins to be repented

Most Imamiyah scholars, jurists and theologians say that if sins are repented for, there is no need of any other thing; it is sufficient only that after quitting it, one should be determined not to do it again.

If other than Taubah something else is required, that is he is liable to restore the right of God or right of the servant. Or if some monetary right is there on him, then it is necessary that along with Taubah, he should also fulfill this right; and in some cases he has the choice of only repenting. Or he should fulfill the religious command in order to make up for it.

For example, in fulfillment of monetary rights of Allah, it is obligatory to free a slave; if he is able; otherwise he should repent. In non-monetary rights of Allah, one is that, in which legal penalty is fixed; and one, in which there is no legal penalty. Thus, if a legal penalty is fixed, and he has committed this sin, he has the choice of appearing before the Imam or the

representative of the Imam, or he should repent and must not reveal the sin.

In the first case, if the religious ruler does not get the proof of sin, he will not punish and the sin will remain; but through Taubah there is no possibility that it will remain after that, if Allah accepts. If in the instance the legal penalty is applied, and there is no repentance, whether the sin is cancelled or not; it is a difficult matter. It is apparently concluded from most traditions that the sin is erased after legal penalty is implemented, because it is unlikely from the divine mercy that Allah should punish in the world as well as in the hereafter.

Thus, it is narrated through good chains of narrators from Humran that he asked Imam Muhammad Baqir (a.s.): Would a person, who is stoned for adultery in this world, be punished on the Judgment Day or not?

Imam (a.s.) replied: It is unlikely from divine mercy.

It is narrated from Amirul Momineen (a.s.) that he said: Sins are of three types: (1) Forgiven sin (2) Unforgiven sins (3) Sins, about which there is hope as well as fear for its doer.

The forgiven sins are those, which the Almighty Allah punishes the sinner in this world for, because it is against His forbearance and kindness to punish His servant twice for the same sin.

Unforgiven sins are rights of others and oppressions that one has committed, because the Almighty Allah has sworn by His might and majesty that he will not overlook any oppression of any oppressor.

Third are those sins, which the Almighty Allah has concealed from others, and given the sinner an opportunity of Taubah; that he should fear the Almighty Allah and be hopeful of His forgiveness. We also hope for divine forgiveness and are terrified of His chastisement.

The author says: Fear is from the aspect that there is possibility of dispute in the conditions of Taubah. And there is

right of God in the sin, and there is no legal penalty for it, for example, missed prayer, which should be fulfilled at another time; or not paying Zakat; or the Qadha of fasting. Or leaving of prayer, whose Qadha is not possible; like the Eid prayer; thus, Taubah is sufficient for it.

In rights of people, if it is monetary right, he should repay the money and it is obligatory to be free of responsibility and if the owner of the right is dead, his heirs will be present, he should repay it to them; even if the debtor may not be present. On his behalf, his heirs or others, who have discretion on his property, should repay his debt. If he does so, that person will be absolved of his duty in the hereafter.

In the instance that this right is not fulfilled, he will be liable for it on Judgment Day.

There is dispute as to who will be demanding his right there. Most scholars say that the first rightful will be the claimant.

A tradition on this same point is narrated through correct chains of narrators from Imam Ja'far Sadiq (a.s.). Some say that the heir of the last level will be rightful claimant.

Does the Imam have the last right of inheritance? In view of others it is the right of the Almighty Allah. If his heir is not found, it is necessary to make an intention that he will return it when he finds the heir. And if there is no hope of ever finding the owner, he should give that money in charity. If after giving it away in charity, the original owner appears and he does not approve that charity, it is obligatory to restore it again.

When one is indebted of non-monetary thing; for example he has deviated someone. It is necessary for him to guide him to the truth and remove him from false beliefs. And if that is not possible; regarding that it is mentioned in some traditions that as many persons have been misguided by him, till all of them do not return to guidance, the Taubah will not be accepted.

Most scholars think that it implies that Taubah will not be perfect.

When a person is liable to pay blood money he should surrender himself to the heirs of the slain. For example, if he has killed the father of someone; he should approach his son and say: I am the killer of your father, kill me instead of him, accept the blood money or forgive.

Or if for example he has cut off a part of his body; he should go to his heir and say: I have done this, take retaliation from me, accept the blood money or forgive; and if it is a right, whose legal penalty is fixed; for example if one has abused someone and one, who has been abused knows that he was abused as such. Then he should be given the choice to punish or to forgive. And if he is not aware of it, the scholars have differing views in this; whether he should be informed or not. Some say that it is a human right and till he does not forgive, he will not be forgiven.

Khwaja Naseeruddin Tusi, Allamah and most other scholars say that he should not be informed, because it will refresh the pain of the right holder and enmity will be created. Obtaining a brief pardon is sufficient, if possible. If, God forbid, one has committed fornication with the wife of someone, since a human right has been trespassed in this as well, the same procedure must be followed. Same is the rule with regard to backbiting.

Kulaini has narrated from Imam Ja'far Sadiq (a.s.) that someone asked the Messenger of Allah (s.a.w.s.): What is the expiation of backbiting. He replied: When one recalls it, one should seek divine pardon for it. In this case it seems that the person whose backbiting is done, is unaware of it.

Khwaja Naseeruddin says in *Tajreed*: If the person, whose backbiting is done, learns about it, it is obligatory to seek his pardon.

The Allamah says in *Sharh Tajreed*: In the instance of his being aware, seeking pardon is obligatory, because he is caused

grief and it must be corrected. In case he is not aware, there is no need to seek his pardon, because he was not hurt in any way, but there should be regret and remorse from the Almighty Allah in both cases and one should make a firm intention never to commit it again.

In *Misbahush Shariah*, it is narrated from Imam Ja'far Sadiq (a.s.) that he said: If the person, whose backbiting is done comes to know about it, there is no solution, except that his pardon should be sought; and if he is not informed, the backbiter is supposed to continue praying for divine pardon in his favor.

Shaykh Zainuddin (q.s.) says: Two traditions are there regarding the expiation of backbiting: One is to seek divine pardon in favor of the person whose backbiting is done; second that if there is some monetary right on someone or there is some right with regard to respect or honor, he should get it pardoned from the owner of the right, before that time comes, when he will not to give as expiation and the holder of the right will be given his good deeds and if he does not have good deeds in his account, the sins of the right holder will be added to his account.

These two traditions can be reconciled that pardon should be sought in case the concerned person is aware of backbiting; and it is possible for the backbiter to get pardon. The prayer of divine pardon is in case when getting pardon is impossible for the backbiter.

We should know that following are the conditions for proving repentance or mere regret or remorse accompanied with a firm intention to never commit it again is sufficient as repentance; and to perform the above mentioned acts are other obligatory acts. There is dispute in this among scholars. The second view is more popular among them. That is there is no condition, on the contrary, they are going to complete the repentance; if he does not, he will not be liable for chastisement of leaving repentance. Rather, he is not even liable for chastisement of leaving these acts.

It is proved from some traditions that there are conditions and this procedure is nearer to precaution.

Topic Five: Time of Repentance

No one has dispute that repentance is obligatory immediately and delay is a sin, because sin is like a fatal poison. Like one, who has ingested poison needs immediate treatment to save his life; in the same way, the sinner is supposed to repent as soon as possible, so that the sin many not prove fatal for him.

Delay in repentance is another sin. He will have to seek pardon for this as well. If then if he delays, he will be liable for two more sins: and they will go on multiplying and in an hour will reach a figure difficult to compute. And since repentance is possible in half of a minute or even a third or fourth part of a minute; if this is accounted for it will reach such proportions that except the Almighty Allah, no one can compute it, what to say if day, month or year is distributed on the sins and then innumerable sins are included in them.

Thus, it is concluded that just as we cannot compute divine blessings, in the same it is impossible to compute the sins of a person. Some scholars say that one, who delays repentance intending to do it later, definitely falls into one of the two dangers, and they are such that even if he escapes one of them, he will definitely fall into the other.

Firstly, it is possible that death might take him away before he can repent; and thus, he will lose the chance of being pardoned and the door of repentance will close; and the time will come, regarding which the Almighty Allah says:

وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ

“And spend out of what We have given you before death comes to one of you, so that he should say: My Lord! why didst Thou not respite me to a near term?” (Surah Munafiqun 63:10)

Some commentators say in the interpretation of this verse that in the last moments, when the veil is removed from the person, he says: O angel of death, give me respite for a day so that I may seek the pardon from my Lord, take some provision of good deeds. The angel of death replies: The days of your life are over and the door of your repentance is closed. This reply causes choking in his throat and he begins to swallow the draughts of regret and despair. Then mostly at this terrible moment, the accursed Satan even destroys his faith. We seek the refuge of Allah from this.

The second peril in delaying repentance is that the darkness of sins increases and becomes more established on the hearts; it is impossible to remove it, because when a person commits a sin, dust and blackness appears on the heart like vapor gathers on a mirror. If the same continues, it becomes absolutely hazy; and if it is kept like this for sometime, this haze enters the mirror and spoils it forever; and then it is not possible to clean it in any way rendering it useless.

In the same way, when sins affect a heart continuously and it is not compensated with good deeds, it becomes so firmly entrenched that it is not possible to remove it. Thus, the Almighty Allah says:

وَطَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾

“And Allah has set a seal upon their hearts so they do not know.” (Surah Taubah 9:93)

As it is mentioned in tradition the condition of this heart worsens to the extent that the laws of Shariah become trivial in the view of this man and he begins to despise divine commands.

He washes off his hands from faith. May Allah keep us and all believers secure from this condition.

We should know that the last time for acceptance of repentance is the time when man becomes certain of his death and he can see the issues of the hereafter: That is he can see the angel of death; and his abode after his death: Paradise or Hell is shown to him; or he sees the Messenger of Allah (s.a.w.s.) and the Holy Imams (a.s.) as they arrive at the time of death.

There is consensus of scholars that repentance of that time is not of any use, as the Almighty Allah says:

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ ۚ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٨﴾

"And repentance is not for those who go on doing evil deeds, until when death comes to one of them, he says: Surely now, I repent; nor (for) those who die while they are unbelievers. These are they for whom We have prepared a painful chastisement." (Surah Nisa 4:18)

It is narrated from Imam Ja'far Sadiq (a.s.) that he said: The witnessing of death denotes observing the matters of the hereafter.

It is narrated from the Messenger of Allah (s.a.w.s.) that the Almighty Allah accepts the repentance of man till his soul does not reach upto his throat.

Some commentators say that it is a divine favor that the angel of death is commanded to capture of the soul of man from the toes and to capture it gradually upto the chest; then he comes upto the throat, so that he gets this much respite; perhaps he might become inclined to the Almighty and repent and make a bequest before seeing the issues of the hereafter and before Allah

should get his sins pardoned through a display of helplessness; and that he may get the rights upon him pardoned from the people. At the time of his death, the mention of God should be on his lips and his afterlife may be good.

In the instance when the sinner, as a part of his repentance, makes a firm intention never to commit the sin again; if he is incapable of committing that act; whether his repentance will be accepted or not? There is dispute among scholars regarding this.

For example, if someone has committed a sin and then the instrument of fornication has been cut off; at that time he repents that he will never commit that sin again if he regains his capacity; would his repentance be accepted or not? Most scholars are of the view that it will be accepted. Very few believe that it will not be accepted, but it is absurd.

In the same way, if he becomes involved in a fatal illness and there is certainty that he will die in that; there is dispute regarding the acceptance of his repentance also. It is generally thought that it will be accepted.

It is clear from some verses and traditions that repentance is not accepted after the chastisement begins as the Almighty Allah has mentioned in the incident of Firon:

حَتَّىٰ إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَٰهَ إِلَّا الَّذِي آمَنَتْ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾

"Until when drowning overtook him, he said: I believe that there is no god, but He in Whom the children of Israel believe and I am of those who submit." (Surah Yunus 10:90)

He was told:

آلْآنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩١﴾

“What! now! and indeed you disobeyed before and you were of the mischief-makers.” (Surah Yunus 10:91)

Then the Almighty Allah says on another occasion:

فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾

“And wherefore was there not a town, which should believe so that their belief should have profited them, but the people of Yunus? When they believed, We removed from them the chastisement of disgrace in this world’s life and We gave them provision till a time.” (Surah Yunus 10:98)

Ibne Babawayh has narrated through authentic chains of narrators from Imam Ja’far Sadiq (a.s.) that someone asked him why the Almighty Allah drowned Firon when he had accepted belief in God and confessed to His oneness. He replied: He accepted belief when he saw the chastisement and belief of this time is unacceptable. Same is the rule of the Almighty Allah for all past and future people: the Almighty Allah says:

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ ﴿٨٤﴾

“But when they saw Our punishment, they said: We believe in Allah alone and we deny what we used to associate with Him.” (Surah Ghafir 40:84)

فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا ۖ سُنَّتَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ ۖ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ ﴿٨٥﴾

"But their belief was not going to profit them when they had seen Our punishment; (this is) Allah's law, which has indeed obtained in the matter of His servants, and there the unbelievers are lost." (Surah Ghafir 40:85)

Then He said:

يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا

"On the day when some of the signs of your Lord shall come, its faith shall not profit a soul, which did not believe before, or earn good through its faith." (Surah Anaam 6:158)

He also said: When Firon began to drown, he expressed faith, but he was told: Do you believe now, when it is of no use? And not before that it should have profited you? At that time you disobeyed God and spread mischief in the land. You claimed divinity and misguided people and you oppressed the Bani Israel.

Also, it is narrated from Imam Ja'far Sadiq (a.s.) that he said: An Imam and a divine proof is always present on the earth, who is aware of divine commands and prohibitions and he calls people to Allah. This divine proof will not be absent from the earth, except four days before Qiyamat. When no divine proof remains on the earth, the doors of repentance will be closed and those, who did not adopt belief before that; believing at that time will be of no use. This will be the worst of the creatures and it is for them that the Qiyamat will be established.

It is mentioned in the *Tafsir of Imam Hasan Askari (a.s.)* that a dweller of the desert came to the Holy Prophet (s.a.w.s.) and asked: Till what time is repentance acceptable. He replied: The door of repentance is open for human beings till the sun rises from the west. What the Almighty Allah has said that:

يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ

"On the day when some of the signs of your Lord shall come, its faith shall not profit a soul, which did not believe before." (Surah Anaam 6:158)

It denotes the time when the sun will rise from the west.

Topic Six: Types and Ranks of Repentance

The lowest rank of repentance is what was explained above. That is regret and remorse on past sins and a determination never to commit it again. Then its ranks go up gradually; till the highest stage; which is the rank of the repentance of prophets and truthful.

Thus, it is mentioned in *Nahjul Balagha* that a person said: 'I seek forgiveness of Allah' in the presence of Amirul Momineen (a.s.). Imam (a.s.) said: May your mother mourn for you. What do you think seeking forgiveness is? Istighfar is the rank of *Illiyeen*[1]. It is a word having six meanings.

First: There should be remorse from sins;

Second: An intention never to commit it again;

Third: To restore the rights of other, which one has upon him, so that he should be purified at the time of his death and no right of anyone remains on him;

Fourth: To fulfill the obligatory duties he had missed.

Fifth: To know how much flesh grew on your body through unlawful ways and to reduce it to such an extent that it is

[1] Highest point.

completely dissolved and after that new flesh may develop through lawful means.

Sixth: To make the body taste the hardship of worship and obedience as he had made it taste the pleasure of sin and disobedience. After that recite *Astaghfirullah* and seek pardon.

It is narrated from Imam Ja'far Sadiq (a.s.) that he said: One who continues committing sins and at the same time seeks forgiveness for them, is in fact ridiculing.

Kulaini and other scholars have narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (s.a.w.s.) said: the Almighty Allah accepts the repentance of one, who repents a year before his death. Then he said: One year is too much, because perhaps he might have the Taufeeq of repenting; repentance will be accepted from one, who repents a month before his death. Then he said: One month is also too long; repentance will be accepted from one, who repents a week before his death. Then he said: This period is long; repentance will be accepted from one, who repents a day before his death. Then he said: One day is also too much; repentance will be accepted from one, who repents before observing the hereafter.

Most scholars interpret this tradition as abrogation and they reason that abrogation is allowed before the act.

The author says: In my view, it is a hint to various stages of repentance. And the most perfect repentance is what should be performed a year before death. And during the year he should reform his act and make amends of his past. If such a repentance is not possible, he should do so a month before his death. If that is also not possible, then it should be a week before his death and so on till the last moment.

It is narrated from Imam Ja'far Sadiq (a.s.) in *Misbahush Shariah* that repentance is a rope that the Almighty Allah has suspended to His servants and has deemed it to be a medium

between Himself and His servants. It is a great favor for His servants and a person must seek forgiveness at all times.

There are different forms of repentance for different persons: thus, the repentance of prophets is performed from anxiety for divine proximity; and repentance of the chosen servants – that is the repentance of successors is from a brief moment without remembrance of God. The repentance of saints and friends of God, by passing of different thoughts. The repentance of special servants by inclination to others than God. The repentance of common people is from sins.

Then there are for each of them their real ranks and recognition of the limits of each is different for each rank, whose explanation is very detailed.

We should know that the repentance of common people is to wash his conscience with the water of remorse and guard his self in future. He should continue to regret his past sins; he should always be apprehensive of Allah. He should not regard his sins to be trivial, because this thought leads to carelessness and sloth. Along with remorse, he should weep for his past shortcomings. He should restrain his self from worldly desires in future and beseech the Almighty Allah to give him Taufeeq to remain firm on his repentance and to save him from the mischief of selfish desires and restrain him from reverting to sins.

It is necessary that he should make his rebellious self obedient to himself and make it walk on the right path. He should perform acts of worship, make up for what he has missed; he should exonerate himself from the rights of others that remain unfulfilled. He should become aloof from friends and companions who commit vile acts. He should spend the nights in prayer and the days fasting and through this struggle improve his prospects in the hereafter. He should seek the help of Allah and pray to keep him on the straight path. He should, during times of trouble, remain steadfast on fear and hope, so that he may not be demoted from the ranks of seekers of forgiveness, because

repentance purifies man from the filth of sins, increases the reward of good acts and enhances the ranks.

The Almighty Allah says:

فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ﴿٣﴾

"So Allah will certainly know those who are true and He will certainly know the liars." (Surah Ankabut 29:3)

The Messenger of Allah (s.a.w.s.) said: When the effect of Taubah is not seen on the penitent, you should know that he has not repented. It is necessary for the penitent to satisfy those who have rights on him; he should perform the prayers he has missed. He should conduct with others with humility and good manners. He should refrain himself from selfish desires. By keeping fasts he should thin down his thickened neck. He should become pale through worship and night vigils. Lack of diet should make the belly thin and the back should be bent due to the fear of Hell. His bones should melt away in eagerness of Paradise. His heart should be soft from the terror of the angel of death. The thought of death should dehydrate his skin. These effects of Taubah should appear in him.

Someone asked the Messenger of Allah (s.a.w.s.): How should a penitent be? He replied: The penitent, who does not satisfy those whose rights are upon him, is not a penitent. The penitent, who does not worship in excess, is not a penitent. And a penitent, who does not change his dress, is not a penitent. The penitent, who does not change his friends, is not a penitent. The penitent, who does not change his gatherings and food, is not a not penitent. The penitent, who does not change his bed and pillow, is not a not a penitent. The penitent, who does not adopt generosity, is not a not a penitent. The penitent, who does not decrease his ambitions and restrain his tongue, is not a not a penitent. The penitent, who does not send provisions for the hereafter more than his diet, is not a not a penitent. When a person is firm on these things, he is the real penitent and his repentance will be accepted.

The Almighty Allah said:

يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا

"O you who believe! turn to Allah a sincere turning." (Surah Tahrim 66:8)

Taubah Nasuh

There is dispute among scholar regarding Taubah Nasuh.

It is narrated from Imam Ja'far Sadiq (a.s.) that he said: Taubah Nasuh is that in which the inner aspect of a person is like his outer aspect; or rather, better than that.

It is mentioned in a tradition that he said: Taubah Nasuh is that a person should repent from one sin and make a firm intention never to commit it again.

There is another traditional reports that: Taubah Nasuh is that Taubah, after which the penitent does not sin again.

The narrator says: Who will commit a sin after repentance? He replied: The Almighty Allah likes one, who being involved in the mischiefs of the world, happens to commit a sin; and after that he repents.

Kulaini has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that he said: Sins of the believer are forgiveness after Taubah; that is why he should perform good acts anew. This method is exclusive for believers.

The narrator asked: What is the rule if someone sins after Taubah and then does Taubah again? He replied: Remember, if he is regretful of his sin, and he repents from it, the Almighty Allah will accept his repentance. The narrator asked: If he sins again and then repents, would he be forgiven? He replied: When a believer repents, the Almighty Allah forgives him, because the Almighty Allah is merciful; He accepts repentance and forgives the sins.

Imam (a.s.) said: Do not make the believers despair of divine mercy.

Some scholars say that Taubah Nusuh is a repentance, which gives good counsel to its doer and then does not allow him to sin again.

Some say that it is a repentance that makes him advise others to repent in the same way. Some say that it is repentance, which is sincerely for Allah. Some regard Taubah Nusuh to be a repentance, which uproots selfish desire and blackness from the heart of man, and it should clean through the effulgence of worship and obedience the filth, which has gathered on the heart, because the effect of sin is not only chastisement of hereafter, which might be forgiven through Taubah; on the contrary, sin darkens the heart of man, dirties the soul and the angels of mercy abandon him in distaste; and he is deprived of the special favor of God.

It can be illustrated from the example of a thief, who enters the house of a person and takes it in his absolute possession or a bandit enters the house, while the owner is in deep sleep. Or if the enemy of a person takes the possession of his house and continues to destroy the house for a long time. The owner expels him, but he cannot live in that house comfortably as before, till he does not put in order, what that intruder has disturbed and till he does not repair the broken things and replaces all items he has lost. After all this arrangement that house will once again be fit to live in.

In the same way, while selfish desires: like a robber or Shaitan; like the enemy; and desires of rebellious self, have plundered the heart for a long time and have been destroying the past good deeds since a long time and the owner of the house had been in deep sleep. When he wakes up, he sees that the house is destroyed and all the possessions are plundered and everything is damaged. The house having the effulgence of faith has become dark and dilapidated with the filth of sins.

As soon as he regains consciousness, he should immediately feel remorse for his carelessness. He should repent and pray to the Almighty Allah for forgiveness. He should chase away those enemies from his heart. When he succeeds, he should redecorate that house through good morals and benevolent deeds. Through good acts, he should acquire the causes of the lost articles. He should dispel darkness of sins through worship and abstinence and clean the walls of his heart from the filth of sins. He should block the openings, through which the Satan intrudes. At that time, this house would be able to regain its previous condition, or rather a better condition than before.

He must ponder on the circumstances of prophets and messengers; that in spite of their being leaders of faith how remorseful they were on commission of the slightest shortcoming or leaving off a preferable act (*Tark Awla*). How they were making amends for that. Prophet Adam (a.s.) wept for three hundred years on one Tark Awla that tears streamed on his cheeks. Then his repentance was accepted. Prophet Dawood (a.s.) was weeping so intensely that the excess of tears caused grass to grow on the ground and when he sighed, that grass used to burn down due to its heat. This is the perfect Taubah.

This subject demands more details, but there is no scope of this in this treatise.

Topic Seven: Acceptance of Taubah is obligatory on Allah

There is no dispute among Muslim scholars that Taubah removes divine chastisement, but there is dispute whether rationally, it is obligatory on God, to punish after Taubah or not? If He punishes even after Taubah, it would be injustice. Or that Allah has through His grace for all people or for only this Ummah has made this obligatory on Himself and because of this, it is obligatory on the Almighty Allah to fulfill His promise.

The Mutazila sect believes in the first view and the Ashaira believe in the second.

Shaykh Tusi, Shaykh Tabarsi, Allamah Hilli and many Imamiyah theologian scholars are of the second view.

In *Tajreed,* Shaykh Naseeruddin has adopted silence regarding this matter and has not relied on any of the views completely. However, the fact is that acceptance of repentance is not rationally obligatory on God; on the contrary, it is only His grace on this Ummah that He forgives all the sins if one repents for them.

Such was not the case for previous nations. Thus, thousands of Bani Israel men were killed for worship of the calf and their repentance was accepted and it is written that the organ, with which they were sinning till it was not slashed, repentance was not accepted.

In *Sahifa Kamilah,* in a supplication, the chief of those who prostrate, says: I intone the praise of that God, who showed us the way of repentance. We do not regard it, except as His grace. If we do not regard any other of His mercies, what a great bounty it is for us. And what a great favor it is on us. For people before us, this was not the rule of Taubah.

In another Dua the Holy Imam (a.s.) says: O Lord, if I were to cry unto You till my eyelashes should fall off, wail loudly till my voice should cease, stand to serve You till my feet swell, bend down to adore You till the bones of my spine stick out, put my head on the ground to adore You till my eyeballs come out of their sockets, eat the dust of the earth throughout my life, drink water of ashes[1] to the end of my days and remember You in the meantime till my tongue becomes dumb and then never raise my glance to the horizon of the sky, feeling shame before You, I could not deserve, thereby, the obliteration of a single sin out of all my sins!

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[1] That is, water mixed with ashes.

And if You were to forgive me when I should deserve Your forgiveness and pardon me when I should merit Your Pardon, verily it would not be due to me on account of merit, nor do I deserve it on account of worth for my recompense from You, for the first thing wherein I disobeyed You, was hell fire. So if You chastise me, You would not be unjust to me.

Many such kinds of discussions are found in supplications and traditions.

Topic Eight: Acts that Allah does not punish

On the contrary, He has promised forgiveness for them. They are many:

Firstly: Mental instigations and thoughts beyond the control of man.

Kulaini has narrated from Muhammad bin Humran that he said: I asked Imam Ja’far Sadiq (a.s.) regarding evil thoughts and he said that there is no sin for them; when such thoughts occur to you, you must recite: There is no god, except Allah.

It is narrated through good chains of narrators from Jamil Ibne Darraj that he said: I asked Imam (a.s.): I have many evil thoughts. He replied: At that time you should recite: There is no god, except Allah. Jamil says: Whenever an evil thought occurred to me, I used to recite: There is no god, except Allah. And it went away.

It is mentioned in another tradition narrated through authentic chains of narrators from Humran that Imam Muhammad Baqir (a.s.) said that a person came to the Messenger of Allah (s.a.w.s.) and said: I have become a hypocrite. His Eminence said: By Allah, you have not become a hypocrite. If you had become a hypocrite, you would not have come to me and informed me of it. I think that the present enemy – that is the Shaitan – came to you and asked you who has created you? and you replied: Allah. Then he asked: Who has

created Allah? That man said: By one, who sent you as a rightful messenger; it is exactly as happened. He said: Since the accursed Shaitan failed to dominate you through evil deeds and sins, that is why he wanted to dominate and deviate you.

Thus, if anyone of you faces this condition, he should remember Allah with His oneness and recite: There is no god, except Allah.

It is narrated through correct like good chains of narrators according to the report of Muhammad bin Muslim, this same tradition is narrated from Imam Ja'far Sadiq (a.s.) and at the end of it the Messenger of Allah (s.a.w.s.) said: By Allah, this is pure faith.

It is also narrated through correct chains of narrators from Hasan bin Mahran that a person wrote a letter complaining to Imam Muhammad Taqi (a.s.) that different evil thoughts and various doubts haunted him. He replied: If Allah wills, He will keep you steadfast in faith and will not allow Shaitan to emerge victorious on you.

After that he wrote: Some people came to the Holy Prophet (s.a.w.s.) and asked: O Messenger of Allah (s.a.w.s.), sometimes we are haunted by such evil thoughts that we cannot describe to you. If a sharp wind throws us down and shatters us, it is more preferable to us than that we should describe those things to you. His Eminence asked: Do you really have such feelings? They replied: Without any doubt. He said: By the one, in whose control my life is; this is sincere and pure faith. Thus, when you are haunted by such thoughts, you must say: We believe in Allah and His Messenger and there is no power and strength except for Allah.

The author says: In view of the above tradition, there are some reasons for his faith.

Firstly: It is narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that he said: It implies that this fear you have: that why such a thought occurred to you and you

feared that this should not lead to your destruction; this in fact is belief. If you had not been a believer, you must not have been worried about such thoughts.

Secondly: The reason why his faith is real is that when such thoughts occurred, he invalidated them through reasoning, strengthened his faith and becomes a man of certainty.

Thirdly: It is known from the previous tradition that when the Shaitan despairs from involving into sin, he tries to snare a believer by creating such thoughts; thus, from the aspect of this condition, it is pure faith. The first meaning narrated from the Imam is the best and in such condition there are many reasons for commanding the recital of the confession of divine oneness.

Firstly: Perhaps death may come in that condition; in that case, he will depart from the world reciting the holy Kalimah.

Secondly: The thoughts that occurred to him at that time, he drives them away saying that there is no deity, except for the Holy Lord.

Thirdly: The confession of holy divinity drives away the Shaitan and removes from the heart the thoughts he had created. That is why one, who is in the fear of death, is ordered to recite this holy Kalimah.

Fourthly: It is clear from its meaning that the sequence of cause and effect ends on His being. That is why He does not have any inventor.

Fifthly: The holy being, having all the qualities of perfection, cannot be a creation and in need of anyone.

Sixthly: If a person makes an intention of sin, but he does not commit it, the Almighty Allah forgives it through His grace.

Kulaini has narrated through correct authentic-like chains of narrators from Imam Muhammad Baqir (a.s.) that Adam (a.s.) pleaded to the Almighty Allah: O Lord, You imposed Shaitan on me and made him flow in my neck like blood. Now, appoint

something for me, through which I can remain safe from his mischief.

The Almighty Allah revealed to Adam (a.s.): O Adam, I have appointed that the sin will not be recorded of anyone from your progeny, who only makes an intention of sinning. And if he has committed one sin, only one will be recorded. And one, who makes an intention of a good act, but does not act upon, his good act will be recorded; and if he does it practically; ten good acts will be recorded.

Adam (a.s.) requested: O Lord, increase it. He said: I have deemed that one, who commits a sin and then seeks My forgiveness, I will forgive him. Adam (a.s.) said: O Lord, please increase it. Allah said: I have expanded repentance for your progeny till the time when the soul is in the throat. Adam (a.s.) said: This is sufficient for me.

It is narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that he said: There are four qualities in presence of whom, if someone becomes eligible for divine chastisement, he is really very unfortunate.

First that if one intends to perform a good deed, and is not able to carry it out due to unavoidable circumstances, one reward will be recorded in the scroll of his deeds, and if he does it, ten rewards will be written in the scroll of his deeds. If he had intended to sin, but has not actually done so, no sin will be recorded. If he has done it, he is given respite for seven hours. The angel of the right side, who records the good deeds tells the angel of the left, don't make haste to record his sin, perhaps he will do something to erase it, because the Almighty Allah says:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

"Surely good deeds take away evil deeds." (Surah Hud 11:114)

Or that he might seeks forgiveness and says: I seek forgiveness of the one, except whom there is no god, knower of

the unseen and the seen, the powerful and the wise, the forgiving and the merciful, majestic and noble, I turn to Him for mercy. If he recites this, that sin will not be recorded. And when seven hours are over and he neither performs a good act nor seeks forgiveness, but the recorder of good deeds tells the recorder of sins: Record the sin of this unfortunate and deprived fellow.

The author says: Perhaps this absolute Istighfar may be sufficient and the above mentioned supplication of seeking forgiveness is stated in the tradition, because there is more perfect method of seeking repentance.

It is narrated through authentic chains of narrators from Imamzadeh Abdullah that he said: I asked my respected father: These two recording angels, who are to the left and right of man, how they become aware of the intention of man to sin or to perform a good act? He replied: Is stench and fragrance same?

I said: No. He said: When a person intends to do something nice, a fragrance comes out through his breath. The angel of the right hand perceives it and tells the angel of the left hand: Wait, don't write anything yet, he has intended good, and I will record it.

If he performs that deed, the tongue of the angel acts as a pen and his saliva acts as ink, and that good deed is recorded. And when he makes an intention to commit a sin, he exudes a stench, perceiving which the angel of the left hand says to the angel of the right hand: Wait, he has made an intention of sin; I will record it. When this fellow commits the sin, the tongue of that angel acts as the pen and the saliva acts as ink, and the sin is recorded.

We should know that the Almighty Allah says:

وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ ۖ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٤﴾

"And whether you manifest what is in your minds or hide it, Allah will call you to account according to it; then He will forgive whom He pleases and chastise whom He pleases, and Allah has power over all things." (Surah Baqarah 2:284)

The generality of this verse, according to the apparent tenor, contradicts the traditions mentioned on this topic and the previous matter, because it is clear from the verse that the Almighty Allah will inquire about everything in his heart; after that He might forgive or punish, and this command includes thoughts and intentions of sin. Reconciliation is possible by the method that its meaning is exclusive for Shia and ***"He forgives whoever He likes"*** denote the Shia; that is He will forgive the intentions and evil thoughts of Shia and take their account from the non-Shia; although this is also not free of doubt according to reasoning, because from the aspect of the generality of meaning, it includes those things beyond the control of man.

Shaykh Tabarsi says: In the view of some scholars, this verse has been abrogated and its abrogator is the following verse:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

"Allah does not impose upon any soul a duty, but to the extent of its ability." (Surah Baqarah 2:286)

They have also narrated a weak tradition to support this, but this view is incorrect, because what is not under the control of man, its duty is not lawful, and rationally also, it is inappropriate that the Almighty Allah should first impose a duty and then abrogate it.

Thus, the verse should imply that the command and prohibition is according to those issues concealed from us, but the thoughts, which occur automatically and which are not included in duties, they are not included in the command of this verse, according to reason and according to the statement of the Messenger of Allah (s.a.w.s.), forgiven for this Ummah is what a person commits in forgetfulness, or the evil thought, which passes in their mind

The Almighty Allah will not make them account for it. Rather, He will take into account if a person is determined to commit it, provided he is able to avoid it. Thus, such an intention is mental; and the Almighty Allah will recompense it as He will recompense the acts of other organs. Even then He will recompense the intention of evil and not its commission.

But in the instance of a good deed, the same will be the recompense, which is to be acted upon; that is the committing of the actual act.

Thus, it is mentioned in tradition that one, who sits waiting for prayer is same as he is praying. That is the reward for waiting will be equal to praying. This is a special mercy of the Almighty Allah. [End of statement of Shaykh Tabarsi.]

Acts of the mind and its recompense

Among the verses proving the recompense of mental thoughts, is that the Almighty Allah says:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

"And follow not that, of which you have not the knowledge; surely the hearing and the sight and the heart, all of these, shall be questioned about that." (Surah Isra 17:36)

In one verse, He says:

وَلَا تَكْتُمُوا الشَّهَادَةَ ۚ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ

"And do not conceal testimony, and whoever conceals it, his heart is surely sinful." (Surah Baqarah 2:283)

Then on another occasion, He says:

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَٰكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ

"Allah does not call you to account for what is vain in your oaths, but He will call you to account for what your hearts have earned." (Surah Baqarah 2:225)

It is learnt from these verses that the thought of the heart will be recompensed.

Then He says on another place:

وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴿٣٢﴾

"And whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts." (Surah Hajj 22:32)

In this verse, piety is related to the heart.

It is narrated from the Messenger of Allah (s.a.w.s.) that he gestured to the heart and said: Piety is here, the Almighty Allah has severely threatened those, who expose scandals among believers. Love is an act of the heart.

Also, infidelity, polytheism, jealousy, malice and enmity etc., on which the Almighty Allah has declared chastisement; all of them are acts of the heart; then how is it possible that they will not be accounted for?

Scholars have mentioned many reasons in reconciling the traditions and verses. Its detail is that the acts of the heart are of various kinds:

Firstly: Thoughts passing through the mind, on which the man is not having any control are the types mentioned above; without any dispute, there is no punishment for them, and neither is it an imposed duty.

Secondly: A desire of sin appearing in the mind without any voluntary intention; most of the time for common people, this is also not under his control.

For example, he thinks about fornication or sodomy; but it is not accompanied with an intention to commit it. Or he happens to glance at a beautiful face, although he did not intend it and he is corrupted; but has no intention of sinning; this condition is also not voluntary; neither is it an occasion of duty.

That is why it is mentioned in traditions that the first glance is in your favor and the second glance is against you. Or to prolong the first glance with an intention of lust. And if this glance leads to infatuation it is not unlikely that it will lead to divine chastisement; even though it may become uncontrollable in the end as is mentioned in tradition:

Someone asked Imam Ja'far Sadiq (a.s.): What is infatuation? Imam (a.s.) replied: Some hearts devoid of the remembrance of Allah; the Almighty Allah makes them cling to the love of others.

Thirdly: Imagination of sin and after fulfillment of desires, as result of desires, the heart is involved in desires and due to being careless of chastisement he pays attention to the present pleasure and profit and says: I must commit this act; this will create intention in the self; and then increases to an extent that it becomes firm and the fear of the world and shame also may not restrain him; in such a condition, the intention is confirmed after a lot of hesitation and contemplation.

After determination, it is possible that the act may not actualize, due to the reason that after that it will cause regret or that he forgets. Or any other obstruction may appear that he cannot do it. Thus, the real imagination of sin and fulfillment of

desires and inclination of the self, since it is not voluntary; there is no chastisement for it. In view of reason and according to the apparent meaning of tradition also, it is proved that there is no chastisement for him.

Some scholars say that if these circumstances have developed voluntarily then he is liable for punishment and in case they are not voluntary, it is not liable for punishment. And even if he has made a firm determination of act, but is unable to act on it for some obstruction, it is known from the apparent meaning of the traditions that this intention will also not be accounted for.

Some Ahle Sunnat scholars have explained it as follows: If he has abstained from the act due to the awe of Allah, the Messenger and Judgment Day and is regretful for it, a good deed will be recorded for him and this good deed will erase the sin of intention of evil. And if the act is not performed due to some other reason no sin will be written for him.

Some Imamiyah theologians have also followed their view and used as proof, the traditional report that it is narrated from the Messenger of Allah (s.a.w.s.) that he said: When a person intends to commit a sin, angels plead in the court of the Almighty Allah: O Lord, Your servant wants to commit a sin.

Almighty Allah says: If he commits it, you record it; and if he does not, you must write a good deed for him, because leaving it, will be for My sake.

Moreover, it is narrated from the Messenger of Allah (s.a.w.s.) that people will not be raised on Judgment Day, except upon their intentions and these scholars say that we know that if someone makes a firm intention to kill a particular Muslim, or to fornicate with a woman, and he dies the same night; his death will be on insistence of sins and he will be raised on that same intention of his.

The final argument in this matter is what the Messenger of Allah (s.a.w.s.) said: When two Muslims raise a sword against

each other the killer and the killed will both go to Hell. Someone asked: Why will the slain go to Hell? He replied: Because he was having an intention to kill a Muslim.

The author says: These traditions are narrated through Ahle Sunnat channels and they do not contradict the reliable traditions and even if we accept them, it is possible that writing of a good may depend on the instance when leaving the acts is for the sake of Almighty Allah and if it is not for Allah, neither a good act will be written nor a sin.

And the other is a brief tradition and in that it is not clearly mentioned and the example they have stated is the first thing and it is prohibited.

In the third tradition, it is possible that those intentions are implied that is taking hold of the sword and standing face to face and assisting him on his death; and those who say that they will be punished they imply that they will be punished for the intention of sin and not on the actual act. Thus, if that same intention is acted on, the second sin will depend on the actual act.

Fourthly: The acts of the heart regarding false beliefs or regarding doubts in the fundamentals of faith; on those acts man is definitely liable for chastisement.

Fifthly: Acts of the heart with regard to bad morals, like malice, jealousy, enmity to believers or negative thoughts about someone.

Most scholars regard them as disobedience and sin, even though a person may not display them; but it is known from many traditions that the expression of those acts is sin. In fact it is not a sin from the aspect of the ease of Shariat. This view is the most appropriate, because it creates no hurdle in faith. Apparently it seems that there being no accounting for intention of sin is exclusive for believers.

Thus, in that case, there is no contradiction with traditions implying that the inmates of Hell will remain forever in Hell,

because in the world their intention was that if they remained forever in the world, they will remain disbelievers forever and continue to disobey God.

There can be many other solutions as well.

We should know that the apparent view of most scholars, jurists and theologians is that making an intention of sin and to be prepared for it is unlawful.

But the Almighty Allah is one, who forgives through His mercy; He has promised forgiveness, as in the case of minor sins; which are definitely sins, not in the instance of abstaining from major sins, the merciful Allah will forgive them.

Thus, what Khwaja Naseeruddin has mentioned in *Tajreed*, that intention of an evil act is also an evil; it does not negate forgiveness.

The view of Abu Salah also, as mentioned previously was same.

Sayyid Murtada has said in the interpretation of the following verse:

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا

"When two parties from among you had determined that they should show cowardice, and Allah was the guardian of them both." (Surah Aale Imran 3:122)

It implies that the thought of cowardice passed through their hearts and not that they intended it.

After that he says: The intention of sin is that he should be prepared to sin.

Some scholars have said more than this that the intention of a greater sin is also a greater sin and the intention of disbelief is also disbelief.

Shaykh Shaheed (q.s.) has said in *Qawaid* that intention of sin is having no effect in chastisement and neither is there any right to condemn it, till the time the maker of intention does not commit the sin and he said: It is from the issues, regarding whom it is proved from traditions that the Almighty Allah will forgive them.

Then he says: If a person makes an intention to sin, but he does not commit the act, which he has regarded as sin; and after that he learns that it was not a sin; thus, whether that intention will have any effect or not. There is doubt about it, because intention is not opposed to sin; it is equal to it, as it is an intention of sin. And there is no punishment for an intention of sin. From this aspect, it is possible that insulting the sanctity of divine law and daring to commit a sin is found, although some of our scholars say that if a person drinks lawful water thinking that it is wine, his intention will be considered as an intention of sin and perhaps even the acts of physical organs are included in it. There are some other issues, which are occasions of consideration.

Firstly: If he sees his wife, in the house of someone else in make up and commits intercourse with her, and later he comes to know that she was not a stranger; she was his own wife.

Secondly: That he commits intercourse with his wife and he knows that she is in menses; but she is not in menses at that time.

Thirdly: He sees someone with food and does not know that it belongs to him; he seizes it and eats it up; later he comes to know that it belonged to the one, who had it in his possession.

Fourthly: To slaughter the goat of someone else and later come to know it was his own.

Fifthly: He kills someone considering him innocent and later it is learnt that he was liable for death, whose murder is forgiven.

[End of statement of Shaykh Mufeed.]

Shaykh Bahauddin says: Same is the case when a person offers prayers knowing that the dress he is wearing is silk; or that it is usurped; and he also knows that prayer is not valid in such clothes; but after the prayer, he comes to know that it was not pure silk or usurped; it was one, in which prayer is valid.

Shaykh Bahauddin is unsure in this matter whether his prayer is valid or not. However, it is most likely that there should be no doubt in the validity of his prayer.

This prayer is valid in the view of those scholars, who regard prohibition of prayer to be a cause for corruption.

Topic Nine: Things that Allah will not account for

It is narrated through correct and authentic chains of narrators from Ahle Sunnat and Shia that the Messenger of Allah (s.a.w.s.) said: The Almighty Allah has exempted my Ummah from nine things:

Firstly: (*Qata*) - An act committed without an intention or by mistake. For example one was shooting a deer, but a man is hit; he is injured or dead. Or for example, the religious judge may commit a mistake, although he made every possible effort and there was no shortcoming on his part; or a doctor errs in the treatment of a patient even after diligence. In all these cases there is no sin on the doer.

But in some instances there is worldly recompense; like the *Aaqila* are bound to pay the blood money (*Aaqila* are those who pay the blood money on behalf of their relative). In the same way, if someone is killed in sleep, he is not guilty and his blood money will be paid from his wealth or it will be paid by *Aaqila*. The mistake of the religious judge will be compensated through the Public Treasury (Baitul Maal).

According to the well known view and in matter of a doctor some scholars say that he is liable to pay blood money from his

property. Some are of the view that if the doctor absolves himself from before, his guarantee is cancelled.

Secondly: Forgetfulness or to commit a sin by mistake or to leave an obligatory duty, there is no sin in all these. For example he forgets a main element (*Rukn*) of prayer; he is bound to pray that prayer again. And if he forgets one or some acts of prayer, he should perform the Sajdah Sahv.

Thirdly: The sins, from which he is ignorant; regarding them the apparent view of the scholars is that unaware ignorant is definitely excused.

Many traditions and verses prove this and they can be used as reasonings in many issues, whether the mistaken person is ignorant of the true issue or from the occasion of that command.

But most scholars are of the view that this matter is exclusive to special occasions. For example, the body, dress or place of prostration of a person, who is praying is impure; but he is unaware of it. In this regard, it is generally thought by scholars that he is not duty bound to repeat the prayer at that time or later.

Or for example, the place where he had prayed was usurped, but he was unaware of it.

For example, due to unawareness, he recited softly what he was supposed to recite loudly and recited loudly what he was supposed to recite softly.

Or for example, he married a woman in her waiting period and he was not knowing that marriage is not valid during waiting period; and other issues of this kind, which scholars have mentioned and there not being accountable implies the instance when in spite of attention he committed it, it is clear that this rule is general for all issues. Many rational justifications prove this.

Fourthly: Acts, he is incapable of performing; as mentioned in the verse:

رَبَّنَا وَلاَ تُحَمِّلْنَا مَا لاَ طَاقَةَ لَنَا بِهِ

"Our Lord do not impose upon us what we have not the strength to bear." (Surah Baqarah 2:286)

Some scholars say that it implies a duty beyond his capacity, although it is improper on the part of the Almighty Allah to do this. It is possible that He mentioned it by way of servitude and humiliation.

Some say that it implies those calamities and chastisements, which befell the past people and previous nations and the Almighty Allah secured this Ummah from them for the sake of blessings of the Messenger of Allah (s.a.w.s.).

Apparently it seems that it implies those difficult duties and laws fixed for the previous nations and ease and concession is given for this Ummah. Apparently same is the conclusion of this tradition also.

Fifthly: Issues, in which a person is helpless, even though this condition may also be from the Almighty Allah. For example, to eat carrion when nothing else is available and there is fear of starvation to death. Or to drink impure (*Najis*) water in compulsive circumstances; or if the morsel is stuck in the throat and nothing else is there, except wine. In that case he can drink wine; or to take unlawful medicine, when no other cure is possible.

The scholars generally believe in the legality of that medicine, but it is mentioned in many traditions that it is unlawful to take as medicine unlawful things, especially wine.

So much so that it is also prohibited to apply it to the eyes.

It is mentioned in traditions that one, who applies even an applicator of wine on the eyes, on Judgment Day, the Almighty Allah will insert a similar applicator of Hell fire into his eye.

It is also mentioned in tradition that Allah has not placed a cure in any unlawful thing.

Some scholars are of the view that use of wine as medicine in any way is definitely not permitted. On the contrary, same is

the rule for every unlawful thing. However, justification is more popular.

The rule is same in compelling circumstances; even though it may be ones own doing. For example, someone wounds himself or someone else has wounded him. In such compelling circumstances the obligatory fast can be ended.

Scholars say that it is not lawful for a rebel and sinner to consume carrion; on the contrary, he cannot eat any unlawful thing, because the Almighty Allah says:

فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ

"But whoever is driven to necessity, not desiring, nor exceeding the limit, no sin shall be upon him." (Surah Baqarah 2:173)

There is dispute regarding the meaning of *Baaghi* and *Aadi*. It is mentioned in some traditional reports that *Baaghi* is one, who stages an uprising against the Imam of the time and *Aadi* are the highway robbers.

It is mentioned in another traditional report that *Baaghi* is known as one, who is seeking a quarry and *Aadi* is one, who steals. In compelling circumstances, carrion is not allowed for them and Shortened Prayer (*Qasr*) is also not valid for them.

It is mentioned in another tradition that *Baaghi* is one, who hunts for fun and not to sustain his family, which is lawful in Shariat.

Aadi is one, who steals and most scholars believe that he can only consume as much is sufficient for his survival; but he is not allowed to eat to satiation.

Sixthly: Things he is compelled to eat. Their explanation was given under the rules of dissimulation (*Taqayyah*).

Seventhly: *Teera*: It means the effect of bad omens on the heart. For example when Arabs started on a journey, they took

omens. If a bird or a prey passed from the right, it was considered a good omen and if it passed from left, it was regarded as bad omen.

In Persia also, it is the custom that when one is starting a journey, if one happens to see a dead body, it is regarded as a bad omen.

But it is mentioned in tradition that there is no omen in this Ummah. There are many possibilities of it:

Firstly: That the accounting or there being no punishment is implied. That is if a thought like this occurs to someone; since it is not voluntary, and its effect is imminent on the heart, that is why the Almighty Allah does not punish it. Its penalty is that one should rely on Allah in that matter.

Thus, it is mentioned in traditions that when the thought of a bad omen occurs, you should pass away from there and not pay any heed to it.

Secondly: It implies removing the evil effect of bad omen from this Ummah and to show that through reliance on what the Messenger of Allah (s.a.w.s.) and the Holy Imams (a.s.) have said and through reliance on God; and to rely on supplications to remove their effect; they will not have any effect.

Thirdly: In this tradition, the removal of *Teera* implies prohibiting it and to reiterate that it is unlawful; as the author of *Nihaya* and many Ahle Sunnat scholars have understood.

But this meaning of the tradition is very unlikely and the first meaning is clearer.

Many different traditions are recorded regarding the meaning of *Teera* and all can be reconciled by saying that if a person is having weak reliance on Allah and its effect becomes strong on the heart it is possible that the bad omen may affect and when reliance on Allah is strong and one does not care for it, it will not affect him.

Eight: Evil thoughts in the mind of people.

It is narrated from Imam Ja'far Sadiq (a.s.) in a correct tradition that there are three things, from which no prophet was relieved and those who are lower in status, what can be said about them?

First: Anxiety about the evil thoughts of the Ummah.

Second: Teera.

Third: Jealousy; but a believer does not act on jealousy.

There are many possibilities in this sentence of the tradition.

Firstly: The evil thought should imply satanic instigation, which appears by thinking about the circumstances of people and seeing the circumstances of people one has evil expectation from them. Thus, the Almighty Allah does not punish it, because mostly it is not possible to disappear from the heart, but it is obligatory that one should not be certain on that thought, or to express it and not to act on it.

For example, he should object to them or refuse to accept their testimony.

It is mentioned in Ahle Sunnat traditions that when you have a misgiving in some matter, you must not believe it or investigate it.

It is mentioned in another tradition: Beware, refrain from misgivings, because it is the greatest lie.

Secondly: It should imply those evil thoughts regarding creation; that who has created God and where does He reside? And similar thoughts on expression of which, a person becomes a disbeliever, as was explained before.

Thirdly: It denotes evil thoughts regarding free will and determination or with regard to the acts of people or creation of the universe; or regarding the exigency in creation of Shaitan or exigency in creation of poisonous creatures; or exigency in giving power to the oppressors and infidels; or exigency in creation of infidels or creation of Hell.

All these issues are such that perhaps no one is free from such thoughts and misgivings and all are forgivable provided they are not entrenched on the heart; and no doubt should have come regarding the justice and wisdom of Allah.

In the report Ibne Babawayh (r.a.), its conclusion is that they are forgiven till one does not speak about them. On this occasion the first meaning seem to be more apparent.

Ninth: Jealousy, till it is not expressed verbally or through a gesture.

It is known from this tradition that the jealousy, which is not shown is not included among sins, so it is remitted, although this matter contradicts the well known stance, however, it is more compatible with divine mercy, because there is no one without these feelings. If it was deemed a sin, it would have been loss for most people and it is possible that as long as it is not expressed, it is also included in evil thoughts as was mentioned above.

When it is bad for the Almighty Allah and its commission is impossible from Him then perhaps it is implied that these qualities were exclusive with that Ummah. Therefore, it is not opposed that some may be common with him in this Ummah and other Ummahs. Allah knows best.

It is mentioned in many traditions that whatever command that has come down for the servant; the Almighty Allah is more deserving that He should accept its excuse till He does not explain any matter for the servants. Regarding this the Almighty Allah does not exhaust the proof for them so He does not punish them for leaving it.

Moreover, it is mentioned in many traditions that the Almighty Allah has exempted children from duties till they reach the age of maturity and from the insane till they do not get sanity; and from the sleeping till he does not awaken.

Shaykh Tusi has through reliable chains of narrators narrated from the Messenger of Allah (s.a.w.s.) that the

Almighty Allah reveals to the scribe angels to write the deed of the believer servant at the ultimate moment and it is narrated in *Al-Kafi* through correct like good chains of narrators from Ali bin Atiyyah that he said:

I was with Imam Ja'far Sadiq (a.s.) when a person inquired from him regarding a person, who commits an act in extreme fury; if the Almighty Allah will punish him for that? Imam (a.s.) replied: Allah is more kind that He should remove him from that place than punish him for that.

Ibne Babawayh has mentioned in *The Shiite Creed*: Our belief concerning the obligation to obey the law *(taklif) is* that Allah imposes upon His slaves (mankind) only such legal obligations as are within their powers (to obey), for He says:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

"Allah does not impose upon any soul a duty, but to the extent of its ability." (Surah Baqarah 2:286)

Now (in the Arabic idiom) *wusa* (capacity, scope) indicates a lesser degree of potentiality than *taqa* (strength). And Imam Ja'far Sadiq has said: I swear by Allah, Allah has not burdened His slaves, save to a lesser extent than their capacity. For He has only imposed upon them five prayers during the course of a day and night; and only thirty days of fast during the year; and only five out of every two hundred *dirhams* (as *Zakat);* and only one pilgrimage during the course of a lifetime, although the full extent of their capacity is greater.

Conclusion

Condition of the Universe after Qiyamat

Ibne Babawayh and Ayyashi have narrated from Muhammad bin Muslim that Imam Muhammad Baqir (a.s.) said: Since the Almighty Allah has created the earth, he has created seven worlds, which are not the progeny of human beings. He has created them from the *Adeeme Arz*; that is the face of the earth, and created them one after another with their world.

Then He created the father of that human being. Then he created his progeny from him. No, by Allah, Paradise has never been without the souls of believers, from the day it was created; and Hell has never been without the souls of disbelievers since it was created. Perhaps you think that when Judgment Day arrives, the Almighty Allah will send the bodies of the folks of Paradise along with their souls to Paradise and settle the bodies of the inmates of Hell along with their souls in Hell. No one will worship Allah in the towns and neither will He create anything, which might worship Him, believe in His oneness and pay respect to Him.

It is not like this; on the contrary, He will create other creatures, who may worship Him with His oneness and will create another earth, which may continue to bear them. He will create another sky, so that it may shade them. Have you not heard that the Almighty Allah has said:

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ

"On the day when the earth shall be changed into a different earth, and the heavens (as well)." (Surah Ibrahim 14:48)

And He said:

أَفَعَيِينَا بِالْخَلْقِ الْأَوَّلِ ۚ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾

"Were We then fatigued with the first creation? Yet are they in doubt with regard to a new creation." (Surah Qaf 50:15)

This implies the creation that will appear after the Qiyamat.

Also, in *Khisaal* it is narrated through authentic chains of narrators from the same Imam in the interpretation of another verse that he said: When the Almighty Allah annihilates this creation and destroys this universe; and settles the folks of Paradise in Paradise and sends the people of Hell to Hell; He will change this universe into a new universe; and will bring about fresh creation without male and female; who will worship Him with His oneness. He will create for them another earth, which they will inhabit, and create another sky, which will shade them. Do you think that Allah has created only this earth, and He has not created any other creation?

On the contrary, by Allah, the Almighty Allah has created thousands of worlds and thousands of Adams and you are from the last worlds and the last Adams.

We should know that great tradition scholars have recorded these traditions in reliable books and Imamiyah theologians have neither objected nor agreed with them; and this is not opposed to rational arguments; but they have not reached to the extent that they may create certainty.

It is narrated from the Holy Imams (a.s.) in many traditions that: Many traditions comprising of strange and extraordinary things will reach you from us and your minds will refuse to accept them, but you must not make haste to reject and deny them and to regard its sayer trivial; you should leave their interpretation to us.

Thus, because of this tradition, we neither deny them nor have certain faith in them; we leave them as possibilities.

Haqqul Yaqeen was completed at the end of Shaban, 1109 A.H. Since it was written in hasty circumstances and in a very hectic period, I beseech the readers not to make haste in making objections against it; because years have passed since arrangement and classification of the original Imamiyah principles; and their writings have disappeared and most claimants of knowledge have turned away from them. They have taken Mutazila as their leaders and abandoned the holy verses and widely related traditions.

Although in this treatise, I have been able to compile only limited discussions, I beg you to seek forgiveness for me and pray for my well being.

Praise be to Allah, the Lord of the worlds, and peace and benedictions be on the best of His creatures, Muhammad and his purified progeny.

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Glossary of Islamic Terms

a.s.	:An abbreviation of ‘alaihis salaam’, that is “Peace on him”.
a.t.f.s.	:An abbreviation of ‘ajjil allaahu ta’ala farajahu shareef’, that is “May Allah hasten his reappearance”.
Aale Muhammad	:Progeny of Muhammad
Aamal	: Rituals
Ababeel	:Little birds that destroyed the army of the People of Elephants by dropping on them pebbles of baked clay they had carried in their beaks and claws.
Abjad	:Numerical values of Arabic letters
Ahle Sunnat wal Jamat	: Majority Muslims who believe Abu Bakr to be the first caliph
Ahlul Bayt	:People of the house. They are The Holy Prophet (s.a.w.s.), Janabe Fatima Zahra (s.a.), Ali (a.s.) and his eleven successors.
Allamah	:Learned scholar
Amirul Momineen	:Leader of the believers. Title of Imam Ali bin Abi Talib (a.s.)
Amr-e-Takveeni	:Things beyond the control of man. Natural factors etc.
Amr-e-Tashri	:Things under the control of man. Voluntary deeds etc.
Arsh	:Throne or heavens
Ashura	:10th of Mohurrum, day of the martyrdom of Imam Husain (a.s.) and the tragedy of Kerbala
Asr	:Afternoon (prayer)
Ayat	:Verse of the Holy Quran

Azaan	:Call for prayer
Bada	:Change in divine will
Baseer	:All-seeing
Bismillah	:In the Name of Allah
Dirham	:Unit of currency
Dua	:Invocation
Daurah	:Occasional revision of what one has memorized so far
Durood	:See Salawaat
Etekaaf	:A recommended ritual consisting of a continuous stay of at least three days in the mosque during the last ten days of the month of Ramadan.
Fajr	:Morning
Faqih	:Jurisprudent
Firon	:Pharaoh
Ghusl	:Ritual bath
Ghufaila	:A two rakat Prayer between Maghrib and Isha
Hadith-e-Nabawi	:A statement of the Holy Prophet (s.a.w.s.) or a Masoom (a.s.)
Hadith-e-Qudsi	:A saying of Allah apart from the verses of Quran
Hafiz/Haafiz	:One, who knows the Quran by heart
Hafiza/Haafiza	:Feminine of Hafiz
Hajar-e-Aswad	:The black stone in the Kaaba
Hajj	:Annual pilgrimage to Makkah during the month of Zilqad
Halaal	:Permissible, legal
Haraam	:Prohibited, illegal
Hasanah	:Unit of heavenly rewards
Hauze Ilmiya	:Islamic religious school
Hazrat	:His or Her Eminence
Hifz	:Learning the Quran by heart

Hijrat/Hijrah	:Flight of the Holy Prophet (s.a.w.s.) from Mecca to Medina. Beginning of the Islamic calendar
Hourul Eein	:Black eyed Houries of Paradise
Huffaz/Huffaz	:Plural of Hafiz
Hujjat	:Proof
Huroof	:(Singular=Harf) Arabic for letter/alphabet
Iblees	:Satan
Iddah	:Waiting period for women before they could remarry
Iftar	:Breaking of the fast
Ijma	:Consensus
Illiyyin	**:**Heights of Paradise, a divine matter, from which all good is created
Insha-Allah	:If Allah wills
Iqamah	:Shorter call for Prayer
Isha	:Late evening
Istekhara	:Seeking the advice of Allah
Janabat	:A state of ritual impurity that can be removed by performing Ghusl (Bath)
Jannatul Maawa	:Paradise, Lit. Garden of perpetuity
Junub	:Ritually impure through sexual intercourse or discharge of semen.
Juz	:Arabic word for part. 30th part of Quran
Kaaba	:The Holy House of Allah, the directions that Muslims face during prayers.
Kaffarah	:Fine, penalty
Khariji	:A group, which arose against Ali bin Abi Talib (a.s.) after the battle of Siffeen. A heretic sect
Khilqat	:Creation

Liaan:	: Sworn allegation of adultery committed by either husband or wife
Maghrebain	:The two prayers of Maghrib (early evening) and Isha (late evening)
Maghrib	:Evening prayer, time of sunset
Mahram(pl. Mahrams)	:Relatives between whom marriage is prohibited
Makrooh	:Detestable, in the Islamic terminology it denotes an action, performing which does not incur sin, but refraining from which earns divine rewards
Makruh	:variant spelling of above term
Maliki	:Followers of the Sunnite Imam Malik
Maqaam	:Lit. place, usually the Place of Ibrahim, a spot in the Kaaba complex
Maraja' Taqleed	*:The Mujtahid whom people follow in matters of practical law*
Marwar	*:Repetition of latest lessons*
Masjidul Haram	*:The sacred mosque in Mecca*
Masoomeen	:(Singular- Masoom): Infallible
Maula	:Master
Meeqaat	:Specific places from where a Hajj pilgrim wears the Ihram.
Mehr	:Dower
Mithqal	:A measure of weight of about 4.6 gms.
Miswak	:Brushing of teeth, especially with a twig
Momin	:Believer
Mubah	:Permitted. It denotes an action, performing of which, earns no

	rewards and refraining from it is not punishable
Mullahs	:Muslim scholars/leaders
Mureed	: The Restorer
Mus'haf	:Scroll
Mustahab	:Recommended. It is an action, performing which earns rewards and refraining from it is not punishable
Mutawatir	:A tradition related through so many narrators that it is considered absolutely authentic
Najis	:Unclean
Nasibi	:A person who harbors malice against any one of the members of Holy Ahle Bayt (a.s.)
Nafila	: Recommended prayers
Nawafil	:Plural of Nafila
Para	:30th part of Quran
q.s.	:An abbreviation of 'Quddasa Sirruhu', which literally means: "May his resting place remain pure."
Qaim	:One would rise. A title of Imam Mahdi (a.s.)
Qari	:Reciter of Quran
Qibla	:Prayer direction
Qiyam	:Standing position in Ritual Prayer
Qunoot	:Supplication recited in ritual prayers, usually in the second unit (rakat)
Quraish	:the tribe of the Messenger of Allah (s.a.w.s.)
Rajm	:Stoning, punishment for adultery
Rakat	:A unit of ritual prayer
Rizq	:Sustenance

Ruhul Quds	:An angel
Rukn	:Lit. pillar usually a place in the Kaaba complex
Ruku	:Bowing down or genuflection in the ritual prayers
s.a.	:An abbreviation of ‘sallallaahu alaihi wa sallam’, that is “Blessings be on him and peace”.
s.a.w.s.	:An abbreviation of ‘sallallaahu alaihi wa aalihi wa sallam’, that is “Blessings be on him and his Progeny and peace”.
Sadaqah	:Voluntary charity, alms
Safar	:Second month of the Islamic calendar
Sajdah	:Prostration
Salaam	:Salute, Islamic greeting
Salaat	:Ritual prayers
Salawaat	:Allaahumma S’alle a’laa Muha’ammadinw wa aali Muh’ammad (O Allah, bless Muhammad and the Progeny of Muhammad)
Samee	:All-hearing
Saqifah	:The place where Abu Bakr took caliphate
Sayyid	:Lit. chief. A term for descendants of Lady Fatima through Imam Husain (a.s.)
Sayyidush Shohada	:Chief of the Martyrs, a title of Imam Husain (a.s.)
Shabaan	:The eighth month of the Muslim (Lunar) calendar
Shab-e-Qadr	:The Night of Power or 19th, 21st and 23rd nights of the month of Ramadan

Shaf	: Lit: Middle. It is a Two Rakat prayer and a part of Salaat of Shab (Midnight Prayer)
Shahadatain	:the two testimonies of Islamic faith.
Shaitaan	:Satan
Shariat/ Shariah	:Islamic law
Shaykh	:Lit. elder. A genealogical division among Muslims
Sheb-e-Abi Talib	:Valley in Mecca where the Messenger of Allah (s.a.w.s.) and the early Muslims took refuge for some time
Shukr	:Thankfulness
Shura	:Consultation committee formed by Umar for selecting Uthman as the next caliph
Siraat	:Path
Sujud	:Plural of Sajdah, prostration
Sunnah	:Practice (esp. of the Messenger of Allah)
Surahs	:Chapter of Quran
t.s.	:Abbreviation of Taaba Saraa. See the meaning of 'q.s.'
Taqeebaat	**:**Supplications and devotions recited after the ritual prayers
Tabi'in	:Followers of the companions of the Prophet
Tahlilaat	:Saying: Laa Ilaaha illallaah
Tajweed	:Intonation of Quran
Takbir	:Allaho Akbar, God is the Greatest
Takbiratul Ihram	:Saying Allaho Akbar at the beginning of the ritual prayer
Talqeen	:Prayer recited to the dying person or the dead at the time of burial
Taqayyah	:Dissimulation

Taqleed	:Emulation of a scholar in Islamic practical law
Taqwa	:Piety
Tasbeehaat	:Plural of Tasbih, glorification of Allah (esp. in bowing and prostrations in the ritual prayers)
Tasbih	:Rosary
Tashahud	:Recitation in the sitting position in the second and the last unit of the ritual prayer
Tawakkul	:Reliance
Tawfeeq (pl. Tawfeeqaat)	:Divine inspiration
Tawheed	:Belief in the absolute Oneness of Allah
Tayammum	:Substitute of ablution/ritual bath when use of water is not possible or advisable
Taziyah	:A replica of the tomb of Imam Husain (a.s.)
Thawaab	:Divine rewards
Thawr, cave of	:The cave where the Messenger of Allah (s.a.w.s.) hid on way to Medina
Tooba	:It is a tree of Paradise, which can give whatever one wishes
Torah	:The Old Testament
Two Shaykhs	:Abu Bakr and Umar
Umrah	:Optional pilgrimage to Mecca
Umratul Qaza	:Lapsed Umrah
Wajib	:Obligatory
Wajib-e-Kifai	:An obligatory duty, but if at least one person fulfills it, all the people are absolved.
Wasilah	:Mediation
Watr	:Single Rakat Prayer. A part of Midnight Prayer

Wilayat	:Guardianship, belief in the guardianship of Ahle Bayt (a.s.) and love towards them
Wudhu	:Ritual ablution
Zakat	:Obligatory Islamic wealth tax
Ziarat	:Visitation/ or recitation of salutation while facing the tomb of religious personalities
Zihar	: Pre-Islamic form of divorce, consisting in the words of repudiation: You are to me like my mother's back. (anti a'layyah ka-zahri ummi).
Zuhoor	:Reappearance (of Imam Mahdi [a.t.f.s.]).
Zuhr	: Noon prayers
Zuhrain	:The two ritual prayers of Zuhr (noon) and Asr (afternoon)

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